SCIENTIA BIBLICA:

CONTAINING THE

NEW TESTAMENT,

IN THE

ORIGINAL TONGUE,

WITH

THE ENGLISH VULGATE,

AND A

COPIOUS AND ORIGINAL

COLLECTION OF PARALLEL PASSAGES,

PRINTED IN WORDS AT LENGTH.

'Ουκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις·
'Αλλ' ἐν διδακτοῖς Πνεύματος ἁγίου.—1 Cor. ii. 13.

IN THREE VOLUMES.

VOL. I.

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W. BOOTH, 32, DUKE-STREET, MANCHESTER-SQUARE.

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COMPRISING

A COPIOUS AND ORIGINAL

COLLECTION OF PARALLEL PASSAGES

FOR

THE ILLUSTRATION

OF THE

NEW TESTAMENT.

VOL. I.

MATTHEW—MARK.

To His Most Gracious Majesty,
The King.

Sire,

The very gracious manner in which YOUR MAJESTY has condescended to permit an unknown individual to introduce these Volumes to the World under your August Patronage, affords one among many Proofs of the high estimation in which YOUR MAJESTY holds the Great Cause of SACRED LITERATURE.

It were unpardonable to disguise the gratification which I feel in being permitted to inscribe this attempt to illustrate the SACRED WRITINGS from their own resources to a PRINCE under whose August and Munificent Reign, the Circulation of the HOLY SCRIPTURES has been so widely extended, & their blessings so liberally diffused.

That YOUR MAJESTY may long live in the enjoyment of your High Prerogatives to promote so Good a Cause, is the Ardent Prayer of

Sire,

Your Majesty's

most dutiful Subject, & most devoted and humble Servant

The Editor.

London
March 1st 1825.

PREFACE.

It is with feelings of honest satisfaction that the Editor of Scientia Biblica is at length enabled to place before the world the result of his long-continued and most anxious labours. In so doing he is convinced that some prefatory observations will be expected from him explanatory of the nature and tendency of the Work: the less space such remarks occupy perhaps the more satisfactory, since both a name and a preface are too frequently but an empty pledge—a nugatory guarantee—of the *quantum* of information a book *should* possess, and are only calculated to raise expectations, which a perusal of the Work cannot fail to disappoint. These prefatory remarks will therefore tend to exhibit, and that as tersely and succinctly as practicable, an epitome of the contents of the present Work, and to point out its great importance to the theological student.

To those persons who are tolerably versant in the Scriptures, but more especially to the Minister of the Gospel and the Biblical student, it is well known, that the Scriptures are susceptible of mutual illustration and interpretation, to a very great extent, by a judicious comparison of different texts. This is a fact which none who are competent to judge will deny; indeed, it is one which has been repeatedly adverted to by those who have been the most intimately acquainted with the Word of God. Upon this subject the learned Horsley has said,—"It should be a rule with every one, who would read the Holy Scriptures with advantage and improvement, to compare every text, which may seem either important for the doctrine it may contain, or remarkable for the turn of the expression, with the parallel passages in other parts of Holy Writ; that is, with the passages in which the subject-matter is the same, the sense equivalent, or the turn of the expression similar."—"It is incredible to any one who has not in some degree made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner, *without any other commentary or exposition than what the* DIFFERENT PARTS OF THE SACRED VOLUME MUTUALLY FURNISH FOR EACH OTHER. I will not scruple to assert, that the most illiterate Christian, if he can but read his English Bible, and will take the pains to read it in this manner, will not only attain all that practical knowledge which is necessary to his salvation; but, by God's

blessing, he will become learned in every thing relating to his religion in such a degree, that he will not be liable to be misled either by the refined arguments or the false assertions of those who endeavour to ingraft their own opinions upon the Oracles of God. He may safely be ignorant of all philosophy, except what is to be learned from the Sacred Books; which indeed contain the highest philosophy adapted to the lowest apprehensions. He may safely remain ignorant of all history, except so much of the first ages of the Jewish and of the Christian Church as is to be gathered from the Canonical Books of the Old and New Testaments. Let him study these in the manner I recommend, and let him never cease to pray for the illumination of that Spirit by which these Books were dictated, and the whole compass of abstruse philosophy, and recondite history, shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian's faith. The Bible, thus studied, will indeed prove to be what we Protestants esteem it—a certain and sufficient rule of faith and practice, a helmet of salvation, which alone may quench the fiery darts of the wicked." *

That the advantages resulting from such a mode of studying the Sacred Volume are not here over-rated, will be apparent upon the slightest consideration. In the Holy Scriptures, as in every other collection of ancient writings, there must of necessity be some parts which at first sight appear to us obscure and uncertain, resulting from allusions to customs and habits with which we are now unacquainted, and references to facts and circumstances which have long since ceased to exist. In all such cases a diligent collation of parallel passages will be found of singular service, and will not unfrequently do more toward removing such difficulties than all the commentaries which learning and ingenuity have united to produce. "On almost every subject in the Scriptures," says a competent judge, "there will be found a multitude of phrases, that, when diligently collated, will afford mutual illustration and support to each other; the truth which is more obscurely intimated in one place being expressed with greater precision in others. Thus, a part of the attributes or circumstances, relating to both persons and things, is stated in one text, and part in another; so that it is only by searching out several passages, and connecting them together, that we can obtain a just apprehension of them."†

The first collection of parallel passages the editor believes to have been that published with the third edition of Tyndale's Testament, in 1534. Coverdale's Bible, also, the first edition of which appeared in 1535, has a few marginal references. These were augmented and improved in the various editions of the Bible and New Testament, which were published subsequently to that time: the first edition of the present "Authorized Version" containing nine thousand references.

* Nine Sermons on the Resurrection, pp. 221—228.

† Horne's Introd. to the Critical Study of the Scriptures, vol. ii. p. 518, 4th edit.

But the most copious and judicious collection of parallel passages was that published by John Canne, with an edition of the Bible, at Amsterdam, 1644. The title is as follows:

"The Holy Bible, containing the Old Testament and the New, Newly translated out of the Original Tongues, and with the former Translations diligently compared and revised. With marginal Notes, shewing Scripture to be the best interpreter of Scripture."

In a "Preface to the Reader," the Editor quaintly observes, "I do not know any way whereby the Word of God, as to the majesty, authority, truth, and perfection of it, can be more honoured and held forth, and the adversaries of it of all sorts so thoroughly convinced and silenced, as to have *the Scripture to be its own interpreter.* This I am sure, did men in their expositions on the *Scriptures* speak less themselves, and the Scripture more, the Scripture would have *more* honour and themselves *less.*"

In 1683, the "Authorized Version" was corrected, and many additional parallel texts were added by Dr. Scattergood;* and in 1690, Samuel Clark published "The Holy Bible, containing the Old Testament and the New, with Annotations and Parallel Scriptures," &c. In the Preface to this edition of the Scriptures, the Editor states that he took a great deal of pains in collecting parallel texts, and that not only for words and phrases, but for sense and matter. For this purpose, besides places which he added from his own observations, he examined all those which are in Curcellæus's Greek Testament, which are also printed in the Oxford edition, with the various readings, but with many *errata.* He also examined those in Canne's Bible.

Notwithstanding the intrinsic value of these collections of parallel references, something further was absolutely necessary to facilitate the labour of an extensive collation of the Sacred Writings. The immense time which was of necessity consumed in consulting all the passages to which a reference is made, to say nothing of the impossibility of remembering them so distinctly as to see their aptness and propriety, rendered them of but little service to the generality of Scripture readers. This consideration induced the publication of

"The New Testament, with References under the Text in words at length; so that the Parallel Texts may be seen at one View," &c., by Francis Fox, M. A. London, 1748, 2 Vols. 8vo.

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* The following table, though extremely deficient, will suffice to shew the progressive increase of parallel texts, in the various editions of the Bible. It is taken from Bishop Wilson's Bible. The editor does not think the subject of sufficient importance to justify the vast expenditure of time requisite to render it a perfect exhibition of the progress made in this department of sacred literature.

	These were in the Old Testament.	In the Apocrypha.	In the New Testament.	Total.
In the 1st. edit. of 1611	6,588	885	1,527	9,000
J. Hayes's, 1677	14,629	1,409	9,857	25,895
Dr. Scattergood's, 1678	20,357	1,417	11,371	33,145
Bishops Tennison and Lloyd's, 1699	24,352	1,419	13,717	39,488
Dr. Blayney's, 1769	43,318	1,772	19,893	64,983
Bishop Wilson's, 1785	45,190	1,772	19,993	66,955

This Work, although allowed to be executed with considerable judgment, has many important defects; as, indeed, must be expected considering the time when it appeared, and the few helps which the editor possessed. Although Mr. Fox professed to give the parallel passages in words at length, this is only partially done, the *references*, alone, being given in very many cases to parallel passages, varying in a few words, a close comparison of which is frequently of the utmost importance in ascertaining the genuine meaning of the inspired records. Nor is the collection so large as is desirable for the biblical student, or as is requisite to exhibit, fully, the harmony of the inspired writers on the subjects of which they treat. To say nothing of the complex nature of the references, the innumerable typographical errors, or the disadvantages to the student, resulting from the editor not having attended to the words supplied, and printed in *italics* in our version, one objection with many persons, to Mr. Fox's Testament, still remains, *i. e.* that the Author espouses, and advocates with considerable warmth, one side of a controversy which is now happily subsiding, and the parties in which are uniting for the promotion of Scriptural knowledge.

In 1769, a revised edition of the "Authorized Translation" was published from the Oxford press. In this edition, which was revised by Dr. Blayney, under the direction of the Lord Chancellor and delegates of the Clarendon press, the marginal references were re-examined and corrected, and *thirty thousand four hundred and ninety-five new references* were inserted in the margin.

In 1790, the Rev. C. Cruttwell published, in a 4to volume, "A Concordance of Parallels collected from Bibles and Commentaries, which have been published in Hebrew, Latin, French, Spanish, and other languages, with the authorities of each." This is unquestionably the most elaborate collection of texts that has ever appeared, but it is doubtful whether it will repay the labour of even occasional consultation. In addition to the objections which lie against every mere collection of *references*, Cruttwell's Concordance is objectionable on the following grounds:—1st. The arrangement is faulty. Instead of taking the several members of a passage separately and as they *lie in order*, parallels are given in succession from different authorities referring to *the whole*, in consequence of which the attention is divided, and the object of consulting them totally defeated. 2dly. The multiplicity of references which are made to passages in which it is impossible to trace the slightest parallelism* tends only to perplex and

* The parallelism in many of these references, which were taken from different versions of the Scriptures, being merely *verbal*, is entirely lost in the English Bible. Of this indeed the editor appears to have been fully aware, observing in his Preface, "many of the references, especially where they are in a great measure imaginary, might (some persons may think) have been rejected without impropriety; but where the opinions of so many learned men are concerned, the author has not taken upon him to discriminate."

bewilder the mind; while the omission of reference to important and really parallel texts renders the collation extremely defective.

Nor should the "Scripture Harmony," a laborious compilation of half a million of Scripture references, published by Mr. Bagster as a Supplement to his beautiful and valuable "Polyglott Bible," be omitted in this place. In this compilation the Editor has brought together the marginal references of Canne, Blayney, Browne, Scott, and other valuable writers on parallel Scriptures, and has arranged their various contributions into regular order. In this last particular it differs from Cruttwell, but in every other, the remarks upon his "Concordance" may be applied to the "Scripture Harmony."

For an extensive collection of references to parallel passages, the Editor has no hesitation in saying, that in the margin of Scott's Commentary is by far the best hitherto published; although the subtraction of a *few thousands* would not render this the less valuable to the Biblical student. To this Collection the Editor has been greatly indebted for much valuable assistance in the progress of these volumes. For a collection of parallel references on a smaller scale than Scott's, that in the margin of Mr. Bagster's English version of the Bible, forming part of the Polyglott above referred to, will be found the most judicious extant.

From this rapid sketch of the rise and progress of works in this department of biblical literature, it will be sufficiently apparent that the assistance hitherto afforded has been inadequate to any thing like a general or extensive collation of parallel passages of Scripture, and that the difficulties to be surmounted in such a task are so considerable, that but few will be induced to enter upon it, or at furthest, to continue their labours to any considerable extent.

To obviate these difficulties, and to render a collation of the Scriptures at once pleasing and useful, is the object of the present Work. Such a collection of passages is here given as will elucidate and confirm the text; and, to save the vast trouble attendant on a reference to the Bible, to consult many passages, they are printed in words at length. It has been the endeavour of the Editor to bring together all such as are *really parallel* and *illustrative;* to furnish a commentary on the Bible from its own resources; and to exhibit the delightful harmony which subsists between the sacred writers on the subjects of which they treat.

> *'Ουκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις·*
> *'Αλλ' ἐν διδακτοῖς Πνεύματος ἁγίου.*

> "Not in words which man's wisdom teacheth;
> But which the Holy Ghost teacheth;"

How far he has succeeded must be left for others to determine; but he thinks it due to himself to observe, that he has neither avoided personal labour nor mental anxiety in order to render his

work as perfect as is attainable through human industry.—He has endeavoured to incorporate every work of merit upon the subject, but although the present contains many thousand *parallel* and *illustrative* passages more than any other work in existence, he is too fully aware that it is very far from perfection. Of its imperfections no one can be more conscious than himself, and hence he will feel considerably indebted to any person who may favour him with hints or materials for rendering a second edition, should it ever be called for, more worthy the patronage and support the present one has received.

The Editor solicits attention particularly to the *arrangement* of the parallels; which, from the additional labour and anxiety naturally arising in effecting it, will not, it is hoped, be considered as the least valuable part of the Work. By a strict attention to the literal meaning of the Sacred text, and by carefully ascertaining the different clauses of a verse, their disposition and connexion, and giving the parallels in their natural order, not only will the more immediate object of the work—the illustration of the Scriptures—be most effectually secured, but material assistance will be afforded to young Ministers in the division and amplification of a text. The parallels belonging to each member of a verse are printed in distinct paragraphs.

In St. Luke's Gospel, the arrangement of the parallels is such as to form a complete and distinct harmony of the Evangelists. Immediately after the text, the corresponding passages in the other gospels are given, and are printed between brackets; so that they may be read either as a harmony of the Evangelical histories alone, or in connexion with the other parallels.

In order to preserve the punctuation and *italic* reading of the "Authorized Translation," considerable care and application was required; but these will be amply recompensed by the great service which it is anticipated must result from them, *i.e.* in enabling ministers to quote, in the composition of their sermons, the passages given, without the trouble of turning to them in their Bible; and in pointing out to the unlearned reader those passages which are not found in the original, but are supplied in the translation.

In citing the various passages of the Sacred Volume, considerable care has been taken not to do them violence by too great a separation from their context. This has undoubtedly swelled the size of the Work, but it has ensured to the reader the genuine meaning of the Inspired Writings. It is a fact universally acknowledged, that, by abscinding many passages from their respective contexts, the Scriptures may be adduced in support of the most preposterous and revolting opinions; and it is to be deplored, that too many sincere and conscientious Christians give in to a practice pregnant with so many evils.

With the view of rendering the Work as valuable as possible to the biblical student, the Greek text, printed from Mill's edition of the

"*Textus Receptus*," is given with the authorized English translation, accompanied with the various readings, which are highly important to the mere English reader in studying the Sacred text. On the real value of these, Dr. A. Clarke remarks: "That the *Marginal Readings* in our authorized translation, are essential to the integrity of the version itself, I scruple not to assert; and they are of so much importance, as to be in several instances, preferable to the *Textual Readings* themselves. Our conscientious translators, not being able in several cases, to determine which of two meanings borne by a word, or which of two words found in different copies should be admitted into the text, adopted the measure of receiving *both*, placing one in the margin and the other in the text; thus leaving the reader at liberty to adopt either, both of which, in their apprehension, stood nearly on the same authority. On this very account, the Marginal Readings are essential to our version; and I have found, on collating many of them with the originals, that those in the *Margin* are to be preferred to those in the text, in the proportion of at least *eight* to *ten*."*

Considerable difficulty has been experienced in fixing upon a scheme of chronology which should be consistent in all its parts, and harmonize with the internal evidence of the books themselves. Not being willing to hazard an opinion of his own, the Editor has selected that of Dr. Blayney, as being upon the whole, perhaps, the least liable to objection. Where this has been obviously inconsistent with the data furnished by the writers themselves, for fixing the period at which they wrote, a more probable date has been assumed, and placed at the head of the respective books; retaining Blayney's also in the margin. Upon a subject where so many writers of acknowledged ability have differed, and still do differ, the Editor cannot hope to succeed in satisfying every reader: he can only say, that his chronology has been adopted after a careful perusal and comparison of what has been advanced upon the subject by the most eminent biblical critics.

After this short but circumstantial detail, the Editor feels himself justified in offering the result of his long and unwearied application to the Christian world. In so doing he pledges himself, that the SCIENTIA BIBLICA will not be found a party-book. His great object has been faithfully to cite every parallel passage, without regard to any one theological system, leaving each person to put his own construction upon the words. At the same time, he wishes it may be distinctly understood, that to the doctrines of Grace—the Divinity and Atonement of Christ, the depravity of man, the influences of the Holy Spirit, and their kindred doctrines, especial attention has been given, so as to render them a prominent feature in the Work.

In short his ultimate object has been to assist the great cause of Christianity; and he cannot but regret that the responsibility of this

* Comment. Gen. Pref.

trust has not been committed to the hands of one more competent, although not more willing than himself, to fulfil the duties attached to such an arduous undertaking.

Should sufficient encouragement be afforded for the task, the Editor proposes to undertake the Old Testament upon the same plan as the present Work. Those persons desirous of furthering this object are requested to forward their names to the publisher: the Work will be ready to go to press upon the receipt of five hundred subscribers' names.

AN

HARMONIZED VIEW

OF THE

WRITINGS OF THE NEW TESTAMENT.

Although one principal design of the following Work has been to exhibit the uninterrupted harmony which subsists among the writers of the New Testament, on the various topics which have employed their pens, the plan laid down would not admit of any thing like an *historical* or chronological arrangement of the facts narrated, or of the circumstances detailed by those inspired men. Upon a subject, however, so intimately connected with the one pursued throughout this work, the reader will not, it is hoped, feel displeased at the introduction of a few remarks in this place.

To the most superficial reader of the historical books of the New Testament, it must be apparent, either that the writers of them have not carefully attended to the chronological order of events, or that in some cases three or four different events have occurred, so remarkably similar in all their circumstances, as to be scarcely distinguishable from each other. These are, in fact, the two hypotheses adopted by the various writers who have favoured us with harmonies of the evangelical histories; each of which has been supported and defended with considerable learning and ingenuity.

All the modern harmonies of the four Gospels, says Bishop Marsh, of which we have above a hundred, in various languages, may be divided into two classes: 1st. Harmonies, of which the authors have taken for granted, that all the facts recorded in all the four Gospels, are arranged in chronological order; and, 2dly. Harmonies, of which the authors have admitted, that in one or more of the four Gospels, chronological order has been more or less neglected. Osiander, or, as he was called in German, Hosmann, is at the head of the first class, Chemnitz at the head of the second. The harmonies of the former kind are very similar to each other; because, though the authors of them had to interweave the facts recorded in one Gospel with the facts recorded in another, yet, as they invariably retained the order

which was observed in each Gospel, and consequently repeated whatever facts occurred in different places in different Gospels, as often as those facts presented themselves to the harmonists in their progress through the Gospels, there was less room for material deviations in their plan and method. But in the harmonies of the latter kind we meet with considerable variations, because, though the authors of them are unanimous in their principle, they are at variance in the application of it: and, though they agree in making transpositions, by which they distinguish themselves from the harmonists of the first class, yet they do not always make the same transpositions. Some, for instance, have supposed, as Chemnitz, Archbishop Newcome, and other harmonists of this class have done, that St. Matthew has mostly neglected chronological order; while others, as Bengel and Bertling, have supposed, that he has in general retained it. Hence, though they have all the same object in view, namely, to make a chronological harmony, or to arrange the events, which are recorded in the Gospels, as nearly as possible according to the order of the time in which the events happened, they have adopted different modes of producing this effect. For in some harmonies the order of St. Matthew is inverted, and made subservient to that of St. Mark; while in other harmonies St. Mark's order is inverted, and made subservient to that of St. Matthew. Some harmonists again suppose, that *all* the evangelists have neglected chronological order, while others make an exception in favour of one, or more of them; though the question, which of the evangelists should be excepted, likewise affords matter of debate. And even those harmonists, who agree as to the Gospel, or Gospels, in which transpositions should be made, differ in respect to the particular parts, where these transpositions ought to take place. Amid this variety of opinion, and amid the manifold arguments, by which each harmonist has ingeniously defended his own particular plan, it is really difficult to discover a fixed and solid principle, by which the events recorded by the evangelists may be restored to chronological order.*

For a view of the difficulties to be encountered by the first class of harmonists, the reader may turn to Michaëlis' Introduction, translated by Bishop Marsh, vol. iii. part 1. sect. 2, 3.; and for the arguments in favour of their hypotheses, he may consult Macknight's Preliminary Observations to his Harmony of the Gospels, Obs. iv.

After a careful examination of the various arguments put forth and supported with so much learning and ingenuity by the several writers in support of their respective hypotheses, my opinion has been formed in favour of that which supposes that the purpose for which the historical books of the New Testament were written, was not to give a regular chronologically disposed history of the life, ministry, and sufferings of Jesus Christ, but the collection of such a body of well-

* Marsh's Michaëlis, vol. iii. part 2. p. 44.

authenticated facts, as might disclose the nature, and form sufficient proof of the truth of the Christian religion. In favour of this opinion, let the following remarks, from the pen of a writer who has produced one of the most logical and well-conducted arguments in proof of the authenticity of the New Testament that has ever appeared upon the subject, be carefully considered. "There are no marks of an intention, on the part of any of the evangelists, to give to their narratives a regular chronological order. While, in general, there are no indications of the succession, and proximity of the events narrated, but from their being prior, or posterior, and contiguous in the narrative, or from such indefinite expressions as *τοτε, παλιν, εν ταις ἡμεραις εκειναις, εν εκεινω τω χαιρω, εν τω καθεξης, μετα ταυτα*; on the other hand, it sometimes occurs, that the events which one evangelist relates as in immediate succession, are noticed by himself to be not contiguous in time, and are put down by another, with some of the intervening transactions interposed. Than evidence of this kind, as to the purpose of a history, no declaration by the writer can be more satisfactory. Such declaration, unless perfectly explicit, may be required to be modified, by what his work bears within itself of its purpose. But there can be no ambiguity in the evidence, deduced from such facts as we have noticed, in the Gospel narratives. Against this evidence, too, there is no contrary declaration to be weighed. The evangelist (John xx. 30, 31.) expressly asserts that the purpose of his writing, was to make such a selection of facts as might be good ground of faith in the divine mission of Jesus Christ; but he no where affirms the chronological order of the selection. Luke, also, thus declares the purpose of his writing to Theophilus, *'Ινα επιγνως περι ὡν κατηχηθης λογων την ασφαλειαν*, (Luke i. 4.) and the expression in the preceding verse, *'Εδοξε καμοι, παρηκολουθηκοτι ανωθεν πασιν ακριβως καθεξης σοι γραψαι*, is to be interpreted according to that purpose. For this purpose, thus distinctly expressed by two of the evangelists, and evident from the manner of writing common to them all, it was assuredly necessary that, either directly or indirectly, they should furnish us with such information, as might enable us to refer the facts in the Gospel history to a certain country, and a certain period in the history of the world. Without this, the Gospels would not have afforded the proper means for distinguishing them from fictitious histories; and hence, could not have answered the purpose of furnishing evidence to the truth of Christianity. This it was possible to do, either formally by dates, such as are found in the beginning of the 2nd and 3rd chapters of Luke's Gospel; or by allusions to known places, persons, and circumstances, to be learnt from other histories. Of these two modes, the evangelists, with a few exceptions, follow the latter; natural to men writing immediately for contemporaries, upon or near the scene of the events, and conformable to the usual simplicity by which their whole style is pervaded. But for this purpose, it was not in the least necessary to frame regular chronological narratives; and accordingly,

what was not necessary, has not been effected; the connexions carrying forward the arrangement of events in the Gospels, being not merely those of time, but of the various associations, such as similarity in the facts themselves, vicinity of place, &c., by which it is possible that the human mind may be guided, in recollecting and classifying things that are past. And such, perhaps, upon the whole, is the impression made on most readers by the narratives of the evangelists. As we read them, we have a general feeling that they are carrying us ultimately forward, from preceding to subsequent events, yet, occasionally, over intervals of time concerning which nothing has been recorded, or with deviations from the chronological order; thus rendering it difficult, or impossible, to make one harmonious arrangement of the whole Gospel history in which each event shall obtain, in perfect consistency with the account of each evangelist, its proper chronological place.

Adopting this hypothesis concerning the purpose for which the evangelists wrote, we get rid, and in the fairest way, of all the difficulties with which the authors of Harmonies of the Gospels have had to combat.*

After noticing the difficulties which present themselves in the way of making a chronological adjustment of the facts narrated in the Gospels, Dr. Cook thus concludes: "It seems thus necessary, not only from the impossibility of effecting any well-grounded adjustment of the apparent anachronisms in the Gospels, but from the whole style of the works, to abandon the hypothesis, that in any one of them the narrative of events has closely adhered to their order in time; and to adopt that one, favoured to a certain degree by Bengel and Michaëlis, and coinciding with the great purpose, for which the reason of the thing itself, the express declaration of the evangelist John, and the mode of narrative common to them all, induce us to think that they were written. This last hypothesis does not absolutely prohibit every attempt to reach the chronological arrangement of facts in the Gospel history; but it teaches us, should we make such attempt, to pass the insuperable difficulties, as nothing that is not in perfect consistency with the great end for which the Gospels were composed. The evangelists may thus be considered, as having written their testimony to the truth of Christianity, in very much the same unpremeditated way, that a witness examined before a court, gives extemporaneous evidence; each, after having begun his narrative, following the arrangements which the varying associations, passing in his mind during the course of it, most naturally suggested; till, occasionally going backwards and forwards upon the precise order of events in point of time, the whole information designed to be communicated, was completed."*

* Cook's Inquiry into the books of the New Testament, p. 212.

† Idem, p. 215.

The same remarks will apply with equal weight to the book styled "the Acts of the Apostles;"—a title rather calculated to mislead the reader, than to give him a correct idea of the nature of its contents. Nothing can be more obvious from a careful perusal of this collection of writings, than that the purpose designed by its author was not to give a complete history of the labours, success, and sufferings of the apostles, or even of any one of them; but that his design, like that of the writers of the Gospels, was to give such a selection of well authenticated facts as might afford indubitable evidence of the truth of Christianity, and serve for the illustration of some of its most important doctrines.

As it was not necessary, in order to accomplish this purpose, to give a chronological arrangement of facts, so we find nearly the same neglect of this order here, as in the evangelical histories. The various attempts which have been made to divide the history contained in this book into certain epochs, within one or other of which the various facts may with certainty be placed, are only calculated to shew that such attempts are utterly useless. It is true that Luke, in this work, as in his Gospel, has defined with sufficient distinctness, within what period of the history of the world, his narrative begins and terminates. But when this is said, the utmost has he granted relative to the chronology of the "Acts of the Apostles," that can be reasonably required.

With the following Harmonized view of the writings of the New Testament the subject shall be closed. For this analysis, I am indebted to a friend, who has evidently bestowed much attention upon the subject, and who appears to me to have succeeded in an attempt to exhibit in a small compass a tolerably satisfactory harmony of the New Testament. I think it right to state, that this synopsis has already been printed as part of a more extended undertaking, in a periodical work which deserves to be more extensively known, as possessing the strongest claims on the attention and support of the Biblical student: "The Scripture Magazine (formerly Critica Biblica), or Depository of Sacred Literature," vol. ii. p. 15.—*Lond.* 1825.

I.—The Life and Ministry of Jesus Christ.

Y. W.	Sect.	Harmonized View of the Writings of	Matthew.	Mark.	Luke.	John.	A. C.
	Sect. 1.	The introduction of the Evangelists.	i. 1.	i. 1.	i. 1—4.	i. 1—5.	
	—— 2.	Relatives and birth of John.			i. 5—25, 39—45, and 57—80.		
Y. W.	—— 3.	The connections and nativity of Jesus Christ.	i. 18—25.		i. 26—38, 46—56, ii. 1—7.		A. C.
	—— 4.	Genealogy of Christ, by Mary and Joseph.	i. 2—17.		iii. 24—38.		
	—— 5.	The infancy and childhood of Jesus.	ii. 1. to end.		ii. 8—52.		
	—— 6.	John's ministry and baptism of Christ.	iii., iv. 1—11.	i. 2—13.	iii. 1—23. iv. 1—13.	i. 6—34.	
from	—— 7.	The Saviour's entrance on his ministry.	iv. 12. to end.	i. 14. iii. 12.	iv. 14. vi. 11.	i. 35. iii.	from
	—— 8.	The nomination and charge of his Apostles.	ix. 35. xi. 19.	iii. 13—v.	vi. 12—vii. 35.	i. 35—52.	
	—— 9.	Journey and transactions of Christ in Galilee.				iv. 1. to end.	
	—— 10.	His celebrated Sermon on the Mount.	v. vi. and vii.				
	—— 11.	Mission of the Apostles; and John's death.	xiv. 1—12.	vi. 1. to end.			
4004.	—— 12.	Various miracles, and public instructions.	xi. 20. to end.		vii. 36—ix. 17.		
	—— 13.	The character of the times.	xii.				1.
	—— 14.	Christ performs a great cure at Bethesda.				v. 1. to end	
	—— 15.	The criminal errors of the Pharisees.	xxii. 15. xxiii.	vii. viii. 26.	xi. xii.		
	—— 16.	Christ, in a ship, discourses in many parables.	xiii. 1—53.		viii. 4—18.		
	—— 17.	The people miraculously fed in a desert.	xiii. 54. to end, xiv. 13—xvi. 12.			vi—vii. 1.	
to	—— 18.	Jesus transfigured, while with some of his Apostles, on a mountain.	xvi. 13—xviii.	viii. 27—x. 31.	ix. 18—10.		to
	—— 19.	The Jewish feast of Tabernacles.				vii. 2. viii.	
	—— 20.	The rich man's application answered.					
	—— 21.	A blind man cured; Lazarus raised from death.	xix—xx. 16.			ix—xii. 11.	
	—— 22.	More parabolic representations of Christianity.			xiii—xix. 27.		
4037.	—— 23.	Christ's triumphant entry into Jerusalem.	xx. 17—xxii. 14.	x. 32—xii. 12.	xix. 28—xxi. 4.	xii. 12—xiii.	33.
	—— 24.	His prophetic instructions on Mount Olivet.	xxiv—xxv.	xii. 13—xiii.			
	—— 25.	His address and prayer of consolation for his Disciples.				xiv—xvii.	
	—— 26.	The celebration of the last supper.	xxvi. 1—56.	xiv. 1—52.	xxi. 5—xxii. 53.		
	—— 27.	Crucifixion of Christ, with its attendant scenes.	xxvi. 57—xxvii. 56.	xiv. 53—xv. 41.	xxii. 54—xxiii. 49.	xviii—xix. 37.	
	—— 28.	His resurrection from the dead.	xxvii. 57—xxviii. 7.	xv. 42—xvi. 8.	xxiii. 50—xxiv. 8.	xix. 38—xx. 10.	
	—— 29.	Appearance to his Disciples, & their commission.	xxviii. 8. to end.	xvi. 9—20.	xxiv. 9, to end.	xx. 11—xxi.	

II.—THE LABOURS AND SUCCESS OF THE APOSTLES.

	Sect. 1.	Connecting occurrences with the Ascension of Christ.	Acts i. 1 to end.	
	—— 2.	Unexampled proceedings at this Pentecost.	——ii. 1 to end.	
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	—— 5.	The appointment of seven Deacons: the Disciples increased.	—— vi. 1—7.	
	—— 6.	Address and martyrdom of Stephen.	—— vi. 8—vii.	
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	—— 9.	Conversion, baptism, and preaching of Saul.	—— ix. 1 to end.	
	——10.	Peter's intercourse with Cornelius and his family.	—— x. &. xi. 1—18.	
	——11.	"Dispersion" of the Gospel to Phenice, Cyprus, and Antioch.	—— xi. 19 to end.	
4037.	——12.	Herod's murder of James, and his own miserable death.	—— xii. 1 to end.	33.
	——13.	Mission of Barnabas and Saul from Antioch.	—— xiii. and xiv.	
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	——18.	His two Epistles to the Thessalonians.	Thess. i.—v. & i.—iii.	
	——19.	Consequences of his preaching at Ephesus.	Acts xix. 1 to end.	
	——20.	His first Epistle to the Corinthians.	1 Cor. i.—xv.	
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	——22.	His first Epistle to Timothy.	1 Tim. i.—v.	
	——23.	His Epistle to Titus.	Titus i.—iii.	
	——24.	His second Epistle to the Corinthians.	2 Cor. i.—xiii.	
	——25.	His Epistle to the Romans.	Rom. i.—xiv.	
	——26.	His persecution at Jerusalem: is sent to Cesarea.	Acts xxi.—xxiii. 30.	
about	——27.	His defence there, before Felix and also Agrippa.	—— xxiv.—xxvi.	about
	——28.	His voyage to Malta, and thence to Rome.	—— xxvii.—xxviii. 16.	
	——29.	Residence and preaching there for two years.	—— xxviii. 17 to end.	
	——30.	His Epistle "to the Churches of Galatia."	Galat. i.—vi.	
	——31.	His second Epistle to Timothy.	2 Tim. i.—iv.	
4094.	——32.	His Epistles to the Ephesians, Philippians, and Colossians.	—i.—vi. i.—iv. i.—iv.	90.
	——33.	His Epistle to Philemon, and that to the Hebrews.	Philem. i. Heb. i.—xiii.	
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	——35.	Peter's two Epistles "to the strangers, in Asia," &c.	Pet. i.—v. i.—iii.	
	——36.	The Epistle of Jude, "brother of James."	Jude i. 1—25.	
	——37.	The three Epistles of John.	John i.—v. i. i.	
	——38.	"Revelation of Jesus Christ" to John, in "Patmos."	Rev. i.—xxii.	

SCIENTIA BIBLICA.

MATTHEW.

CHAP. I. VER. 1.

ΒΙΒΛΟΣ γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ Ἀβραάμ.

The book of the [a] *generation of Jesus Christ,* [b] *the son of David,* [c] *the son of Abraham.*

[a] And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, Luke iii. 23, to the end. Whose *are* the fathers, and of whom, as concerning the flesh, Christ *came*, who is over all, God blessed for ever. Amen. Rom. ix. 5.

[b] And when Jesus departed thence, two blind men followed him, crying and saying, *Thou* son of David, have mercy on us, Matt. ix. 27. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David! my daughter is grievously vexed with a devil, xv. 22. What think ye of Christ? whose son is he? They say unto him, *The son* of David, xxii. 42. I have found David my servant, with my holy oil have I anointed him. His seed also will I make to endure for ever, and his throne as the days of heaven, Ps. lxxxix. 20—29. Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me, 35, 36. The Lord hath sworn *in* truth unto David, he will not turn from it. Of the fruit of thy body will I set upon thy throne, cxxxii. 11. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this, Isa. ix. 6, 7. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots, xi. 1. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely, and this *is* his name whereby he shall be called, The Lord our Righteousness, Jer. xxiii. 5, 6. In those days and at that time, will I cause the Branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, The Lord our Righteousness. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel, xxxiii. 15—17, 26. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. And hath raised up a horn of salvation for us in the house of his servant David. As he spake by the mouth of his holy prophets, which have been since the world began, Luke i. 31, 32. 69, 70. Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem where David was? John vii. 42. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne,

Acts ii. 30. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared *to be* the Son of God with power according to the Spirit of holiness by the resurrection from the dead, Rom. i. 3, 4. I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star, Rev. xxii. 16.

[c] And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed, Gen. xii. 3. Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him, xviii. 18. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice, xxii. 18. Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries, and in thy seed shall all the nations of the earth be blessed; Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws, xxvi. 3—5. And behold the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed, xxviii. 13, 14. For the promise that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith, Rom. iv. 13. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ, Gal. iii. 16. For verily he took not on him the nature of angels; but he took on him the seed of Abraham, Heb. ii. 16.

VER. 2.

Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ· Ἰσαὰκ δὲ ἐγέννησε τὸν Ἰακώβ· Ἰακὼβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ·

[a] *Abraham begat Isaac; and* [b] *Isaac begat Jacob;* [c] *and Jacob begat Judas and his brethren;*

[a] For Sarah conceived and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son, that was born unto him, whom Sarah bare to him, Isaac, Gen. xxi. 2, 3. And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nahor: and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac, Josh. xxiv. 2, 3. Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, Luke iii. 34. And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day, Acts vii. 8.

[b] And I gave unto Isaac, Jacob and Esau, Josh. xxiv. 4.

[c] And Leah conceived and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me. And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name Simeon. And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have borne him three sons: therefore was his name called Levi. And she conceived again, and bare a son; and she said, Now will I praise the LORD; therefore she called his name Judah, and left bearing, Gen. xxix. 32—35. And Bilhah conceived, and bare Jacob a son. And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan. And Bilhah, Rachel's maid, conceived again, and bare Jacob a second son.

And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali, xxx. 5—8. And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar. And Leah conceived again, and bare Jacob the sixth son. And Leah said, God hath endued me *with* a good dowry: now will my husband dwell with me, because I have borne him six sons: and she called his name Zebulun, 17—20. And they journeyed from Bethel, and there was but a little way to come to Ephrath; and Rachel travailed, and she had hard labour. And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not, thou shalt have this son also. And it came to pass, as her soul was in departing (for she died), *that she called* his name Benoni: but *his father* called him Benjamin. And Rachel died, and was buried in the way to Ephrath, which *is* Bethlehem, xxxv. 16—19. Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan and Naphtali, Gad and Asher. And all the souls that came out of the loins of Jacob, were seventy souls; for Joseph was in Egypt *already*, Exod. i. 2—5. These *are* the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun, Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher, 1 Chron. ii. 1, 2.

VER. 3.

Ἰούδας δὲ ἐγέννησε τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θαμάρ· Φαρὸς δὲ ἐγέννησε τὸν Ἐσρώμ· Ἐσρὼμ δὲ ἐγέννησε τὸν Ἀράμ·

And [a]*Judas begat Phares and Zara of* [b]*Thamar;* [c]*and Phares begat Esrom; and Esrom begat* [d]*Aram;*

[a] And it came to pass as he drew back his hand, that, behold, his brother came out; and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called Pharez. And afterward came out his brother, that had the scarlet thread upon his hand; and his name was called Zarah, Gen. xxxviii. 29, 30. And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul, xlvi. 12. And the sons of Judah, after their families, were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites. And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites, Num. xxvi. 20, 21.

[b] And Judah took a wife for Er his first-born whose name *was* Tamar. Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt in her father's house. And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt. When she *was* brought forth, she sent to her father-in-law, saying, By the man whose these *are am* I with child: and she said, Discern I pray thee whose *are* these, the signet, and bracelets, and staff. And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more, Gen. xxxviii. 6, 11. 24—26.

[c] And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul, Gen. xlvi. 12. And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites, Num. xxvi. 21.

[d] And Hezron begat Ram, and Ram begat Amminadab, Ruth iv. 19. The sons also of Hezron, that were born unto him: Jerahmeel, and Ram, and Chelubai, 1 Chron. ii. 9.

VER. 4.

Ἀρὰμ δὲ ἐγέννησε τὸν Ἀμιναδάβ· Ἀμιναδὰβ δὲ ἐγέννησε τὸν Ναασσών· Ναασσὼν δὲ ἐγέννησε τὸν Σαλμών·

And Aram begat [a]*Aminadab; ans Aminadab begat* [b]*Naasson; and Naad son begat Salmon;*

[a] And Hezron begat Ram, and Ram

begat Amminadab. And Amminadab begat Nahshon, and Nahshon begat Salmon, Ruth iv. 19, 20. And Ram begat Amminadab, and Amminadab begat Nahshon, prince of the children of Judah. And Nahshon begat Salma, 1 Chron. ii. 10—12.

[b] Of Judah: Nahshon, the son of Amminadab, Num. i. 7. And on the east side towards the rising of the sun, shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab *shall be* the captain of the children of Judah, ii. 3.

VER. 5.

Σαλμὼν δὲ ἐγέννησε τὸν Βοὸζ ἐκ τῆς Ῥαχάβ· Βοὸζ δὲ ἐγέννησε τὸν Ὠβὴδ ἐκ τῆς Ῥούθ· Ὠβὴδ δὲ ἐγέννησε τὸν Ἰεσσαί·

And [a] Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and [b] Obed begat Jesse;

[a] And Salmon begat Boaz, and Boaz begat Obed, Ruth iv. 21. And Nahshon begat Salma, and Salma begat Boaz. And Boaz begat Obed, and Obed begat Jesse, 1 Chron. ii. 11, 12.

[b] Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson, Luke iii. 32.

VER. 6.

Ἰεσσαὶ δὲ ἐγέννησε τὸν Δαβὶδ τὸν βασιλέα· Δαβὶδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν Σολομῶντα ἐκ τῆς τοῦ Οὐρίου·

And [a] Jesse begat David the king; and David the king begat [b] Solomon of [c] her that had been the wife *of Urias;*

[a] And Jesse begat David, Ruth iv. 22. And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons. And Samuel said unto Jesse, Are here all *thy* children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent and brought him in. Now he *was* ruddy, *and* withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him, for this *is* he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward: So Samuel rose up, and went to Ramah, 1 Sam. xvi. 1. 11—13. Now David *was* the son of that Ephrathite of Bethlehem-Judah, whose name *was* Jesse; and he had eight sons, and the man went among men *for* an old man in the days of Saul. And Saul said unto him, Whose son *art* thou, *thou* young man? and David answered, *I am* the son of thy servant Jesse the Bethlehemite, xvii. 12. 58. Now these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, 2 Sam. xxiii. 1. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, Acts xiii. 22.

[b] And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon, 2 Sam. xii. 24. And these were born unto him in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bathshua the daughter of Ammiel, 1 Chron. iii. 5.

[c] And David sent and inquired after the woman. And *one* said, *Is* not this Bathsheba the daughter of Eliam, the wife of Uriah the Hittite? And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the Lord, 2 Sam. xi. 3. 26, 27. Because David did *that which was* right in the eye of the Lord, and turned not aside from any *thing* that he commanded him all the days of his life, save only in the matter of Uriah the Hittite, 1 Kings xv. 5.

VER. 7.

Σολομὼν δὲ ἐγέννησε τὸν Ῥοβοάμ· Ῥοβοὰμ δὲ ἐγέννησε τὸν Ἀβιά· Ἀβιὰ δὲ ἐγέννησε τὸν Ἀσά·

And Solomon begat [a] Roboam; and

Roboam begat [b]*Abia; and Abia begat* [c]*Asa;*

[a]And Solomon slept with his fathers, and was buried in the city of David his father; and Rehoboam his son reigned in his stead, 1 Kings xi. 43. And Solomon's son was Rehoboam, 1 Chron. iii. 10.

[b]And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name *was* Naamah an Ammonitess. And Abijam his son reigned in his stead, 1 Kings xiv. 31. And Rehoboam slept with his fathers, and was buried in the city of David: and Abijam his son reigned in his stead, 2 Chron. xii. 16.

[c] And Abijah slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead, 1 Kings xv. 8.

VER. 8.

Ἀσὰ δὲ ἐγέννησε τὸν Ἰωσαφάτ· Ἰωσαφὰτ δὲ ἐγέννησε τὸν Ἰωράμ· Ἰωρὰμ δὲ ἐγέννησε τὸν Ὀζίαν·

And Asa begat [a]*Josaphat; and Josaphat begat* [b] *Joram; and Joram begat* [c]*Ozias;*

[a]And Asa slept with his fathers, and was buried with his fathers in the city of David his father; and Jehoshaphat his son reigned in his stead, 1 Kings xv. 24.

[b]And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead, 1 Kings xxii. 50. And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, Jehoram the son of Jehoshaphat began to reign, 2 Kings viii. 16. Joram his son, 1 Chron. iii. 14. Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead, 2 Chron. xxi. 1.

[c]And all the people of Judah took Azariah which *was* sixteen years old, and made him king instead of his father Amaziah, 2 Kings xiv. 21.

VER. 9.

Ὀζίας δὲ ἐγέννησε τὸν Ἰωάθαμ· Ἰωάθαμ δὲ ἐγέννησε τὸν Ἄχαζ· Ἄχαζ δὲ ἐγέννησε τὸν Ἐζεκίαν·

And Ozias begat [a]*Joatham; and Joatham begat* [b]*Achaz; and Achaz begat* [c]*Ezekias;*

[a] So Azariah slept with his fathers, and they buried him with his fathers in the city of David; and Joatham his son reigned in his stead, 2 Kings xv. 7. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, *being* a leper: for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house judging the people of the land, 2 Chron. xxvi. 21.

[b] And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead, 2 Kings xv. 38. *In* the seventeenth year of Pekah the son of Rameliah, Ahaz the son of Jotham king of Judah, began to reign, xvi. 1. And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead, 2 Chron. xxvii. 9.

[c] And Ahaz slept with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead, 2 Kings xvi. 20. And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem, but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead, 2 Chron. xxviii. 27.

VER. 10.

Ἐζεκίας δὲ ἐγέννησε τὸν Μανασσῆ· Μανασσῆς δὲ ἐγέννησε τὸν Ἀμών· Ἀμὼν δὲ ἐγέννησε τὸν Ἰωσίαν·

And Ezekias begat [a]*Manasses; and Manasses begat* [b]*Amon; and Amon begat* [c]*Josias;*

[a] And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead, 2 Kings xx. 21. Ahaz his son, Hezekiah his son, Manasseh his son, 1 Chron. iii. 13. And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead, 2 Chron. xxxii. 33.

[b] Ammon *was* twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah.

And he did that which was evil in the sight of the Lord, as his father Manasseh did, 2 Kings xxi. 19, 20.

[c] And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord, Behold a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee, 1 Kings xiii. 2. And he (Ammon) was buried in his sepulchre in the garden of Uzza, and Josiah his son reigned in his stead, 2 Kings xxi. 26. But the people of the land slew all them that had conspired against king Ammon, and the people of the land made Josiah his son king in his stead, 2 Chron. xxxiii. 25.

VER. 11.

Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος·

*And * Josias begat [a] Jechonias and his brethren, [b] about the time they were carried away to Babylon;*

* Some read, *Josias begat Jakim, and Jakim begat Jechonias.*

[a] Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem. And his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah. And he did *that which was* evil in the sight of the Lord, according to all that his fathers had done. And Pharaoh-nechoh put him in bands at Riblah, in the land of Hamath, that he might not reign in Jerusalem, and put the land to a tribute of a hundred talents of silver, and a talent of gold. And Pharaoh-nechoh made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt and died there. And Jehoiakim gave the silver and the gold to Pharaoh, but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land of every one according to his taxation to give *it* unto Pharaoh-nechoh. Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah. And he did *that which was* evil in the sight of the Lord, according to all that his fathers had done, 2 Kings xxiii. 31—37. And the sons of Josiah *were*, the first-born Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum. And the sons of Jehoiakim, Jeconiah his son, Zedekiah his son. And the sons of Jeconiah; Assir Salathiel his son, 1 Chr. iii. 15—17.

[b] And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, *those* carried he into captivity from Jerusalem to Babylon. And all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong *and* apt for war, even them the king of Babylon brought captive to Babylon, 2 Kings xxiv. 14—16. Now the rest of the people *that were* left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away, xxv. 11. And when the year was expired, king Nebuchadnezzar sent and brought him to Babylon with the goodly vessels of the house of the Lord, and made Zedekiah his brother king over Judah and Jerusalem. And them that had escaped from the sword, carried he away to Babylon, where they were servants to him and his sons until the reign of the kingdom of Persia, 2 Chron. xxxvi. 10. 20. Which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem, Jer. xxvii. 20. Then Nebuzar-adan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the

people that remained, xxxix. 9. Then he put out the eyes of Zedekiah; and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death. Now in the fifth month, in the tenth *day* of the month, which *was* the nineteenth year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, captain of the guard, *which* served the king of Babylon, into Jerusalem, And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great *men*, burned he with fire. And all the army of the Chaldeans that *were* with the captain of the guard, brake down all the walls of Jerusalem round about. Then Nebuzar-adan, the captain of the guard, carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon and the rest of the multitude. This *is* the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand Jews and three and twenty: In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two persons: In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan, the captain of the guard, carried away captive of the Jews seven hundred forty and five persons: all the persons *were* four thousand and six hundred, lii. 11—15. 28. 30. And the LORD gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god, Dan. i. 2.

VER. 12.

Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἐγέννησε τὸν Σαλαθιήλ· Σαλαθιὴλ δὲ ἐγέννησε τὸν Ζοροβάβελ·

And after they were brought to Babylon, [a] *Jechonias begat Salathiel;* [b] *and Salathiel begat Zorobabel;*

[a] And the sons of Jeconiah; Assir, Salathiel his son, 1 Chron. iii. 17.

[b] Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as *it is* written in the law of Moses, the man of God, Ezra iii. 2. Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God, which *is* at Jerusalem: and with them *were* the prophets of God helping them, v. 2. Now these *are* the priests and the Levites that went up with Jerubbabel the son of Shealtiel and Jeshua, Neh. xii. 1. Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, Luke iii. 27.

VER. 13.

Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀβιούδ· Ἀβιοὺδ δὲ ἐγέννησε τὸν Ἐλιακείμ· Ἐλιακεὶμ δὲ ἐγέννησε τὸν Ἀζώρ·

And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

VER. 14.

Ἀζὼρ δὲ ἐγέννησε τὸν Σαδώκ· Σαδὼκ δὲ ἐγέννησε τὸν Ἀχείμ· Ἀχεὶμ δὲ ἐγέννησε τὸν Ἐλιούδ·

And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

VER. 15.

Ἐλιοὺδ δὲ ἐγέννησε τὸν Ἐλεάζαρ· Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματθάν· Ματθὰν δὲ ἐγέννησε τὸν Ἰακώβ·

And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

VER. 16.

Ἰακὼβ δὲ ἐγέννησε τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

And Jacob begat [a] *Joseph the husband of Mary,* [b] *of whom was born Jesus,* [c] *who is called Christ.*

[a] Now the birth of Jesus Christ was on this wise: when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband being a just *man*, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son

of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife. And knew her not till she had brought forth her first-born son: and he called his name JESUS, 18—25. To a virgin espoused to a man whose name was Joseph of the house of David; and the virgin's name *was* Mary, Luke i. 27. And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli, iii. 23. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son, iv. 22.

[b] And behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS, Luke i. 31. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn, ii. 7. And the angel said unto them, Fear not: for, behold, I bring unto you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord, 10, 11. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb, 21.

[c] Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas or Jesus which is called Christ? Pilate saith unto them, What then shall I do with Jesus which is called Christ? *They* all say unto him, Let him be crucified, xxvii. 17. 22. The woman saith unto him, I know that Messias cometh, which is called Christ, when he is come he will tell us all things, John iv. 25.

VER. 17.

Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβὶδ, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαβὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ, γενεαὶ δεκατέσσαρες.

So all the generations from Abraham to David are *fourteen generations; and from David until the carrying away into Babylon* are *fourteen generations; and from the carrying away into Babylon unto Christ* are *fourteen generations.*

VER. 18.

Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν· Μνηστυθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσὴφ, πρὶν ἢ συνελθεῖν αὐτοὺς, εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου.

Now the birth of Jesus Christ was on this wise: When as his mother Mary was [a]*espoused to Joseph, before they came together she was found with child* [b]*of the Holy Ghost.*

[a] To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary, Luke i. 27, &c. If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed—and if he have betrothed her unto his son, then shall he deal with her after the manner of daughters, Exod. xxi. 8, 9. If a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife, xxii. 16, also, Deut. xxii. 28, 29. And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in battle, and another man take her, xx. 7. If a damsel *that is* a virgin be betrothed unto a husband, and a man find her in the city, and lie with her, &c. xxii. 23.

[b] And I will put enmity between thee and the woman, and between thy seed and her seed it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, Isa. vii. 14. Now all this was done, that it might be fulfilled which was

spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted is, God with us, Matt. i. 22, 23. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that Holy thing which shall be born of thee, shall be called the Son of God, Luke i. 35. But when the fulness of the time was come God sent forth his Son, made of a woman made under the law, To redeem them that were under the law that we might receive the adoption of sons, Gal. iv. 4, 5. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, Heb. vii. 26. Wherefore, when he cometh into the world, he saith, sacrifice and offering thou wouldest not, but a body hast thou prepared me, x. 5.

VER. 19.

Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς δίκαιος ὢν, καὶ μὴ θέλων αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν.

Then Joseph her husband, being [a] *a just* man, *and not willing to make her* [b] *a public example,* [c] *was minded to put her away privily.*

[a] Noah was a just man *and* perfect in his generations, *and* Noah walked with God, Gen. vi. 9. Unto the upright there ariseth light in the darkness; *he is* gracious and full of compassion and righteous. A good man sheweth favour and lendeth; he will guide his affairs with discretion, Ps. cxii. 4, 5. The just man walketh in his integrity, Prov. xx. 7. The way of the just is uprightness: thou, most upright, dost weigh the path of the just, Isa. xxvi. 7. The just shall live by his faith, Hab. ii. 4. For Herod feared John, knowing that he was a just man and an holy, and observed him, and when he heard him he did many things, and heard him gladly, Mark vi. 20. And behold, there was a man in Jerusalem, whose name *was* Simeon, and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him, Luke ii. 25. And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just, xxiii. 50. And they said, Cornelius the centurion, a just man, and one that feareth God and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house and to hear words of thee, Acts x. 22.

[b] And it came to pass about three months after, that it was told Judah, saying, Tamar, thy daughter-in-law, hath played the harlot; and also, behold she *is* with child by whoredom. And Judah said, Bring her forth and let her be burnt, Gen. xxxviii. 24. And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death, Lev. xx. 10. Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you. If a man be found lying with a woman married to a husband, then they shall both of them die, *both* the man that lay with the woman and the woman: so shalt thou put away evil from Israel. If a damsel *that is* a virgin be betrothed unto an husband, and a man find her in the city and lie with her, Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel because she cried not, *being* in the city; and the man because he hath humbled his neighbour's wife, so thou shalt put away evil from among you, Deut. xxii. 21—24. They say unto him, Master, this woman was taken in adultery in the very act. Now Moses, in the law, commanded us that such should be stoned: but what sayest thou? John viii. 4, 5.

[c] When a man hath taken a wife and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement and give *it* in her hand, and send her out of his house, Deut. xxiv. 1. And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting

him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement; and to put her away, Mark x. 2—4.

VER. 20.

Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ, λέγων· Ἰωσὴφ υἱὸς Δαβὶδ, μὴ φοβηθῇς παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματός ἐστιν ἁγίου.

But while he thought on these things, behold, [a]*the angel of the Lord appeared unto him* [b]*in a dream, saying,* [c]*Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is* **conceived in her* [d]*is of the Holy Ghost.*

* Gr. *begotten.*

[a] See on second clause of ver. 10. ch. xviii.

[b] And when they were departed, behold the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. But when Herod was dead, behold an angel of the Lord appeareth in a dream to Joseph, in Egypt. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding being warned of God in a dream, he turned aside into the parts of Galilee, Matt. ii. 13. 19. 22. And the angel of God spake unto me in a dream, *saying,* Jacob; and I said, Here *am* I, Gen. xxxi. 11. But God came to Abimelech in a dream by night;—and God said unto him in a dream, Yea, I know that thou didst this in the integrity of thine heart, Gen. xx. 3. 6. In Gibeon the Lord appeared to Solomon in a dream by night; and God said, Ask what I shall give thee, 1 Kings iii. 5. And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, Joel ii. 28.

[c] And Joseph also went up from Galilee, out of the city of Nazareth into Judæa, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David), Luke ii. 4. And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, which was the son of David, Luke iii. 23—31. Joseph of the house of David, i. 27.

[d] See on last clause of ver. 18.

VER. 21.

Τέξεται δὲ υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ ΙΗΣΟΥΝ· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.

And [a] *she shall bring forth a son, and* [b] *thou shalt call his name* *JESUS; [c] *for he shall save his people from their sins.*

* that is, *Saviour.*

[a] See on last clause of ver. 18.

[b] And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus, Luke i. 31. And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb, ii. 21.

[c] Let Israel hope in the LORD, for with the LORD *there is* mercy, and with him *is* plenteous redemption. And he shall redeem Israel from all his iniquities, Ps. cxxx. 7, 8. AND in that day, thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away and thou comfortest me. Behold God *is* my salvation: I will trust, and not be afraid; for the LORD JEHOVAH *is my* strength and my song; he also is become my salvation, Isa. xii. 1, 2. Tell ye, and bring *them* near: yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else beside me; a just God and a Saviour; *there is* none beside me. Look unto me, and be ye saved, all the ends of the earth; for I *am* God, and *there is* none else, xlv. 21, 22. By his knowledge shall my righteous servant justify many; for he shall bear their iniquities, liii. 11. In his days Judah shall be saved and Israel shall dwell safely; and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 6. See also xxxiii. 16. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take

away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you, Ezek. xxxvi. 25—29. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression: and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy, Dan. ix. 24. And after threescore and two weeks shall Messiah be cut off, but not for himself, 26. Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy King cometh unto thee; he *is* just and having salvation: lowly, and riding upon an ass, and upon a colt the foal of an ass, Zech. ix. 9. For the Son of man is come to save that which was lost, Matt. xviii. 11. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord, Luke ii. 10, 11. The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, iv. 18, 19. For the Son of man is come to seek and to save that which was lost, xix. 10. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sins of the world, John i. 29. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep, x. 9—11. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world, xii. 46, 47. Unto you, first God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, Acts iii. 26. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved, iv. 12. Him hath God exalted with his right hand, *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins, v. 31. To him give all the prophets witness, that through his name whosoever believeth in him, shall receive remission of sins, x. 43. Of this man's seed, hath God according to *his* promise raised unto Israel a Saviour, Jesus. Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses, xiii. 23. 38, 39. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace, Eph. i. 5—7. Husbands love your wives, even as Christ also loved the church, and gave himself for it: That he might sanctify and cleanse it by the washing of water by the word: That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish, v. 25—27. In whom we have redemption through his blood, *even* the forgiveness of sins, Col. i. 14. And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I *say*, whether *they be* things in earth or things in heaven. And you that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled. In

the body of his flesh through death, to present you holy and unblamable, and unreprovable in his sight: If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven, whereof I Paul am made a minister, i. 20—23. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, Heb. vii. 25. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed, 1 Pet. ii. 24. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, iii. 18. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin, 1 John i. 7. I write unto you, little children, because your sins are forgiven you, for his name's sake, ii. 12. And ye know that he was manifested to take away our sins; and in him is no sin, iii. 5. And from Jesus Christ, *who is* the faithful witness, *and* the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood; and hath made us kings and priests unto God and his Father; to him *be* glory and dominion, for ever and ever. Amen. Rev. i. 5, 6. And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, vii. 14.

VER. 22.

Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος·

Now all this was done, [a] *that it might be fulfilled which was spoken of the Lord by the prophet, saying,*

[a] And was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son, Matt. ii. 15. And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene, 23. That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare *our* sickness, viii. 17. That it might be fulfilled which was spoken by Esaias the prophet, saying, xii. 17. That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world, xiii. 35. Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying, Ezra i. 1. For these be the days of vengeance, that all things which are written may be fulfilled, Luke xxi. 22. And he said unto them, These *are* the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the Psalms concerning me, xxiv. 44. If he called them gods, unto whom the word of God came, and the Scripture cannot be broken, John x. 35. That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their hearts; that they should not see with *their* eyes, nor understand with *their* hearts, and be converted, and I should heal them, xii. 38—40. But *this cometh to pass,* that the word might be fulfilled that is written in their law, They hated me without a cause, 15. 25. While I was yet with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled, xvii. 12. That the saying might be

fulfilled which he spake, Of them which thou gavest me have I lost none, xviii. 9. They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be: that the Scripture might be fulfilled which saith, They parted my raiment among them, and for my vesture they did cast lots. These things, therefore, the soldiers did, xix. 24. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst, 28. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another scripture saith, They shall look on him whom they pierced, 36, 37. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled, Acts iii. 18. For they that dwell at Jerusalem and their rulers, because they knew him not, nor yet the voices of the prophets, which are read every sabbath-day, they have fulfilled *them* in condemning *him*. And though they found no cause of death *in him*, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre, xiii. 27—29. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled, Rev. xvii. 17.

VER. 23.

Ἰδοὺ, ἡ παρθένος ἐν γαστρὶ ἕξει, καὶ τέξεται υἱὸν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ ἘΜΜΑΝΟΥΗΛ· *ὅ ἐστι μεθερμηνευόμενον, μεθ' ἡμῶν ὁ Θεός.*

Behold, [a] *a virgin shall be with child, and shall bring forth a son, and* * *they shall call his name Emmanuel, which being interpreted is,* [b] *God with us.*

* or, *his name shall be called.*

[a] Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive and bear a son, and shall call his name Immanuel, Isa. vii. 14. And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel, viii. 8.

[b] Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway *even* unto the end of the world. Amen. Matt. xxviii. 20. The LORD of Hosts *is* with us, the God of Jacob *is* our refuge, Ps. xlvi. 7. And he shall pass through Judah, he shall overflow and go over, he shall reach *even* to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought: speak the word, and it shall not stand: for God *is* with us, Isa. viii. 8—10. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace; of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the LORD of Hosts will perform this, ix. 6, 7. And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth, John i. 14. And Thomas answered and said unto him, My Lord and my God, xx. 28. Then spake the Lord to Paul, in the night, by a vision, Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city, Acts xviii. 9, 10. Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood, xx. 28. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead, Rom. i. 3, 4. Whose *are* the Father's, and of whom, as concerning the flesh, Christ *came,* who is over all, God blessed for

ever. Amen, ix. 5. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation, 2 Cor. v. 19. And, without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Tit. ii. 13. But unto the Son, *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom, Heb. i. 8. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ, 2 Pet. i. 1. Hereby perceive we the love *of God*, because he laid down his life for us, 1 John iii. 16. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, v. 20.

VER. 24.

Διεγερθεὶς δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ ὕπνου, ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου, καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ.

Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

VER. 25.

Καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ ἸΗΣΟΥΝ.

And knew her not till [a] *she had brought forth her first-born son:* [b] *and he called his name JESUS.*

[a] And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn, Luke ii. 7.

[b] And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb, Luke ii. 21.

CHAP. II. 1.

ΤΟΥ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα,

Now when [a] *Jesus was born in* [b] *Bethlehem of Judæa, in the days* [c] *of Herod the king, behold,* [d] *there came wise men from the east to Jerusalem,*

[a] And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn, Luke ii. 4—7.

[b] And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet. Matt. ii. 5. But thou Bethlehem Ephratah *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel, whose goings forth *have been* from of old, from everlasting, Mic. v. 2. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us go now even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us, Luke ii. 11. 15. Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem where David was, John vii. 42.

[c] When Herod the king had heard *these things* he was troubled, and all Jerusalem with him, Matt. ii. 3. But when Herod was dead, behold an angel of the Lord appeareth in a dream to Joseph in Egypt, 19. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*, Gen. xlix. 10.

[d] And Solomon's wisdom excelled the wisdom of all the children of the

east country, and all the wisdom of Egypt, 1 Kings iv. 30. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents, the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth, the poor also, and *him* that hath no helper, Ps. lxxii. 9—12. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people, to it shall the Gentiles seek: and his rest shall be glorious. Isa. xi. 10.

VER. 2.

Λέγοντες· Ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.

Saying, *Where is he that is* [a] *born King of the Jews? for we have seen* [b] *his star in the east, and are come to* [c] *worship him.*

[a] Yet have I set my king upon my holy hill of Zion, Ps. ii. 6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this, Isa. ix. 6, 7. Behold a king shall reign in righteousness and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land, xxxii. 1, 2. Behold the days come, saith the LORD, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth, Jer. xxiii. 5. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass, Zech. ix. 9. Tell ye the daughter of Zion; Behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass, Matt. xxi. 5. For unto you is born this day in the city of David a Saviour which is Christ the Lord, Luke ii. 11. Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest, xix. 38. And they began to accuse him saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king. xxiii. 2. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS, 38. Nathanael answered and saith unto him, Rabbi, thou art the Son of God, thou art the King of Israel, John i. 49. Took branches of palm trees, and went forth to meet him, and cried Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord, xii. 13. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice, xviii. 37. And from thenceforth Pilate sought to release him, but the Jews cried, saying, If thou let this man go, thou art not Cæsar's friend, whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with *him*, crucify *him*. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS, xix. 12—15. 19.

[b] I shall see him, but not now: I shall behold him, but not nigh. There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and

destroy all the children of Sheth, Numb. xxiv. 17. And the Gentiles shall come to thy light, and kings to the brightness of thy rising, Isa. lx. 3. Through the tender mercy of our God; whereby the day-spring from on high hath visited us. To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace, Luke i. 78, 79. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star, Rev. xxii. 16.

[c] When they saw the star they rejoiced, with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh, Matt. ii. 11. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean, viii. 2. While he spake these things unto them, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live, ix. 18. Then came she, and worshipped him, saying, Lord help me! xv. 25. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him, xxviii. 9. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted, xvi. 17. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy, xxiv. 51, 52. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit. But when he saw Jesus afar off, he ran and worshipped him.. And cried with a loud voice, and said, what have I to do with thee, Jesus, *thou* Son of the most high God, Mark ii. 5—7. And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees, worshipped him, xv. 19. And he said, Lord, I believe. And he worshipped him, John ix. 38. So shall the king greatly desire thy beauty: for he *is* thy Lord, and worship thou him, Ps. xlv. 11. And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him, Heb. i. 6. And I fell at his feet to worship him, and he said unto me, See *thou do it* not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God, Rev. ix. 10, and xxii. 8, 9.

VER. 3.

Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ.

When Herod the king had heard these things, *he was troubled, and all Jerusalem with him.*

VER. 4.

Καὶ συναγαγὼν πάντας τοὺς Ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται.

And when he had gathered all the [a] *chief priests and* [b] *scribes of the people together,* [c] *he demanded of them where Christ should be born.*

[a] For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of the LORD of Hosts, Mal. ii. 7. For every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins, Heb. v. 1. also viii. 3. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp, xiii. 11.

[b] For he taught them as *one* having authority and not as the scribes, Matt. vii. 29. Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old, xiii. 52. Also *they were* over the bearers of burdens and *were* overseers of all that wrought the work in any manner of service: and of the Levites *there were* scribes, and officers and porters, 2 Chron. xxxiv. 13. This Ezra went up from Babylon; and he *was* a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted

him all his request, according to the hand of the LORD his God upon him, Ezra vii. 6. Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel. Artaxerxes king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, and at such a time, 11, 12. How do ye say, We *are* wise, and the law of the LORD is with us? Lo, certainly in vain made he it; the pen of the scribes *is* in vain, Jer. viii. 8.

VER. 5.

Οἱ δὲ εἶπον αὐτῷ· Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου·

And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

VER. 6.

Καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.

And [a] *thou Bethlehem*, in *the land of Juda, art not the least among the princes of Juda: for out of thee shall come* [b] *a Governor, that shall* * [c] *rule my people Israel.*

* Or, *feed.*

[a] But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting, Mic. v. 2. Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem where David was, John vii. 42.

[b] And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, xxviii. 18. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*, Gen. xlix. 10. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth in the city, Num. xxiv. 19. For Judah prevailed above his brethren, and of him *came* the chief ruler: but the birthright *was* Joseph's, 1 Chron. v. 2. Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed, *saying*, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the LORD shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion, Ps. ii. 1—6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of Hosts will perform this, Isa. ix. 6, 7. And hath put all *things* under his feet, and gave him, *to be* the head over all *things*, to the church, Eph. i. 22. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all *things* he might have the pre-eminence, Col. i. 18. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father, Rev. ii. 27. And the seventh angel sounded; and there were great voices in heaven, saying, *The kingdoms* of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever, xi. 15.

[c] He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young, Isa. xl. 11. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD. Behold, the days come, saith the LORD, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days, Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD

OUR RIGHTEOUSNESS, Jer. xxiii. 4—6. And I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd. And I, the Lord, will be their God, and my servant David a prince among them; I the LORD have spoken *it*. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods, Ez. xxxiv. 23—25. And David my servant *shall be* king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore, xxxvii. 24—26.

VER. 7.

Τότε Ἡρώδης, λάθρα καλέσας τοὺς μάγους, ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος.

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

VER. 8.

Καὶ πέμψας αὐτοὺς εἰς Βηθλεέμ, εἶπε· Πορευθέντες, ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ.

And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, *bring me word again, that I may come and worship him also.*

VER. 9.

Οἱ δὲ, ἀκούσαντες τοῦ βασιλέως, ἐπορεύθησαν· καὶ ἰδοὺ, ὁ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως ἐλθὼν ἔστη ἐπάνω οὗ ἦν τὸ παιδίον.

When they had heard the king, they departed; and, lo, [a] *the star, which they saw in the east, went before them, till it came and stood over where the young child was.*

[a] Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. Matt. ii. 2. What man *is* he that feareth the LORD? him shall he teach in the way *that* he shall choose, Ps. xxv. 12. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts, 2 Pet. i. 19.

VER. 10.

Ἰδόντες δὲ τὸν ἀστέρα, ἐχάρησαν χαρὰν μεγάλην σφόδρα.

When they saw the star, [a] *they rejoiced with exceeding great joy.*

[a] And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust, Rom. xv. 9—12.

VER. 11.

Καὶ ἐλθόντες εἰς τὴν οἰκίαν, εὗρον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ· καὶ πεσόντες προσεκύνησαν αὐτῷ· καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν, προσήνεγκαν αὐτῷ δῶρα, χρυσὸν, καὶ λίβανον, καὶ σμύρναν.

And when they were come into the house, [a] *they saw the young child with Mary his mother, and fell down, and* [b] *worshipped him: and when they had opened their treasures,* [c] *they* *presented *unto him gifts; gold,* [d] *and frankincense, and myrrh.*

* Or, *offered.*

[a] And they came with haste, and found Mary, and Joseph, and the babe lying in a manger, Luke ii. 16.

[b] See on last clause, ver. 2.

[c] And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds, Gen. xliii. 11. But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his

peace, 1 Sam. x. 27. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Solomon, she communed with him of all that was in her heart. And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon, 1 Kings x. 2. 10. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; *and* daily shall he be praised, Ps. lxxii. 10. 15. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they *shall shew* forth the praises of the Lord, Isa. lx. 6.

[d] Take thou also unto thee principal spices, of pure myrrh five hundred *shekels*, and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*. And the Lord said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices with pure frankincense: of each shall there be a like *weight*, Ex. xxx. 23. 34. And when any will offer a meat-offering unto the Lord, his offering shall be *of* fine flour; and he shall pour oil upon it, and put frankincense thereon: And he shall bring it to Aaron's sons the priests, and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the Lord, Lev. ii. 1, 2. And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincense which *is* upon the meat-offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the memorial of it, unto the Lord, vi. 15. One spoon of ten *shekels* of gold full of incense, Numb. vii. 14. The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*, 86. All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad, Ps. xlv. 8. For from the rising of the sun even unto the going down of the same my name *shall* be great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the Lord of Hosts, Mal. i. 11. And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints, Rev. v. 8.

VER. 12.

Καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

And being warned of God in a dream that they should not return to Herod, [a] they departed into their own country another way.

[a] But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive, Exod. i. 17. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, Acts iv. 19. Then Peter and the *other* apostles answered and said, We ought to obey God rather than men, v. 29. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness, 1 Cor. iii. 19.

VER. 13.

Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσὴφ, λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ, ἕως ἂν εἴπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό.

And when they were departed, behold, [a] the angel of the Lord appeareth to Joseph in a dream, saying, [b] Arise, and

take the young child and his mother, and flee into Egypt, and be thou there [c] *until I bring thee word:* [d] *for Herod will seek the young child to destroy him.*

[a] See on clause 1, ver. 20. ch. i.

[b] But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come, Matt. x. 23. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days, Rev. xii. 6. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent, 14.

[c] But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life, Matt. ii. 19, 20.

[d] Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men, Matt. ii. 16. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive, Exod. i. 22. The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live, Acts vii. 19. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born, Rev. xii. 4.

VER. 14.

Ο δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον·

When he arose, he took the young child and his mother by night, and departed into Egypt:

VER. 15.

Καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος· Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

And was there [a] *until the death of Herod:* [b] *that it might be fulfilled which was spoken of the Lord by the prophet, saying,* [c] *Out of Egypt have I called my son.*

[a] But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, Matt. ii. 19.

[b] See on ver. 22. ch. i.

[c] When Israel *was* a child, then I loved him, and called my son out of Egypt, Hos. xi. 1.

VER. 16.

Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν· καὶ ἀποστείλας ἀνεῖλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ, καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσε παρὰ τῶν μάγων.

Then Herod, [a] *when he saw that he was mocked of the wise men,* [b] *was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under,* [c] *according to the time which he had diligently inquired of the wise men.*

[a] That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice, Gen. xxxix. 14. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me, 17. And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee, Num. xxii. 29. And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound, Judg. xvi. 10. I am *as* one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright *man is* laughed to scorn, Job xii. 4.

[b] A stone *is* heavy, and the sand weighty; but a fool's wrath *is* hea-

vier than them both. Wrath *is* cruel, and anger *is* outrageous, Prov. xxvii. 3, 4. Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abednego, *and* to cast *them* into the burning fiery furnace, Dan. iii. 13. 19, 20.

[c] Then Herod when he had privily called the wise men, inquired of them diligently what time the star appeared, Matt. ii. 7.

VER. 17.

Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἱερεμίου τοῦ προφήτου, λέγοντος·

Then was fulfilled that which was spoken by Jeremy the prophet, saying,

VER. 18.

Φωνὴ ἐν Ῥαμᾷ ἠκούσθη, θρῆνος καὶ κλαυθμὸς καὶ ὀδυρμὸς πολύς, Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσί.

In [a] *Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and* [b] *would not be comforted, because they are not.*

[a] Thus saith the LORD; A voice was heard in Ramah, lamentation, *and* bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they *were* not, Jer. xxxi. 15.

[b] And he returned unto his brethren, and said, The child *is* not: and I, whither shall I go? Gen. xxxvii. 30. And he knew it, and said, *It is* my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him, 33—35. And Jacob their father said unto them, Me have ye bereaved *of my children*: Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all these things are against me, xlii. 36. But man dieth, and wasteth away: yea, man giveth up the ghost, and where *is* he? Job xiv. 10.

VER. 19.

Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδού, ἄγγελος Κυρίου κατ᾽ ὄναρ φαίνεται τῷ Ἰωσὴφ ἐν Αἰγύπτῳ,

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

VER. 20.

Λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραήλ· τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.

Saying, Arise, and take the young child and his mother, and go into the land of Israel: [a] *for they are dead which sought the young child's life.*

[a] And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life, Exod. iv. 19.

VER. 21.

Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραήλ.

And [a] *he arose, and took the young child and his mother, and came into the land of Israel.*

[a] Thus did Noah; according to all that God commanded him, so did he, Gen. vi. 22. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went, Heb. xi. 8.

VER. 22.

Ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ᾽ ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας.

But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of

God in a dream, [a] *he turned aside into the parts of Galilee:*

[a] Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him, Matt. iii. 13. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth, Luke ii. 39. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? John vii. 41, 42. They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet, 52.

VER. 23.

Καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται.

And he came and dwelt in a city called [a] *Nazareth: that it might be fulfilled which was spoken by the prophets,* [b] *He shall be called a Nazarene.*

[a] They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he.* And Judas also, which betrayed him, stood with them. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth, John xviii. 5. 7. And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS, xix. 19. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know, Acts ii. 22. And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth, Matt. xxvi. 71.

[b] He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not, Isa. liii. 3. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see, John i. 45, 46. For we have found this man *a* pestilent *fellow,* and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes, Acts xxiv. 5.

CHAP. III. VER 1.

Εν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ Βαπτιστὴς, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας,

In [a] *those days* [b] *came John the Baptist,* [c] *preaching in* [d] *the wilderness of Judæa,*

[a] Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the High Priests, the word of God came unto John the son of Zacharias in the wilderness, Luke iii. 1, 2.

[b] Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he, Matt. xi. 11. And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him, xiv. 2. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then the disciples understood that he spake unto them of John the Baptist, xvii. 12, 13. The baptism of John, whence was it? from heaven or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet, xxi. 25, 26. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins, Mark i. 4. But when Herod heard *thereof,* he said, It is John, whom I beheaded: he is risen from the dead. For Herod himself had sent forth and

laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and would have killed him; but she could not: For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. And when a convenient day was come, that Herod on his birth-day made a supper to his lords, high captains, and chief *estates* of Galilee; And when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought; and he went and beheaded him in the prison, And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. And when his disciples heard of *it*, they came and took up his corpse, and laid it in a tomb, vi. 16—29. But the angel said unto him, Fear not Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 13—17. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways, 76. But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, Added yet this above all, that he shut up John in prison, Luke iii. 19, 20. There was a man sent from God, whose name *was* John. The same came for a witness, to bear witness of the Light, that all *men* through him might believe. He was not that Light, but *was sent* to bear witness of that Light, John i. 6—8.

[c] The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*. The voice said, Cry. And he said, What shall I cry? All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field. Isa. xl. 3—6. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose, Mark i. 7. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 17.

[d] See on clause 1. ver. 3.

VER. 2.

καὶ λέγων· Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.

And saying, [a] *Repent ye:* [b] *for the kingdom of heaven is at hand.*

[a] From that time Jesus began to preach and to say, Repent: for the kingdom of heaven is at hand, Matt. iv. 17. But go ye and learn what *that* meaneth, I will have mercy, and not

sacrifice; for I am not come to call the righteous, but sinners to repentance, ix. 13. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not, xi. 20. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here, xii. 41. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not. Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him, xxi. 29—32. *Yet* if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness, 1 Kings viii. 47. Wherefore I abhor *myself*, and repent in dust and ashes, Job xlii. 6. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow, Isa. i. 16, 17. Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon, lv. 6, 7. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? Jer. iv. 14. Thus saith the Lord GOD; Repent, and turn *yourselves* from your idols; and turn away your faces from all your abominations, Ezek. xiv. 6. Have I any pleasure at all that the wicked should die? saith the Lord GOD; *and* not that he should return from his ways, and live? xviii. 23. Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn *yourselves*, and live ye, 30—32. Say unto them, *As* I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? xxxiii. 11. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins, Mark i. 4. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel, 15. And they went out, and preached that men should repent, vi. 12. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins, Luke iii. 3. And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish, xiii. 2, 3. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance, xv. 7. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth, 10. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent, xvi. 30. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, xxiv. 47. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, Acts ii. 38. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of

the Lord, iii. 19. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life, xi. 18. And the times of this ignorance God winked at; but now commandeth all men every where to repent, xvii. 30. Testifying both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ, xx. 21. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance, xxvi. 20. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death, 2 Cor. vii. 10. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, 2 Tim. ii. 25. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Heb. vi. 1. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance, 2 Pet. iii. 9. Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent, Rev. ii. 5. And I gave her space to repent of her fornication; and she repented not, 21.

[b] Blessed *are* the poor in spirit: for theirs is the kingdom of heaven. Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven, Matt. v. 3. 10. 19, 20. Thy kingdom come. Thy will be done in earth, as *it is* in heaven, vi. 10. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you, 33. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven, vii. 21. And as ye go, preach, saying, The kingdom of heaven is at hand, x. 7. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force, xi. 11, 12. He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given, xiii. 11. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field, 24. Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field, 31. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal till the whole was leavened, 33. Again, the kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind, 44—47. Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old, 52. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as

little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven, xviii. 1—4. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants, 23. For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard, xx. 1. The kingdom of heaven is like unto a certain king, which made a marriage for his son, xxii. 2. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in, xxiii. 13. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. xxv. 1. For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods, 14. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever, Dan. ii. 44. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire, Mark ix. 47. Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God, x. 14. But Jesus answered again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God, 24, 25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God, xiv. 25. And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: for yours is the kingdom of God, Luke vi. 20. And he sent them to preach the kingdom of God, and to heal the sick, ix. 2. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you, x. 9—11. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out. And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God, xiii. 28, 29. The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you, xvii. 20, 21. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. I will not drink of the fruit of the vine, until the kingdom of God shall come, xxii. 16, 18. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God, John iii. 3—5. Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son, Col. i. 13.

VER. 3.

Οὗτος γάρ ἐστιν ὁ ῥηθεὶς ὑπὸ Ἡσαΐου τοῦ προφήτου, λέγοντος· Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

For this is he that was spoken of [a] *by the prophet Esaias, saying, The voice of one crying in the wilderness,* [b] *Prepare ye the way of the Lord, make his paths straight.*

[a] The voice of him that crieth in the wilderness, Prepare ye the way of the LORD; make straight in the desert a highway for our God, Isa. xl. 3. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make

his paths straight, Mark i. 3. And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth; and all flesh shall see the salvation of God, Luke iii. 3—6. He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias, John i. 23.

[b] And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the *high and holy place*, with him also *that is of* a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, Isa. lvii. 14, 15. Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of Hosts, Mal. iii. 1. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 17. And thou, child, shalt be called, The prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways, 76.

VER. 4.

Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφῦν αὐτοῦ· ἡ δὲ τροφὴ αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον.

And the same John had [a] his raiment of camel's hair, and a leathern girdle about his loins; [b] and his meat was locusts and [c] wild honey.

[a] But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in king's houses, Matt. xi. 8. And they answered him, *He was* an hairy man, and girt with a girdle of leather about his loins. And he said, It *is* Elijah the Tishbite, 2 Kings i. 8. And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive, Zech. xiii. 4. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD, Mal. iv. 5. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey, Mark i. 6.

[b] For John came neither eating nor drinking, and they say, He hath a devil, Matt. xi. 18. *Even* these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind, Lev. xi. 22.

[c] He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock, Deut. xxxii. 13. And all *they* of the land came to a wood: and there was honey upon the ground. And when the people were come into the wood, behold, the honey dropped: but no man put his hand to his mouth: for the people feared the oath. But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honey-comb, and put his hand to his mouth; and his eyes were enlightened, 1 Sam. xiv. 25—27.

VER. 5.

Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα, καὶ πᾶσα ἡ Ἰουδαία, καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου·

Then [a] went out to him Jerusalem, and all Judæa, and all the region round about Jordan,

[a] And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judæa, and *from* beyond Jordan, Matt. iv. 25. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? xi. 7. And there went out unto him all the land of Judæa, and they of Jerusalem,

and were all baptized of him in the river of Jordan, confessing their sins, Mark i. 5.

VER. 6.

Καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

And [a] *were baptized of him in Jordan,* [b] *confessing their sins.*

[a] I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and *with* fire, Matt. iii. 11. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer *it to be so* now, for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, 13—16. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you, Ezek. xxxvi. 25. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan, Mark i. 8, 9. John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire, Luke iii. 16. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing, John i. 25—28. And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost, 31—33. And John also was baptizing in Ænon near to Salim, because there was much water there; and they came, and were baptized. For John was not yet cast into prison. Then there arose a question between *some* of John's disciples and the Jews about purifying, iii. 23—25. For John truly baptized with water: but ye shall be baptized with the Holy Ghost not many days hence, Acts i. 5. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls, ii. 38—41. The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, *I say,* ye know which was published throughout all Judæa, and began from Galilee, after the baptism which John preached; How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him, x. 36—38. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost, xi. 16. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard *this,* they were baptized in the name of the Lord Jesus, xix. 4, 5. And were all baptized unto Moses in the cloud and in the sea, 1 Cor. x. 2. Buried with him in bap-

tism, wherein also ye are risen with *him*, through the faith of the operation of God, who hath raised him from the dead, Col. ii. 12. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour, Tit. iii. 5, 6. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment, Heb. vi. 2. The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ, 1 Pet. iii. 21.

[b] And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness, Lev. xvi. 21. If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me, xxvi. 40. Then they shall confess their sin which they have done; and he shall recompense his trespass with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed, Num. v. 7. And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD GOD of Israel, and make confession unto him; and tell me now what thou hast done; hide *it* not from me, Josh. vii. 19. He looketh upon men, and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light, Job xxxiii. 27, 28. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin, Ps. xxxii. 5. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy, Prov. xxviii. 13. And I prayed unto the LORD my God, and made my confession, and said, O LORD, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments, Dan. ix. 4. And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins, Mark i. 5. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son, Luke xv. 18—21. And many that believed came, and confessed, and shewed their deeds, Acts xix. 18. Confess *your* faults one to another, and pray one for another, that ye may be healed, Jam. v. 16. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness, 1 John i. 9.

VER. 7.

Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς· Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

But when he saw many of [a] *the Pharisees and Sadducees come to his baptism, he said unto them,* [b] *O generation of vipers,* [c] *who hath warned you to* [d] *flee from the wrath to come?*

[a] For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven, Matt. v. 20. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees, xvi. 6. How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees, 11, 12. Then went the Pharisees, and took counsel

how they might entangle him in *his* talk, xxii. 15. The same day came to him the Sadducees, which say that there is no resurrection, and asked him, 23. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together, 34. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation, xxiii. 14. For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brazen vessels, and of tables. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, Mark vii. 3—5. And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words, xii. 13. Then come unto him the Sadducees, which say there is no resurrection, 18. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter: but your inward part is full of ravening and wickedness. *Ye* fools, did not he that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*, Luke xi. 39—44. And the Pharisees also, who were covetous, heard all these things: and they derided him, xvi. 14. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess, xviii. 11, 12. And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them. Being grieved that they taught the people, and preached through Jesus the resurrection from the dead, Acts iv. 1, 2. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God, xxiii. 6—9. Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee, xxvi. 5.

[b] Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves, Matt. vii. 15. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves, x. 16. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh, xii. 34. *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell, xxiii. 33. Her princes within her *are* roaring lions; her judges *are* evening wolves, they gnaw not the bones till the morrow, Zeph. iii. 3. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come. Luke iii. 7. Go your ways: behold, I send you forth as lambs among wolves, x. 3. The same day there came certain of the Pharisees, saying unto him, get thee out, and depart hence; for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* I shall be perfected, xiii. 31,

32. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock, Acts xx. 29. Beware of dogs, beware of evil workers, beware of the concision, Phil. iii. 2. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds: trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever, Jude 12, 13. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie, Rev. xxii. 14, 15.

[c] To whom shall I speak, and give warning, *that* they may hear? behold, their ear *is* uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it, Jer. vi. 10. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous *man* doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul, Ezek. iii. 18–21. If when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel, therefore thou shalt hear the word at my mouth, and warn them from me, xxxiii. 3—7. Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears, Acts xx. 31. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith, Heb. xi. 7.

[d] Much more then, being now justified by his blood, we shall be saved from wrath through him, Rom. v. 9. And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come, 1 Thess. i. 10. That by two immutable things, in which *it was* impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us, Heb. vi. 18. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand? Rev. vi. 16, 17.

VER. 8.

Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας·

Bring [a] *forth therefore* [b] *fruits* * *meet for repentance:*

* Or, *answerable to amendment of life.*

[a] But what think ye? A *certain* man had two sons: and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second

and said likewise. And he answered and said, I *go*, sir: and went not, Matt. xxi. 28—30. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him, 32. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow, Isa. i. 16, 17, Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham, Luke iii. 8. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages, 10—14. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance, Acts xxvi. 20. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter, 2 Cor. vii. 10, 11.

[b] Thus saith the Lord of Hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, *are* these. For if ye throughly amend your ways and your doings; if ye throughly execute judgment between a man and his neighbour; *if* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever, Jer. vii. 3—7. Therefore now amend your ways and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you, xxvi. 13. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin, xxxvi. 3.

VER. 9.

Καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς· Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.

And [a] *think not to say within yourselves,* [b] *We have Abraham to* our *father: for I say unto you, That* [c] *God is able of these stones to raise up children unto Abraham.*

[a] Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham, Luke iii. 8.

[b] They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free, John viii. 33. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham, 39, 40. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? 53. Neither because they are the seed of Abraham, *are they* all children: but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these *are* not the children of God: but the chil-

dren of the promise are counted for the seed, Rom. ix. 7, 8. For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. Which things are an allegory: for these are the two covenants: the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice *thou* barren that bearest not; break forth and cry thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is now*. Nevertheless, what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free, Gal. iv. 22—31.

[b]And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth, Matt. viii. 11, 12. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out, Luke xix. 40. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name, Acts xv. 14. (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were, Rom. iv. 17. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are, 1 Cor. i. 27, 28. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise, Gal. iii. 27—29. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ, Eph. ii. 12, 13.

VER. 10.

Ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν, ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται.

And [a] *now also* [b] *the axe is laid unto the root of the trees:* [c] *therefore every tree which bringeth not forth good fruit,* [d] *is hewn down, and cast into the fire.*

[a] Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of Hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fuller's sope: and he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness, Mal. iii. 1—3. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch, iv. 1. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at

the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*, Heb. ii. 1—3. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. *It is* a fearful thing to fall into the hands of the living God, x. 28—31. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven, xii. 25.

[b] And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down and cast into the fire, Luke iii. 9. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss, xxiii. 41.

[c] And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper, Ps. i. 3. Those that be planted in the house of the LORD shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing, xcii. 13, 14. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified, Is. lxi. 3. For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit, Jer. xvii. 8. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire, Matt. vii. 16—19. A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh, Luke vi. 43—45. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit, John xv. 2.

[d] Every tree that bringeth not forth good fruit is hewn down, and cast into the fire, Matt. vii. 19. And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away, xxi. 19. And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong for thyself. *It is* burned with fire, *it is* cut down: they perish at the rebuke of thy countenance, Ps. lxxx. 15, 16. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned nor digged; but there shall come up briers and thorns:

I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry, Is. v. 1—7. When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire: for it *is* a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour, xxvii. 11. Son of man, What is the vine-tree more than any tree, *or than* a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for *any* work? Behold, when it was *whole*, it was meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned? Therefore, thus saith the Lord GOD; As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them; they shall go out from *one* fire, and *another* fire shall devour them; and ye shall know that I *am* the LORD, when I set my face against them, Ezek. xv. 2—7. He spake also this parable; A certain *man* had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard; Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it and dung *it*: and if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down, Luke xiii. 6—9. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned, John xv. 6. But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end is to be burned, Heb. vi. 8. For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear, 1 Pet. iv. 17, 18.

VER. 11.

Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστὶν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρί.

I indeed [a] *baptize you with water unto repentance:* [b] *but he that cometh after me is mightier than I, whose shoes I am not worthy to bear:* [c] *he shall baptize you with the Holy Ghost, and* with *fire:*

[a] See parallels on first clause of ver. 6. ch. iii.

[b] And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose, Mark i. 7. And as John fulfilled his course he said, whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose, Acts xiii. 25. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 17. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me, John i. 15. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose, 26, 27. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me, 30. And I saw and bare record that this is the Son of God, 34. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I *must* decrease. He that cometh from

above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him, iii. 28—36.

[c] When the LORD shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning, Isa. iv. 4. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring, xliv. 3. But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' sope: And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years, Mal. iii. 2—4. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost, Mark i. 8. John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire, Luke iii. 16. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost, John i. 33. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence, Acts i. 5. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance, ii. 2—4. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost, xi. 15, 16. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 11. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit, xii. 13. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus, Gal. iii. 27, 28.

VER. 12.

Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

Whose [a] *fan is in his hand, and* [b] *he will throughly purge his floor,* [c] *and gather his wheat into the garner;* [d] *but he will burn up the chaff* [e] *with unquenchable fire.*

[a] The oxen likewise and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan, Isa. xxx. 24. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel, xli. 16. At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse, Jer. iv. 11. And I will fan them with a fan in the gates of the land, I will bereave *them* of children, I will destroy my people, *since* they return not from their ways, xv. 7. And will send un-

to Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about, li. 2. Whose fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. Luke iii. 17.

[b] The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, Matt. xiii. 41. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth, 49, 50. And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness, Mal. iii. 3. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. iv. 1. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit, John xv. 2.

[c] Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn, Matt. xiii. 30. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear, 43. For, lo, I will command, and I will sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth, Amos ix. 9.

[d] They are as stubble before the wind, and as chaff that the storm carrieth away, Job xxi. 18. The ungodly *are* not so: but *are* like the chaff which the wind driveth away, Ps. i. 4. Let them be as chaff before the wind: and let the angel of the LORD chase *them*, xxxv. 5. Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel, Isa. v. 24. The nations shall rush like the rushing of many waters: but *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind, xvii. 13. Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney, Hos. xiii. 3.

[e] And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench *them*, Isa. i. 31. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? xxxiii. 14. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh, lxvi. 24. Therefore thus saith the Lord GOD; behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched, Jer. vii. 20. But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched, xvii. 27. And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein, And all flesh shall see that I the Lord have kindled it: it shall not be quenched, Ezek. xx. 47, 48. Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into

everlasting punishment, Matt. xxv. 41. 46. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not and the fire is not quenched, Mark ix. 43—48. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Jude 7. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever, Rev. xiv. 10, 11. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever, xx. 10.

VER. 13.

Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.

Then cometh Jesus [a] *from Galilee to Jordan, unto John, to be baptized of him.*

[a] See parallels on ver. 22. chap. ii.

VER. 14.

Ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν, λέγων· Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με;

But [a] *John forbade him, saying,* [b] *I have need to be baptized of thee, and comest thou to me?*

[a] Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me, John xiii. 6—8.

[b] And of his fulness have all we received, and grace for grace, John i. 16. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and *of* the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again, iii. 3—7. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me:—for without me ye can do nothing, John xv. 4, 5. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins, Acts v. 30, 31. The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all), x. 36. And he is before all things, and by him all things consist: and he is the head of the body, the Church; who is the beginning, the first-born from the dead; that in all *things* he might have the pre-eminence. For it pleased *the* Father that in him should all fulness dwell, Col. i. 17—19. That ye may know—what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, which is his body, the fulness

of him that filleth all in all, Eph. i. 18—23. Speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ, iv. 15. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father, Gal. iv. 6. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and honour, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God, for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. Rev. vii. 9—17.

VER. 15.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· Ἄφες ἄρτι· οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. Τότε ἀφίησιν αὐτόν.

And Jesus answering, said unto him, Suffer it to be so *now:* [a]*for thus it becometh us to fulfil all righteousness. Then he suffered him.*

[a]Then said I, Lo, I come: in the volume of the book *it is* written of me, I delight to do thy will, O my God: yea, thy law *is* within my heart, Ps. xl. 7, 8. The LORD is well pleased for his righteousness sake; he will magnify the law, and make *it* honourable, Isa. xlii. 21. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless, Luke i. 6. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work, John iv. 34. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him, viii. 29. For I have given you an example, that ye should do as I have done to you, xiii. 15. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love, xv. 10. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 7, 8. For such an high priest became us: *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens, Heb. vii. 26, For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed, 1 Pet. ii. 21—24. He that saith he abideth in him ought himself also so to walk, even as he walked, 1 John ii. 6.

VER. 16.

Καὶ βαπτισθεὶς ὁ Ἰησοῦς, ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ, ἀνεῴχθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδε το Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστερὰν, καὶ ἐρχόμενον ἐπ' αὐτόν·

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, [a] *and he saw the Spirit of God descending like a dove, and lighting upon him:*

[a]And the Spirit of the LORD shall

rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD, Isa. xi. 2. BEHOLD my servant, whom I uphold; mine elect, *in whom* my soul delighteth: I have put my spirit upon him: he shall bring forth judgment to the Gentiles, xlii. 1. THE Spirit of the LORD God *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound, lxi. 1. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him, Mark i. 10. And the Holy Ghost descended in a bodily shape like a dove upon him, Luke iii. 22. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him, John i. 32. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*, iii. 34.

VER. 17.

Καὶ ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν, λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα.

And, [a] *lo, a voice from heaven, saying,* [b] *This is my beloved Son, in whom I am well pleased.*

[a] And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape, John v. 37. Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again. The people therefore, that stood by, and heard *it*, said that it thundered: others said, an angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes, xii. 28—30. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps, Rev. xiv. 2.

[b] Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles, Matt. xii. 18. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him, xvii. 5. But last of all he sent unto them his son, saying, They will reverence my son, xxi. 37. I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee, Ps. ii. 7. BEHOLD my servant, whom I uphold, mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles, Isa. xlii. 1. The LORD is well pleased for his righteousness' sake; he will magnify the law, and make *it* honourable, 21. And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased, Mark i. 11. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son; hear him, ix. 7. And the Holy Ghost descended in a bodily shape, like a dove upon him; and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased, Luke iii. 22. And there came a voice out of the cloud, saying, This is my beloved Son: hear him, ix. 35. To the praise of the glory of his grace; wherein he hath made us accepted in the beloved, Eph. i. 6. Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son, Col. i. 13. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased, 2 Pet. i. 17.

CHAP. IV.—VER. 1.

Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου.

THEN [a] *was Jesus led up* [b] *of the Spirit into the wilderness,* [c] *to be tempted of the* [d] *devil.*

[a] And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him, Mark i. 12, 13. And Jesus being full of the Holy Ghost returned

from Jordan, and was led by the Spirit into the wilderness, Luke iv. 1.

[b] And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not; and *so* when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth, 1 Kings xviii. 12. And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send, 2 Kings ii. 16. Then the Spirit took me up, and I heard behind me a voice of a great rushing, *saying*, Blessed *be* the glory of the Lord from his place. So the Spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me, Ezek. iii. 12. 14. And *he put forth* the form of an hand, and *took me by* a lock of mine head; and the Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where *was* the seat of the image of jealousy, which provoketh to jealousy, viii. 3. Moreover the spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah son of Azar, and Pelatiah the son of Benaiah, princes of the people, xi. 1. Afterwards the Spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me, 24. In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which *was* as the frame of a city on the south, xl. 2. So the Spirit took me up, and brought me into the inner court; and behold the glory of the Lord filled the house, xliii. 5. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing, Acts viii. 39.

[c] And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me, John xiv. 30. For in that he himself hath suffered being tempted, he is able to succour them that are tempted, Heb. ii. 18. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need, iv. 15, 16.

[d] The tares are the children of the wicked *one;* the enemy that sowed them is the devil, Matt. xiii. 38, 39. And Satan stood up against Israel, and provoked David to number Israel, 1 Chron. xxi. 1. Now there was a day when the sons of God came to present themselves before the Lord, and Satan came among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it, Job i. 6, 7. And these are they by the way-side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts, Mark iv. 15. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve, Luke xxii. 3. And the Lord said, Simon, Simon, behold, Satan hath desired to *have* you, that he may sift *you* as wheat, 31. And he brake the bands, and was driven of the devil into the wilderness, viii. 29. And supper being ended (the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him), John xiii. 2. And after the sop Satan entered into him, 27. To deliver such an one unto Satan for the destruction of the flesh, 1 Cor. v. 5. Defraud you not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency, vii. 5. Lest Satan should get an advantage of us, for we are

not ignorant of his devices, 2 Cor. ii. 11. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure, xii. 7. Neither give place to the devil, Eph. iv. 27. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil, vi. 11. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, Heb. ii. 14. Submit yourselves therefore to God, resist the devil, and he will flee from you, James iv. 7. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour, 1 Pet. v. 8. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil, 1 John iii. 8. Yet Michael the Archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee, Jude 9. Behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days, Rev. ii. 10. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, xii. 9. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*, 12, 13. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood, 15. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ, 17. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever, xx. 10.

VER. 2.

Καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπείνασε.

And when he had [a] fasted forty days and forty nights, [b] he was afterward an hungred.

[a] And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights, Exod. xxiv. 18. And he was there with the LORD forty days and forty nights; he did neither eat bread nor drink water, and he wrote upon the tables the words of the covenant, the ten commandments, xxxiv. 28. When I was gone up into the mount to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water, Deut. ix. 9. And I fell down before the LORD as at the first forty days and forty nights: I did neither eat bread nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger, 18. Thus I fell down before the LORD forty days and forty nights, as I fell down *at the first:* because the LORD had said he would destroy you, 25. And he arose and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God, 1 Kings xix. 8. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts, Mark i. 13. Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered, Luke iv. 2.

[b] Now in the morning, as he returned into the city, he hungered, Luke xxi. 18. And on the morrow, when they were come from Bethany, he was hungry, Mark xi. 12. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy

him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God to make reconciliation for the sins of the people, Heb. ii. 14—17.

VER. 3.

Καὶ προσελθὼν αὐτῷ ὁ πειράζων, εἶπεν· Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.

And when [a] *the tempter came to him, he said,* [b] *If thou be the Son of God, command that these stones be made bread.*

[a] Then Satan answered the LORD, and said, Doth Job serve God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the LORD said unto Satan, Behold all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD, Job i. 9—12. And Satan answered the LORD, and said, skin for skin, yea all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the LORD said unto Satan, Behold he is in thine hand; but save his life. So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown, ii. 4. 7. And the Lord said, Simon, Simon, behold, Satan hath desired to *have* you that he may sift *you* as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren, Luke xxii. 31, 32. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain, 1 Thess. iii. 5. Fear none of those things which thou shalt suffer: behold the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life, Rev. ii. 10.

[b] And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence, Luke iv. 3. 9.

VER. 4.

Ὁ δὲ ἀποκριθεὶς, εἶπε· Γέγραπται· Οὐκ ἐπ᾽ ἄρτῳ μόνῳ ζήσεται ἄνθρωπος, ἀλλ᾽ ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ.

But he answered and said, [a] *It is written,* [b] *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*

[a] For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope, Rom. xv. 4. And take the helmet of salvation, and the sword of the Spirit, which is the word of God, Eph. vi. 17.

[b] And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live, Deut. viii. 3. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God, Luke iv. 4.

VER. 5.

Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ·

Then the devil [a] *taketh him up into* [b] *the holy city, and setteth him on a pinnacle of the temple,*

[a] And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from

hence, Luke iv. 9. Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin, John xix. 11.

[b] And came out of the graves after his resurrection, and went into the holy city, and appeared unto many, Matt. xxvii. 53. And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts *to dwell* in *other* cities, Neh. xi. 1. For they call themselves of the holy city, and stay themselves upon the God of Israel; The Lord of hosts *is* his name, Isa. xlviii. 2. Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean, lii. 1. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us, Dan. ix. 16. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, &c. ver. 24. But the court which is without the temple leave out, and measure it not; for it is given unto the gentiles: and the holy city shall they tread under foot forty *and* two months, Rev. xi. 2.

VER. 6.

Καὶ λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γάρ· Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

And saith unto him, If thou be the Son of God, cast thyself down: for it is written, [a] *He shall give his angels charge concerning thee: and in* their *hands they shall bear thee up,* [b] *lest at any time thou dash thy foot against a stone.*

[a] For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in *their* hands, lest thou dash thy foot against a stone, Ps. xci. 11, 12. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: For it is written, he shall give his angels charge over thee, to keep thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God, Luke iv. 9—12. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Heb. i. 14.

[b] Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land, Job i. 10. For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee, v. 23. The angel of the Lord encampeth round about them that fear him, and delivereth them, Ps. xxxiv. 7. He keepeth all his bones: not one of them is broken, 20.

VER. 7.

Ἔφη αὐτῷ ὁ Ἰησοῦς· Πάλιν γέγραπται· Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.

Jesus said unto him, It is written again, [a] *Thou shalt not tempt the Lord thy God.*

[a] Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord? And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not? Exod. xvii. 2. 7. And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? Numb. xiv. 11. Ye shall not tempt the Lord your God, as ye tempted *him* in Massah, Deut. vi. 16. And they tempted God in their heart by asking meat for their lust, Ps. lxxviii. 18. Yea, they turned back and tempted God, and limited the Holy One of Israel, 41. Yet they tempted and provoked the most high God, and kept

not his testimonies, 56. When your fathers tempted me, proved me, and saw my work, xcv. 9. But lusted exceedingly in the wilderness, and tempted God in the desert, cvi. 14. And now we call the proud happy; yea, they that work wickedness are set up; yea, *they that* tempt God are even delivered, Mal. iii. 15. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God, Luke iv. 12. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out, Acts v. 9. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents, 1 Cor. x. 9. When your fathers tempted me, proved me, and saw my works forty years, Heb. iii. 9.

VER. 8.

Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν·

Again, [a] *the devil taketh him up into an exceeding high mountain,* [b] *and sheweth him all the kingdoms of the world, and the glory of them;*

[a] And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine, Luke iv. 5—7.

[b] And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had promoted him; and how he had advanced him above the princes and servants of the king, Esth. v. 11. Be not thou afraid when one is made rich, when the glory of his house is increased; For when he dieth he shall carry nothing away; his glory shall not descend after him, Ps. xlix. 16, 17. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? Dan. iv. 30. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward, Heb. xi. 24—26. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, 1 Pet. i. 24.

VER. 9.

Καὶ λέγει αὐτῷ· Ταῦτα πάντά σοι δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι.

And saith unto him, All these things will [a] *I give thee,* [b] *if thou wilt fall down and worship me.*

[a] Now is the judgment of this world: now shall the prince of this world be cast out, John xii. 31. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me, xiv. 30. Of judgment, because the prince of this world is judged. xvi. 11.

[b] In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them, 2 Cor. iv. 4.

VER. 10.

Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ὕπαγε, Σατανᾶ· γέγραπται γάρ· Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.

Then saith Jesus unto him, [a] *Get thee hence,* [b] *Satan: for it is written,* [c] *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

[a] But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men, Matt. xvi. 23. Submit yourselves therefore to God. Resist the devil, and he will flee from you, James iv. 7. Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world, 1 Pet. v. 9.

[b] And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at

his right hand to resist him. And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Zech. iii. 1, 2.

[c] Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people which *are* round about you, Deut. vi. 13, 14. Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name, x. 20. Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD, Josh. xxiv. 14. And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, *then* put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines, 1 Sam. vii. 3. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve, Luke iv. 8.

VER. 11.

Τότε ἀφίησιν αὐτὸν ὁ διάβολος· καὶ ἰδοὺ, ἄγγελοι προσῆλθον, καὶ διηκόνουν αὐτῷ.

Then [a] *the devil leaveth him, and* [b] *behold, angels came and ministered unto him.*

[a] And when the devil had ended all the temptation, he departed from him for a season, Luke iv. 13.

[b] And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him, Mark i. 13. And there appeared an angel unto him from heaven, strengthening him, Luke xxii. 43. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16. And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him, Heb. i. 6. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, Rev. v. 11, 12.

VER. 12.

Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.

Now [a] *when Jesus had heard that John was* * *cast into prison, he departed into Galilee:*

* Or, *delivered up.*

Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, Mark i. 14. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her, vi. 17. Added yet this above all, that he shut up John in prison, Luke iii. 20. And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about, iv. 14. And came down to Capernaum, a city of Galilee, and taught them on the sabbath days, 31. Now after two days he departed thence, and went into Galilee. This is again the second miracle *that* Jesus did, when he was come out of Judæa into Galilee, John iv. 43. 54.

VER. 13.

Καὶ καταλιπὼν τὴν Ναζαρὲτ, ἐλθὼν κατῴκησεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ·

And [a] *leaving Nazareth, he came and dwelt in* [b] *Capernaum, which is upon the sea coast, in the borders of* [c] *Zabulon and* [d] *Nephthalim:*

[a] But he passing through the midst of them went his way, and came down to Capernaum, a city of Galilee; and taught them on the sabbath days, Luke iv. 30, 31.

[b] And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day, Matt. xi. 23. And

they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught, Mark i. 21. And entered into a ship, and went over the sea towards Capernaum. And it was now dark, and Jesus was not come to them, John vi. 17. When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus, 24. These things said he in the synagogue, as he taught in Capernaum, 59.

[c] And the third lot came up for the children of Zebulon according to their families: and the border of their inheritance was unto Sarid: And their border went up towards the sea, and Maralah, and reached to Dabbasheth, and reached to the river that *is* before Jokneam; And turned from Sarid eastward towards the sun-rising unto the border of Chisloth-tabor, and then goeth out *to* Daberath, and goeth up *to Japhia*, And from thence passeth on along on the east to Gittah-hepher, *to* Ittah-kazin, and goeth out to Remmon-methoar to Neah; and the border compasseth it on the north-side to Hannathon: and the outgoings thereof are in the valley of Jiphthah-el: and Kattath, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages. This *is* the inheritance of the children of Zebulon according to their families, these cities with their villages, Josh. xix. 10—16.

[d] The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali according to their families. And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan: And *then* the coast turneth westward to Aznoth-tabor; and goeth out from thence to Hukkok, and reacheth to Zebulon on the south-side, and reacheth to Asher on the west-side, and to Judah upon Jordan towards the sun-rising. And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Chinnereth, and Adamah, and Ramah, and Hazor, And Kedesh, and Edrei, and En-hazor, And Iron, and Migdal-el, Horem, and Beth-anath, and Bethshemesh; nineteen cities with their villages. This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

VER. 14.

Ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος·

That [a] *it might be fulfilled which was spoken by Esaias the prophet, saying,*

[a] See parallels on ver. 22. chap. i.

VER. 15.

Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλεὶμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν.

The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, [a] *Galilee of the Gentiles;*

[a] And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which *is* Hebron, in the mountain of Judah, Jos. xx. 7. And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and Hammoth-dor with her suburbs, and Kartan with her suburbs; three cities, xxi. 32. In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria, 2 Kings xv. 29.

VER. 16.

Ὁ λαὸς, ὁ καθήμενος ἐν σκότει, εἶδε φῶς μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς.

The people [a] *which sat in darkness saw great light: and to them which sat in the region* [b] *and shadow of death, light is sprung up.*

[a] Nevertheless the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined, Isa. ix. 1, 2. Such as sit in darkness and in the shadow of death, *being* bound in affliction and iron; Because they rebelled against the words of God, and con-

temned the counsel of the Most High. Therefore he brought down their heart with labour; they fell down, and *there was* none to help. Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder, Psal. cvii. 10—14. To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison-house, Isa. xlii. 7. Who *is* among you that feareth the LORD, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God, l. 10. Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising, lx. 1—3. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD *shall be* a light unto me, Mic. vii. 8. Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace, Luke i. 78, 79. A light to lighten the Gentiles, and the glory of thy people Israel, ii. 32. And the light shineth in darkness; and the darkness comprehended it not, John i. 5. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil, iii. 19. Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life, viii. 12. Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee; to open their eyes, *and* to turn *them* from darkness to light, and *from* the power of satan unto God, Acts xxvi. 17, 18. And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, Rom. ii. 19. Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son, Col. i. 13. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness, 1 Thess. v. 5. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, 1 Pet. ii. 9. This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth, 1 John i. 5, 6. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now, ii. 8, 9. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness, Rev. xvi. 10.

[b] Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it, Job iii. 5. Before I go *whence* I shall not return, *even* to the land of darkness and the shadow of death. A land of darkness, as darkness *itself*: *and* of the shadow of death, without any order, and *where* the light *is* as darkness, x. 21, 22. *There is* no darkness, nor shadow of death, where the workers of iniquity may hide themselves, xxxiv. 22. Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? xxxviii. 17. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me, Psal. xxiii. 4. Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death, xliv. 19. Such as sit in darkness and in the shadow of death, *being* bound in affliction and iron, cvii. 10. He brought them out of darkness and the shadow of death, and brake their bands in sunder, 14. Neither said they, where is the LORD that brought us up out of the land of Egypt, that led us through the wilderness; through a land of deserts,

and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt, Jer. ii. 6. Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he turn it into the shadow of death, *and* make *it* gross darkness, xiii. 16. *Seek him* that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name, Amos v. 8.

VER. 17.

Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν, καὶ λέγειν Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.

From [a] *that time Jesus began to preach, and to say,* [b] *Repent: for the* [c] *kingdom of heaven is at hand.*

[a] *Now* after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, Mark i. 14.

[b] See parallels on clause 1. ver. 2. chap. iii.

[c] See parallels on clause 2. ver. 2. chap. iii.

VER. 18.

Περιπατῶν δὲ ὁ Ἰησοῦς παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε δύο ἀδελφοὺς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· (ἦσαν γὰρ ἁλιεῖς).

And Jesus, [a] *walking by the sea of Galilee, saw* [b] *two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea:* [c] *for they were fishers.*

[a] Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea; for they were fishers, Mark i. 16.

[b] Now the names of the twelve apostles are these; the first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother, Matt. x. 2. Simon (whom he also named Peter), and Andrew his brother, James and John, Philip and Bartholomew; Luke vi. 14. One of the two which heard John *speak,* and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, The Christ, John i. 40, 41. One of his disciples, Andrew, Simon Peter's brother, saith unto him, vi. 8.

[c] Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, *even* to Horeb, Exod. iii. 1. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt, 10. And there came an angel of the LORD, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the winepress, to hide *it* from the Midianites. And the angel of the LORD appeared unto him, and said unto him, The LORD *is* with thee, thou mighty man of valour, Judg. vi. 11, 12. So he departed thence, and found Elisha the son of Shaphat, who *was* ploughing *with* twelve yoke of *oxen* before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father, and my mother, and *then* I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him, 1 Kings xix. 19—21. He chose David also his servant, and took him from the sheep-folds: from following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands, Ps. lxxviii. 70—72. Then answered Amos, and said to Amaziah, I *was* no prophet, neither *was* I a prophet's son; but I *was* an herdsman, and a gatherer of sycamore fruit: And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel, Amos vii. 14, 15.

Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately, John xxi. 3. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked), and did cast himself into the sea, 7. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land.—Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net, Luke v. 3—5. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are: That no flesh should glory in his presence, 1 Cor. i. 27—29.

VER. 19.

Καὶ λέγει αὐτοῖς· Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων.

And he saith unto them, [a] *Follow me, and* [b] *I will make you fishers of men.*

[a] But Jesus said unto him, Follow me; and let the dead bury their dead, Matt. viii. 22. And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him, ix. 9. Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me, xvi. 24. Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me, xix. 21. And as he passed by, he saw Levi the *son* of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him, Mark ii. 14. And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me, Luke v. 27. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father, ix. 59. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me, John i. 43. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour, xii. 26. Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me, xxi. 22.

[b] And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him, Mark i. 17, 18. And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him, Luke v. 10, 11.

VER. 20.

Οἱ δὲ, εὐθέως ἀφέντες τὰ δίκτυα, ἠκολούθησαν αὐτῷ.

And [a] *they straightway left* their *nets, and followed him.*

[a] He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me, Matt. x. 37, 38. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? xix. 27. And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him, 1 Kings xix. 21. I made haste, and delayed not to keep thy commandments, Ps. cxix. 60. And straightway they forsook their nets, and followed him, Mark i. 18. And when they had brought their ships to land, they forsook all, and followed him, Luke v. 11. Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus

answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life, Mark x. 28—30. Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting, Luke xviii. 28—30. To reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood, Gal. i. 16. But what things were gain to me, those I counted loss for Christ; Yea doubtless, and I count all *things but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, Phil. iii. 7, 8.

VER. 21.

Καὶ προβὰς ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελφοὺς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσεν αὐτούς.

And going on from thence, he saw [a]*other two brethren, James* the son *of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.*

[a]Now the names of the twelve apostles are these; the first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother, Matt. x. 2. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, xvii. 1. Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom, xx. 20, 21. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy, xxvi. 37. And when he had gone a little farther thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets, Mark i. 19. And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder, iii. 17. And he suffered no man to follow him, save Peter, and James, and John the brother of James, v. 37. And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him, Luke v. 10, 11. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples, John xxi. 2. And he killed James the brother of John with the sword, Acts xii. 2.

VER. 22.

Οἱ δὲ, εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν, ἠκολούθησαν αὐτῷ.

And [a]*they immediately left the ship and their father, and followed him.*

[a] And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him, Mark i. 20. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God, Luke ix. 59, 60. If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple, xiv. 26. 33. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more, 2 Cor. v. 16.

VER. 23.

Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν,

καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον, καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ·

And [a] Jesus went about all Galilee, [b] teaching in their synagogues, and preaching [c] the gospel of the kingdom, [d] and healing all manner of sickness, and all manner of disease among the people.

[a] And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people, Matt. ix. 35. And he marvelled because of their unbelief. And he went round about the villages, teaching, Mark vi. 6. After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him, John vii. 1. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him, Acts x. 38.

[b] And when he was departed thence, he went into their synagogue, Matt. xii. 9. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works? xiii. 54. And he preached in their synagogues throughout all Galilee, and cast out devils, Mark i. 39. And when the sabbathday was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him? that even such mighty works are wrought by his hands? vi. 2. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbathday, and stood up for to read, Luke iv. 15, 16. And he was teaching in one of the synagogues on the sabbath, xiii. 10. And straightway he preached Christ in the synagogues, that he is the Son of God, Acts ix. 20. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbathday, and sat down, xiii. 14. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks, xviii. 4.

[c] When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side, Matt. xiii. 19. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come, xxiv. 14. Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, Mark i. 14. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, Luke iv. 17, 18. And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him, viii. 1. And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders, xx. 1. And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! Rom. x. 15.

[d] They brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sickness, Matt. viii. 16, 17. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give, x. 7, 8. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them, xi. 5. And great multitudes came unto him,

having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel, xv. 30, 31. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him, Mark i. 32—34. For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues, iii. 10. Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ, Luke iv. 40, 41. And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them, v. 17. And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases, vi. 17. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached, vii. 22. And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing, ix. 11. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you, x. 9. Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one, Acts v. 15, 16.

VER. 24.

Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, καὶ δαιμονιζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς.

And [a] *his fame went throughout all* [b] *Syria: and they brought unto him* [c] *all sick people that were taken with divers diseases and torments, and those which were* [d] *possessed with devils, and those which were* [e] *lunatic, and* [f] *those that had the palsy; and he healed them.*

[a] And the fame hereof went abroad into all that land. But they, when they were departed, spread abroad his fame in all that country, Matt. ix. 26. 31. At that time Herod the tetrarch heard of the fame of Jesus, xiv. 1. So the LORD was with Joshua; and his fame was *noised* throughout all the country, Josh. vi. 27. And immediately his fame spread abroad throughout all the region round about Galilee, Mark i. 28. And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about, Luke iv. 14. And the fame of him went out into every place of the country round about, 37. But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities, v. 15.

[b] Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, *and* brought gifts. And the LORD preserved David whithersoever he went, 2 Sam. viii. 6. (*And* this taxing was first made when Cyrenius was governor of Syria), Luke ii. 2. And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, Acts xv. 23.

c See on last clause, ver. 23.

d As they went out, behold, they brought to him a dumb man possessed with a devil, Matt. ix. 32. Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw, xii. 22. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil, xv. 22. And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour, xvii. 18. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most High God? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man, *thou* unclean spirit. And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. And they that saw *it* told them how it befel to him that was possessed with the devil, and *also* concerning the swine. And they began to pray him to depart out of their coasts. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him, Mark v. 2—18. And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not, Luke iv. 33—35. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right

mind: and they were afraid. They also which saw *it* told them by what means he that was possessed of the devils was healed. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again, viii. 27—37. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him, Acts x. 38.

[e] Lord, have mercy on my son: for he is lunatic, and sore vexed: for ofttimes he falleth into the fire, and oft into the water, Matt. xvii. 15.

[f] And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented, Matt. viii. 6. And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done *unto* thee. And his servant was *healed* in the selfsame hour, 13. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This *man* blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men, ix. 2—8. And they come unto him, bringing one sick of the palsy, which was borne of four,—When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee, Mark ii. 3. 5. And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and lay *him* before him.—And when he saw their faith, he said unto him, Man, thy sins are forgiven thee, Luke v. 18. 20.

VER. 25.

Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας, καὶ πέραν τοῦ Ἰορδάνου.

And there followed [a] *him great multitudes of people from Galilee, and* from [b] *Decapolis, and* from *Jerusalem, and* from *Judæa, and from beyond Jordan.*

[a] And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him, Matt. v. 1. When he was come down from the mountain, great multitudes followed him, viii. 1. But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all, xii. 15. And great multitudes followed him; and he healed them there, xix. 2. But Jesus withdrew himself with his disciples to the sea; and a great multitude from Galilee followed him, and from Judæa, Mark iii. 7. And when the sabbath-day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? vi. 2. And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases, Luke vi. 17.

[b] And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel, Mark v. 20. And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis, vii. 31.

CHAP. V.—VER. 1.

ΙΔΩΝ δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ, καθίσαντος αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ.

And seeing the [a] *multitudes,* [b] *he went up into a mountain: and when he was set,* [c] *his disciples came unto him.*

[a] See parallels on clause 1. ver. 25. ch. iv.

[b] And Jesus departed from thence,

and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. And great multitudes came unto him, xv. 29. And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him, Mark iii. 13. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples, John vi. 2, 3. The same day went Jesus out of the house, and sat by the sea-side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, Matt. xiii. 1—3. And he went forth again by the sea-side; and all the multitude resorted unto him, and he taught them, Mark ii. 13. And he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again, x. 1. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets, Luke xiii. 26.

[c] And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease, Matt. x. 1. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence, xi. 1. And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, xx. 17. And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles, Luke vi. 13.

VER. 2.

Καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς, λέγων·

And he opened his mouth, and taught them, saying,

I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world, Matt. xiii. 35. Give ear, O my people, *to* my law: incline your ears to the words of my mouth: I will open my mouth in a parable: I will utter dark sayings of old, Ps. lxxviii. 1, 2. Hear; for I will speak of excellent things; and the opening of my lips *shall be* right things, Prov. viii. 6. Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus, Acts viii. 35. Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons, x. 34. Praying always—And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, Ephes. vi. 18, 19.

VER. 3.

Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.

[a] *Blessed* are *the* [b] *poor in spirit: for theirs is* [c] *the kingdom of heaven.*

[a] Blessed is *he* whosoever shall not be offended in me, Matt. xi. 6. Blessed *are* your eyes, for they see: and your ears, for they hear, xiii. 16. Blessed *is* that servant, whom his Lord when he cometh shall find so doing, xxiv. 46. Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, Ps. i. 1. Kiss the Son lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him, ii. 12. O Lord of Hosts, blessed *is* the man that trusteth in thee, lxxxiv. 12. Blessed *are they that* keep my ways, Prov. viii. 32. The Lord *is* a God of judgment: blessed *are* all they that wait for him, Isa. xxx. 18. Blessed *are* they that hear the word of God, and keep it, Luke xi. 21. Blessed *are* they that have not seen, and *yet* have believed, John xx. 29. Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, James i. 12. Blessed *are* they which are called unto the marriage-supper of the Lamb, Rev. xix. 9.

[b] At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Matt. xi. 25. And Jesus called a little child unto him, and set him in the midst of them, and said, Ve-

rily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven, xviii. 2—4. I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor *myself*, and repent in dust and ashes, Job xlii. 5, 6. The LORD *is* nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit, Ps. xxxiv. 18. But I *am* poor and needy; *yet* the LORD thinketh upon me, Ps. xl. 17. The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise, li. 17. But I *am* poor, and sorrowful: let thy salvation, O God, set me up on high, lxix. 29. But I *am* poor and needy; make haste unto me, O God: thou *art* my help and my deliverer; O LORD, make no tarrying, lxx. 5. Bow down thine ear, O LORD, *hear me*, for I *am* poor and needy, lxxxvi. 1. Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud, Prov. xvi. 19. Honour shall uphold the humble in spirit, xxix. 23. Thus saith the High and lofty One that inhabiteth eternity, whose name *is* Holy: I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit; to revive the spirit of the humble, and to revive the heart of the contrite ones, Isa. lvii. 15. The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek, lxi. 1. To this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word, lxvi. 2. He hath shewed thee, O man, what *is* good, and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Mic. vi. 8. The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor, Luke iv. 18. And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: for yours is the kingdom of God, vi. 20. He that humbleth himself shall be exalted, xviii. 14. Humble yourselves in the sight of the Lord, and he shall lift you up, James iv. 10.

[c] See parallels on clause 2. verse 2. chap. iii.

VER. 4.

Μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.

Blessed are *they* [a] *that mourn: for they* [b] *shall be comforted.*

[a] Hide not thy face from thy servant; for I am in trouble: hear me speedily, Ps. lxix. 17. I *am* poor, and sorrowful: let thy salvation, O God, set me up on high, 29. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow, Then called I upon the name of the LORD, cxvi. 3, 4. But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity, Ezek. vii. 16. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart, Zech. xii. 10—12.

[b] They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*, Ps. cxxvi. 5, 6. And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me, Isa. xii. 1. He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces, xxv. 8. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee, xxx. 19. And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away, xxxv. 10. also li. 11. I did mourn as a dove: mine eyes fail *with looking* upward: O LORD, I am oppressed; undertake

for me. What shall I say? he hath both spoken unto me, and himself hath done *it*: I shall go softly all my years in the bitterness of my soul. O LORD, by these *things men* live, and in all these *things is* the life of my spirit: so wilt thou recover me, and make me to live. Behold, for peace I had great bitterness: but thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins behind thy back.—The living, the living, he shall praise thee, as I *do* this day, xxxviii. 14—19. For I will not contend for ever, neither will be always wroth: for the spirit should fail before me, and the souls *which* I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to *him that is* far off, and to *him that is* near, saith the LORD; and I will heal him, lvii. 16—19. To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, lxi. 2, 3. Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD, Jer. xxxi. 16. Blessed *are ye* that weep now: for ye shall laugh, Luke vi. 21. And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment. And he said unto her, Thy sins are forgiven.—Thy faith hath saved thee; go in peace, vii. 37, 38. 48—50. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented, xvi. 25. Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you, John xvi. 20. 22. Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ, 2 Cor. i. 3—5. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death, vii. 9, 10. And God shall wipe away all tears from their eyes, Rev. vii. 17. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away, xxi. 4.

VER. 5.

Μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.

Blessed are [a] *the meek: for they shall* [b] *inherit the earth.*

Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls, Matt. xi. 29. Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass, xxi. 5. Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth, Numb. xii. 3. The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever, Ps. xxii. 26. The meek will he guide in judgment: and the meek will he teach his way, xxv. 9. The LORD lifteth up the meek: he casteth the wicked down to the ground, cxlvii. 6. The LORD taketh pleasure in his people: he will

beautify the meek with salvation, cxlix. 4. The meek also shall increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel, Isa. xxix. 19. The Spirit of the LORD God *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek, lxi. 1. Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD's anger, Zeph. ii. 3. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law, Gal. v. 22, 23.

[b] What man *is* he that feareth the LORD? him shall he teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth, Ps. xxv. 12, 13. Evil doers shall be cut off: but those that wait *upon* the LORD, they shall inherit the earth. The meek shall inherit the earth; and shall delight themselves in the abundance of peace, xxxvii. 9. 11. The righteous shall inherit the land, and dwell therein for ever, 29. Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified, Isa. lx. 21. The promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith, Rom. iv. 13.

VER. 6.

Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.

Blessed are *they which do* [a]*hunger and thirst after righteousness: for they* [b]*shall be filled.*

[a] As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? Ps. xlii. 1, 2. O God, thou *art* my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is, lxiii. 1. My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God, lxxxiv. 2. Blessed *are ye* that hunger now: for ye shall be filled, Luke vi. 21. Woe unto you that are full! for ye shall hunger, 25. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed, John vi. 27.

[b] My soul shall be satisfied as *with* marrow and fatness; and my mouth shall praise *thee* with joyful lips, Ps. lxiii. 5. Blessed *is the man whom* thou choosest, and causest to approach *unto thee, that* he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even* of thy holy temple, lxv. 4. And in this mountain shall the LORD of Hosts make unto all people a feast of fat things, a feast of wines of the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it, Is. xxv. 6—8. *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them, xli. 17. That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them, xlix. 9, 10. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price, lv. 1. Therefore, thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed, lxv. 13. Whosoever drinketh of the water that I shall give him shall never thirst; but

the water that I shall give him shall be in him a well of water springing up into everlasting life, John iv. 14. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst, vi. 35. In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water, vii. 37, 38. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat, Rev. vii. 16.

VER. 7.

Μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.

Blessed are *the merciful:* [a] *for they shall obtain mercy.*

[a] For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses, Matt. vi. 14, 15. With the merciful thou wilt shew thyself merciful, *and* with the upright man thou wilt shew thyself upright, 2 Sam. xxii. 26. also Ps. xviii. 25. Blessed *is* he that considereth the poor: the LORD will deliver him in time of trouble. The LORD will preserve him, and keep him alive; *and* he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness, xli. 1—3. He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again, Prov. xix. 17. *If* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noon day; and the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not, Isa. lviii. 10, 11. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses, Mark xi. 25, 26. Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil. Be ye therefore merciful, as your Father also is merciful, Luke vi. 35, 36. God *is* not unrighteous to forget your work and labour of love, which ye have shewed towards his name, in that ye have ministered to the saints, and do minister, Heb. vi. 10. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment, James ii. 13.

VER. 8.

Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὄψονται.

Blessed are *the* [a] *pure in heart: for they shall* [b] *see God.*

[a] *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also, Matt. xxiii. 26. I know also, my God, that thou triest the heart, and hast pleasure in uprightness, 1 Chron. xxix. 17. If thou *wert* pure and upright; surely now he would awake for thee, Job viii. 6. With the pure thou wilt shew thyself pure, Ps. xviii. 26. Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully, xxiv. 3, 4. Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow, li. 6, 7. Create in me a clean heart, O God; and renew a right spirit within me, ver. 10. Truly God *is* good to Israel, *even* to such as are of a clean heart, lxxiii. 1. The thoughts of the wicked *are* an abomination to the LORD: but *the words* of the pure *are* pleasant words, Prov. xv. 26. He that loveth pureness of heart, *for* the grace of his lips the king *shall be* his friend, xx. 11. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and

from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*. Ezek. xxxvi. 25—27. Shall I count *them* pure with the wicked balances, and with the bag of deceitful weights? Mic. vi. 11. Purifying their hearts by faith, Acts xv. 9. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, 2 Cor. vii. 1. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, Ephes. i. 4. Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present *it* to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish, v. 25—27. And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil. i. 9—11. And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ Faithful *is* he that calleth you, who also will do *it*. 1 Thess. v. 23, 24. Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled, Tit. i. 15. Who gave himself for us, that he might redeem us all from iniquity, and purify unto himself a peculiar people, zealous of good works, ii. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. ix. 14. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, x. 22. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double-minded, Jam. iv. 8. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently, 1 Pet. i. 22. And every man that hath this hope in him purifieth himself, even as he is pure, 1 John iii. 3.

[b] And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold; and not another; *though* my reins be consumed within me, Job xix. 26, 27. For now we see through a glass, darkly; but then face to face, 1 Cor. xiii. 12. We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord, 2 Cor. v. 8. Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord, 1 Thess. iv. 17. Follow peace with all *men*, and holiness, without which no man shall see the Lord, Heb. xii. 14. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is, 1 John iii. 2. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of waters: and God shall wipe away all tears from their eyes. Rev. vii. 15—17. The throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name *shall be* in their foreheads, xxii. 3, 4.

VER. 9.

Μακάριοι οἱ εἰρηνοποιοὶ, ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται.

Blessed are the [a] *peace-makers: for they shall* [b] *be called the* [c] *children of God.*

[a] And Abram said unto Lot, let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* brethren. *Is* not the whole land before thee? separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left, Gen. xiii. 8, 9. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? Exod. ii. 13. If it be possible, as much as lieth in you, live peaceably with all men, Rom. xii. 18. But the fruit of the Spirit is love, joy, peace, Gal. v. 22. But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy, James iii. 17.

[b] Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven, Matt. v. 19. Afterward thou shalt be called, The city of righteousness, the faithful city, Isa. i. 26. Thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called, liv. 5. And this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 6. And Jerusalem shall be called a city of truth; and the mountain of the LORD of Hosts the holy mountain, Zech. viii. 3. He shall be great, and shall be called the Son of the Highest, Luke i. 32. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways, 76.

[c] Ye *are* the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead. For thou *art* an holy people unto the LORD thy God, Deut. xiv. 1, 2. And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, Ye *are* the sons of the living God, Hos. i. 10. Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection, Luke xx. 36. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name, John i. 12. For as many as are led by the Spirit of God, they are the sons of God, Rom. viii. 14. The Spirit itself beareth witness with our spirit, that we are the children of God, 16. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God, 21. That is, they which are the children of the flesh, these *are* not the children of God; but the children of the promise are counted for the seed, ix. 8. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, 2 Cor. vi. 17, 18. For ye are all the children of God by faith in Christ Jesus, Gal. iii. 26. When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, iv. 4—6. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved, Eph. i. 5, 6. Be ye therefore followers of God, as dear children, v. 1. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life, Phil. ii. 14—16. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved,

now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure, 1 John iii. 1—3.

VER. 10.

Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.

Blessed are *they which are* [a] *persecuted for righteousness' sake: for* [b] *theirs is the kingdom of heaven.*

[a] But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles, Matt. x. 17, 18. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death. And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved, 21, 22. The wicked plotteth against the just, and gnasheth upon him with his teeth. The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* to slay such as be of upright conversation, Ps. xxxvii. 12. 14. Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven; for in the like manner did their fathers unto the prophets, Luke vi. 22, 23. But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony, xxi. 12, 13. And ye shall be betrayed both by parents, and brethren, and by kinsfolks, and friends; and *some* of you shall they cause to be put to death, and ye shall be hated of all *men* for my name's sake, 16, 17. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me, John xv. 20, 21. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service, xvi. 2. Verily, verily, I say unto thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not. This spake he, signifying by what death he should glorify God, xxi. 18, 19. And when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name, Acts v. 40, 41. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles, viii. 1. As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter, Rom. viii. 36. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. Being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the earth, *and are* the offscouring of all things unto this day, 1 Cor. iv. 9—13. *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus. For we which live are alway delivered unto death for Jesus' sake, 2 Cor. iv. 8. 11. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake, Phil. i. 29. All that will live godly in Christ Jesus shall suffer persecution, 2 Tim. iii. 12.

Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous, 1 John iii. 12.

[b] Whosoever shall lose his life for my sake and the gospel's, the same shall save it, Mark viii. 35. Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life, Mark x. 29, 30. And ye shall be hated of all *men* for my name's sake; but he that shall endure unto the end, the same shall be saved, xiii. 13. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory, 2 Cor. iv. 17. So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you, 2 Thess. i. 4—6. If we suffer, we shall also reign with *him*, 2 Tim. ii. 12. Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, James i. 12. Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy, 1 Pet. iv. 13. Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life, Rev. ii. 10. I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they *were*, should be fulfilled, vi. 9, 10. See also parallels on clause 2. ver. 2. chap. iii.

VER. 11.

Μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν, ψευδόμενοι, ἕνεκεν ἐμοῦ.

Blessed are ye when men *shall* [a] *revile you, and persecute* you, *and shall say all manner of evil against you* [*] *falsely,* [b] *for my sake.*

[*] *falsely* Gr. *lying.*

[a] If they have called the master of the house Beelzebub, how much more *shall they call* them of his household? Matt. x. 25. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself, xxvii. 39, 40. With hypocritical mockers in feasts, they gnashed upon me with their teeth,—they opened their mouth wide against me, *and* said, Aha, aha, our eye hath seen *it*, Ps. xxxv. 16. 21. John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! Luke vii. 33, 34. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. John ix. 28. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously, 1 Pet. ii. 23.

[b] See parallels on clause 1. ver. 10.

VER. 12.

Χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτω γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

[a] *Rejoice, and be exceeding glad:* [b] *for great is your reward in heaven:* [c] *for so persecuted they the prophets which were before you.*

[a] Blessed are ye when men shall hate you—and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy, Luke vi. 22. 23. And they departed from the presence of the council, rejoicing that they were counted worthy to

suffer shame for his name, Acts v. 41. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them, xvi. 25. And not only *so*, but we glory in tribulations also, Rom. v. 3. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me, Phil. ii. 17, 18. Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church, Col. i. 24. My brethren, count it all joy when ye fall into divers temptations, James i. 2. If ye be reproached for the name of Christ, happy *are ye*; for the spirit of Glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified, 1 Pet. iv. 14.

[b]For the Son of man shall come in the glory of his Father with his angels; *and* then he shall reward every man according to his works, Matt. xvi. 27. Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven, Luke vi. 23. So that a man shall say, Verily *there is* a reward for the righteous: verily he is a God that judgeth in the earth, Ps. lviii. 11. To him that soweth righteousness *shall be* a sure reward, Prov. xi. 18. Say ye to the righteous, that *it shall be* well *with him*: for they shall eat the fruit of their doings, Isa. iii. 10. Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ, Col. iii. 24. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward, Heb. xi. 26.

[c]And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise, Matt. xxi. 34—36. Ye are the children of them which killed the prophets, xxiii. 31. Wherefore, behold, I send unto you prophets, and wise men, and scribes; and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar, 34, 35. O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! 37. And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword, 1 Kings xix. 1. The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away, 10. Then Asa was wroth with the seer, and put him in a prison house; for *he was* in a rage with him because of this *thing*, 2 Chron. xvi. 10. And they conspired against him (*Zechariah*), and stoned him with stones at the commandment of the king in the court of the house of the LORD, xxiv. 21. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there was* no remedy, xxxvi. 16. Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, Neh. ix. 26. In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion, Jer. ii. 30. When Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die,—and all the people were gathered against Jeremiah in the house of the LORD, xxvi. 8, 9. And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves

of the common people, 23. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres, Luke xi. 47, 48. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers, Acts vii. 52. The Jews: who both killed the Lord Jesus, and their own prophets, and have persecuted us, 1 Thess. ii. 15. And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented: (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth, Heb. xi. 36—38.

VER. 13.

Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἁλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.

[a] *Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?* [b] *It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.*

[a] And every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt, Lev. ii. 13. Have salt in yourselves, and have peace one with another, Mark ix. 50. Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man, Col. iv. 6.

[b] Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Mark ix. 50. Salt *is* good but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; *but* men cast it out, Luke xiv. 34, 35.

VER. 14.

Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυϐῆναι ἐπάνω ὄρους κειμένη·

[a] *Ye are the light of the world. A city that is set on an hill cannot be hid.*

[a] The children of this world are in their generation wiser than the children of light, Luke xvi. 8. He (*John*) was a burning and a shining light: and ye were willing for a season to rejoice in his light, John v. 35. While ye have light, believe in the light, that ye may be the children of light, xii. 36. And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, Rom. ii. 19. For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light, Eph. v. 8. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life, Phil. ii. 15, 16. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness, 1 Thess. v. 5. The seven stars are the angels of the seven churches, Rev. i. 20.

VER. 15.

Οὐδὲ καίουσι λύχνον, καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ᾽ ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ.

[a] *Neither do men light a candle, and put it under a* * *bushel, but on a candlestick; and it giveth light unto all that are in the house.*

A * *measure containing about a pint less than a peck.*

[a] He said unto them, is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? Mark iv. 21. No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light, Luke viii. 16. No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light, xi. 33. But the manifestation of the Spirit is given to every man to profit withal, 1 Cor. xii. 7.

VER. 16.

Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

[a] *Let your light so shine before men, that they may see your good works, and* [b]*glorify your* [c]*Father which is* [d]*in heaven.*

[a] But the path of the just *is* as the shining light, that shineth more and more unto the perfect day, Prov. iv. 18. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples, John xv. 8. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain, 16. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, *not in* strife and envying. But put *ye on* the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*, Rom. xiii. 12—14. Providing for honest things, not only in the sight of the Lord, but also in the sight of men, 2 Cor. viii. 21. Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour, Eph. v. 1, 2. Ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light: (for the fruit of the Spirit *is* in all goodness and righteousness and truth;) Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove *them*, 8—11. See then that ye walk circumspectly, not as fools, but as wise, 15. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, Phil. ii. 14, 15. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.— For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, iii. 17—20. Let your moderation be known unto all men. The Lord *is* at hand, iv. 5. Those things, which ye have both learned, and received, and heard, and seen in me, do, 9. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye. And above all these things *put on* charity, which is the bond of perfectness, Col. iii. 12—14. Walk in wisdom toward them that are without, redeeming the time. Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man, iv. 5, 6. Walk worthy of God, who hath called you unto his kingdom and glory, 1 Thess. ii. 12. We are not of the night, nor of darkness. Therefore let us not sleep, as *do* others; but let us watch and be sober, v. 5, 6. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men, Tit. iii. 8. Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom, James iii. 13. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation, 1 Pet. i. 13—15. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, ii. 9. The end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among

yourselves, iv. 7, 8. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin, 1 John i. 5–7.

[b] Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me, Ps. l. 15. Whoso offereth praise glorifieth me, 23. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion, Mark ii. 12. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day, Luke v. 26. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man, xxiii. 47. Herein is my Father glorified, that ye bear much fruit, John xv. 8. This spake he, signifying by what death he should glorify God, xxi. 19. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life, Acts xi. 18. Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's, 1 Cor. vi. 20. And they glorified God in me, Gal. i. 24. When he shall come to be glorified in his saints, and to be admired in all them that believe, 2 Thess. i. 10. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen, 1 Pet. iv. 11. If ye be reproached for the name of Christ, happy *are ye;* for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified, 14.

[c] That ye may be the children of your Father which is in heaven, Matt. v. 45. Be ye therefore perfect, even as your Father which is in heaven is perfect, 48. After this manner therefore pray ye: Our Father which art in heaven, vi. 9. Call no *man* your Father upon the earth: for one is your Father which is in heaven, xxiii. 9. Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not made thee, and established thee? Deut. xxxii. 6. He shall cry unto me, Thou *art* my father, my God, and the rock of my salvation, Ps. lxxxix. 26. Doubtless thou *art* our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our father, our redeemer; thy name *is* from everlasting, Isa. lxiii. 16. But now, O LORD, thou *art* our father; we *are* the clay, and thou our potter; and we all *are* the work of thy hand, lxiv. 8. A son honoureth *his* father, and a servant his master: If then I *be* a father, where *is* mine honour? Mal. i. 6. Have we not all one Father? hath not one God created us? ii. 10. Your Father knoweth that ye have need of these things, Luke xii. 30. Fear not, little flock; for it is your father's good pleasure to give you the kingdom, 32. Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God, John xx. 17. Grace to you and peace from God our Father, and the Lord Jesus Christ, Rom. i. 7. For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father, viii. 15. Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ, 1 Cor. i. 3. I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, 2 Cor. vi. 17, 18. Grace *be* to you, and peace from God the Father, and *from* our Lord Jesus Christ, Gal. i. 3. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, iv. 6. Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ, Eph. i. 2. One God and Father of all, who *is* above all, and through all, and in you all, iv. 6. Grace *be* unto you, and peace, from God our Father, and *from* the

Lord Jesus Christ, Phil. i. 2. Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ, Col. i. 2. Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ, 1 Thess. i. 1. In the sight of God and our Father, 3. Now God himself and our Father, And our Lord Jesus Christ, direct our way unto you, iii. 11. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints, 13. Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ: grace unto you, and peace, from God our Father and the Lord Jesus Christ, 2 Thess. i. 1, 2. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work, ii. 16, 17. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not, 1 John iii. 1.

[d]Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven, Gen. xix. 24. Out of heaven he made thee to hear his voice, that he might instruct thee, Deut. iv. 36. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? 1 Kings viii. 27. Hear thou their prayer and their supplication in heaven thy dwelling place, 49. The LORD looked down from heaven upon the children of men, Psal. xiv. 2. Now know I that the LORD saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand, xx. 6. The LORD looketh from heaven; he beholdeth all the sons of men, xxxiii. 13. He shall send from heaven, and save me *from* the reproach of him that would swallow me up. lvii. 3. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine, lxxx. 14. For he hath looked down from the height of his sanctuary; from heaven did the LORD behold the earth, cii. 19. Thus saith the LORD, the heaven *is* my throne, and the earth *is* my footstool, Isa. lxvi. 1. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven, Dan. iv. 13. For the Lord himself shall descend from heaven, 1 Thess. iv. xvi. The Holy Ghost sent down from heaven 1 Pet. i. 12. Now Jerusalem, which cometh down out of heaven from my God, Rev. iii. 12. And fire came down from God out of heaven, xx. 9. And shewed me that great city, the holy Jerusalem, descending out of heaven from God, xxi. 10.

VER. 17.

Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τον νόμον, ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι.

[a]*Think not that I am come te destroy the law, or the prophets:* [b]*I am not come to destroy, but to fulfil.*

[a]Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets, Matt. xxii. 37—40. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets, vii. 12. It is easier for heaven and earth to pass, than one tittle of the law to fail, Luke xvi. 17. Do we then make void the law through faith? God forbid: yea, we establish the law, Rom. iii. 31. What the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit, viii. 3, 4. For Christ *is* the end of the law for righteousness to every one that believeth, x. 4. We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, Phil. iii. 3. And ye are complete in him, which

is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, Col. ii. 10, 11. If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law, James ii. 8—11.

[b] And Jesus answering said unto him, suffer *it to be so* now; for thus it becometh us to fulfil all righteousness, Matt. iii. 15. Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book *it is* written of me, I delight to do thy will, O my God: yea, thy law *is* within my heart, Psal. xl. 6—8. For such an High Priest became us, *who is* holy, harmless, undefiled, separate from sinners, Heb. vii. 26. Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth, 1 Pet. ii. 21, 22,

VER. 18.

Ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν, ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.

For verily I say unto you, [a] *Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law,* [b] *till all be fulfilled.*

[a] Heaven and earth shall pass away, but my word shall not pass away, Matt. xxiv. 35. Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed, Ps. cii. 25, 26. and Heb. i. 10—12. The heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner Isa. li. 6. And it is easier for heaven and earth to pass, than one tittle of the law to fail, Luke xvi. 17. Heaven and earth shall pass away: but my word shall not pass away, xxi. 33. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up, 2 Pet. iii. 10. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them, Rev. xx. 11.

[b] For ever, O LORD, thy word is settled in heaven, Ps. cxix. 89. Concerning thy testimonies, I have known of old that thou hast founded them for ever, 152. The grass withereth, the flower fadeth: but the word of our God shall stand for ever, Isa. xl. 8. The word of the Lord endureth for ever, 1 Pet. i. 25.

VER. 19.

Ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων, τῶν ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

Whosoever therefore [a] *shall break one of these* [b] *least commandments,* [c] *and shall teach men so,* [d] *he shall be called* [e] *the least in* [f] *the kingdom of heaven:* [g] *but whosoever shall do and teach* them, [h] *the same shall be called great in the kingdom of heaven.*

[a] Cursed *be* he that confirmeth not *all* the words of this law to do them, Deut. xxvii. 26. Then shall I not be ashamed, when I have respect unto all thy commandments, Ps. cxix. 6. Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way, 128. And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness, Matt. iii. 15. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are

written in the book of the law to do them, Gal. iii. 10. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law, Jam. ii. 10, 11.

[b] What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it, Deut. xii. 32. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone, Matt. xxiii. 23. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone, Luke xi. 42.

[c] He answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition, Matt. xv. 3—6. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts, Mal. ii. 8. And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just, Rom. iii. 8. If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself, 1 Tim. vi. 3—5. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate, Rev. ii. 14, 15. I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols, 20.

[d] See parallels on clause 2. ver. 9.

[e] Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he, Matt. xi. 11. Wherefore the Lord God of Israel saith, I said indeed *that* thy house, and the house of thy fathers, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed, 1 Sam. ii. 30. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God, 1 Cor. xv. 9.

[f] See parallels on clause 2. ver. 2. chap. iii.

[g] Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world, Matt. xxviii. 20. What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, Rom. vi. 1—4. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members *as* instruments of unrighteousness unto sin:

but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid, 11—15. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore love *is* the fulfilling of the law, xiii. 8—10. By love serve one another. For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another, Gal. v. 13—15. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ, Phil. iii. 17, 18. Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things are of good report; if *there be* any virtue, and if *there be* any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you, iv. 8, 9. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: In the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye. And above all these things *put on* charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful, Col. iii. 5. 7—15. Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe: As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children, That ye would walk worthy of God, who hath called you unto his kingdom and glory, 1 Thess. ii. 10—12. Furthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, *even* your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God: That no *man* go beyond and defraud his brother in *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness, iv. 1—7. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity, 1 Tim. iv. 12. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness, vi. 11. Young men likewise exhort to be sober-minded. In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you, Tit. ii. 6—8. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and

worldly lusts, we should live soberly, righteously, and godly, in this present world, 11, 12. *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men, iii. 8. Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity, 2 Pet. i. 5—7. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him, 1 John ii. 29. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother, iii. 4—10. This is the love of God, that we keep his commandments: and his commandments are not grievous, v. 3. We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not, 18. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God, 3 John 11. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city, Rev. xxii. 14.

[b] And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever, Dan. xii. 3. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb, Luke i. 15. In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, John xiv. 2, 3.

VER. 20.

Λέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν Γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

For I say unto you, That except your righteousness shall [a] *exceed* the righteousness *of the Scribes and Pharisees,* [b] *ye shall in no case enter into the kingdom of heaven.*

[a] The Scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi, Matt. xxiii. 2—7. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity, 25. 27, 28. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. *Ye* fools, did not he that made

that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, Scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*, Luke xi. 39—44. Beware ye of the leaven of the Pharisees, which is hypocrisy, xii. 1. And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God, xvi. 14, 15. Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation, xx. 46, 47.

He shall receive the blessing from the LORD, and righteousness from the God of his salvation, Psal. xxiv. 5. Surely, shall *one* say, In the LORD have I righteousness and strength. Isa. xlv. 24. This *is* the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD, liv. 17. And this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 6. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference, Rom. iii. 21, 22. Abraham believed God, and it was counted unto him for righteousness, iv. 3. To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, *Saying*, Blessed *are* they whose iniquities *are* forgiven, and whose sins are covered. Blessed *is* the man to whom the Lord will not impute sin, 5—8. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him who raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification, 20—25. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. ix. 30—32. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ *is* the end of the law for righteousness to every one that believeth, x. 3, 4. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, 1 Cor. i. 30. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. If righteousness *come* by the law, then Christ is dead in vain, Gal. ii. 21. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. iii. 9. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith, Heb.

xi. 7. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints, Rev. xix. 8.

[b] And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire, Matt. iii. 10. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven, vii. 21. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven, xviii. 3. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein, Mark x. 15. Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God, John iii. 3. 5. Follow peace with all *men*, and holiness, without which no man shall see the Lord, Heb. xii. 14. And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life, Rev. xxi. 27.

VER. 21.

Ἠκούσατε, ὅτι ἐῤῥέθη τοῖς ἀρχαίοις· Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.

Ye have heard that it was [a] *said* ***by *them of old time,* [b] *thou shalt not kill:* [c] *and whosoever shall kill shall be in danger of the judgment.*

* Or, *to them.*

[a] Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask *counsel* at Abel: and so they ended *the matter,* 2 Sam. xx. 18.

[b] And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man, Gen. ix. 5, 6. Thou shalt not kill, Exod. xx. 13.

[c] He that smiteth a man, so that he die, shall be surely put to death. If a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die, Exod. xxi. 12. 14. Ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment, Numb. xxxv. 11, 12. Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person *to cause him* to die. Moreover ye shall take no satisfaction for the life of a murderer, which *is* guilty of death: but he shall be surely put to death, 30, 31.

VER. 22.

Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακὰ, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ, Μωρὲ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.

But [a] *I say unto you, That whosoever is angry with his* [b] *brother* [c] *without a cause, shall be in danger of the* [d] *judgment:* [e] *and whosoever shall say to his brother,* **Raca, shall be in danger of* [f] *the council: but whosoever shall say,* [g] *Thou fool, shall be in danger of* [h] *hell-fire.*

* That is, *vain fellow.*

[a] And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as *one* having authority, and not as the Scribes, Matt. vii. 28, 29. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him, xvii. 5. The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken, Deut. xviii. 15. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him, 18, 19.

For Moses truly said unto the fathers, A prophet shall the LORD your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will not hear that Prophet, shall be destroyed from among the people, Acts iii. 22, 23. This is that Moses, which said unto the children of Israel, A Prophet shall the LORD your God raise up unto you of your brethren, like unto me; him shall ye hear, vii. 37. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, Heb. iii. 1.

[b] One is your Master, *even* Christ; and all ye are brethren, Matt. xxiii. 8. But ye denied the Holy One and the just, and desired a murderer to be granted unto you; and killed the Prince of Life; whom God hath raised from the dead; whereof we are witnesses.—And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers, Acts iii. 14—17. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbour wrong thrust him away, vii. 26, 27. Rebuke not an elder, but entreat *him* as a father; *and* the younger men as brethren, 1 Tim. v. 1.

[c] And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand, Mark iii. 5. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind, Luke xiv. 21. Be ye angry, and sin not: let not the sun go down upon your wrath, Eph. iv. 26. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, Tit. i. 7.

[d] See parallels on last clause of ver. 21.

[e] John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of Publicans and sinners, Matt. xi. 18, 19. But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils, xii. 24. Thus said Shimei when he cursed, Come out, come out, thou bloody man, and thou man of Belial, 2 Sam. xvi. 7. Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee? John vii. 19, 20. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? viii. 48. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? Acts xvii. 18. Nor revilers—shall inherit the kingdom of God, 1 Cor. vi. 10. To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men, Tit. iii. 2. Who when he was reviled, reviled not again, 1 Pet. ii. 23. Not rendering evil for evil, or railing for railing: but contrariwise blessing, iii. 9. Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee, Jude 9.

[f] But beware of men: for they will deliver you up to the councils, Matt. x. 17. Now the Chief Priests, and elders, and all the council, sought false witness against Jesus, to put him to death, xxvi. 59. And straightway in the morning the Chief Priests held a consultation with the elders and Scribes and the whole council, and bound Jesus and carried *him* away, and delivered *him* to Pilate, Mark xv. 1. And when they had brought them, they set *them* before the council: and the High Priest asked them, saying, Acts v. 27, 28.

[g] The fool hath said in his heart, *There is* no God. They are corrupt, they have done abominable works, *there is* none that doeth good, Ps. xiv. 1. O Lord, how great are thy works! *and* thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this, xcii. 5, 6. A wise *man* feareth, and departeth from evil: but the fool rageth, and is confident, Prov. xiv. 16. A fool's lips enter into contention, and his mouth calleth for strokes. A fool's mouth *is* his destruction, and his lips *are* the

snare of his soul, xviii. 6, 7. He that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool, Jer. xvii. 11.

[h] Fear not them which kill the body; but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell, Matt. x. 28. Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire, xviii. 8, 9. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, xxv. 41. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched, Mark ix. 47, 48. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame, Luke xvi. 23, 24. The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation, John v. 28, 29. The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, 2 Thess. i. 7—9. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever, Rev. xx. 10. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire, 12—15. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death, xxi. 8. See also on last clause of ver. 12. chap. iii.

VER. 23.

Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τὶ κατὰ σοῦ,

Therefore if [a] *thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;*

[a] And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them, Matt. viii. 4. *Ye* fools and blind! for whether *is* greater, the gift, or the altar that sanctifieth the gift? xxiii. 19. Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: Every man *shall give* as he is able, according to the blessing of the LORD thy God which he hath given thee, Deut. xvi. 16, 17.

VER. 24.

Ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε, πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου.

[a] *Leave there thy gift before the altar, and go thy way;* [b] *first be reconciled to thy brother, and then come and offer thy gift.*

[a] Salt is good: but if the salt have

lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another, Mark ix. 50. If it be possible, as much as lieth in you, live peaceably with all men, Rom. xii. 18. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting, 1 Tim. ii. 8. If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but *is* earthly, sensual, devilish. For where envying and strife *is*, there *is* confusion and every evil work, James iii. 14—16.

[b] But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup, 1 Cor. xi. 28.

VER. 25.

Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ, ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ· μήποτέ σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτής σε παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ.

[a] *Agree with thine adversary quickly,* [b] *whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge,* [c] *and the judge deliver thee to the officer, and thou be cast into prison.*

[a] Acquaint now thyself with him, and be at peace: thereby good shall come unto thee, Job xxii. 21. When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison, Luke xii. 58.

[b] For this shall every one that is godly pray unto thee in a time when thou mayest be found, Ps. xxxii. 6. Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, Isa. lv. 6, 7. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know ye not whence ye are, Luke, xiii. 24, 25. Behold, now *is* the accepted time; behold, now *is* the day of salvation, 2 Cor. vi. 2. Wherefore (as the Holy Ghost saith, To-day if ye will hear his voice, Heb. iii. 7. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin, 13. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears, xii. 17.

[c] And the king of Israel said, Take Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son; and say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction, and with water of affliction, until I come in peace, 1 Kings xxii. 26, 27. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him, Matt. xviii. 34. Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth, xxii. 13.

VER. 26.

Ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.

Verily I say unto thee, [a] *Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.*

[a] And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him, Matt. xviii. 34. He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons, xxi. 41. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite, Luke xii. 59. Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence, xvi. 26. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, 2 Thess. i. 9.

VER. 27.

Ἠκούσατε ὅτι ἐῤῥέθη τοῖς ἀρχαίοις· Οὐ μοιχεύσεις.

Ye have heard that it was said by them of old time, [a] *Thou shalt not commit adultery:*

[a] Thou shalt not commit adultery, Exod. xx. 14. And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death, Lev. xx. 10. If a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from among you, Deut. xxii. 22. Whoso committeth adultery with a woman lacketh understanding: he *that* doeth it destroyeth his own soul, Prov. vi. 32.

VER. 28.

Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, ἤδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ.

But [a] *I say unto you,* [b] *that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.*

[a] See parallels on clause 1. ver. 22.

[b] And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me, Gen. xxxix. 7. Thou shalt not covet thy neighbour's wife, Exod. xx. 17. I made a covenant with mine eyes; why then should I think upon a maid? Job xxxi. 1. Lust not after her beauty in thine heart; neither let her take thee with her eye-lids, Prov. vi. 25. Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls, 2 Pet. ii. 14. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John ii. 16.

VER. 29.

Εἰ δὲ ὁ ὀφθαλμός σου, ὁ δεξιὸς, σκανδαλίζει σε, ἔξελε αὐτὸν, καὶ βάλε ἀπὸ σου· συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.

And [a] *if thy right eye* [*] *offend thee,* [b] *pluck it out, and cast* it *from thee;* [c] *for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into* [d] *hell.*

[*] Or, *do cause thee to offend.*

[a] And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire, Matt. xviii. 9. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into hell-fire, Mark ix. 47.

[b] And there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*, Matt. xix. 12. If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live, Rom. viii. 13. But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away, 1 Cor. ix. 27. They that are Christ's have crucified the flesh with the affections and lusts, Gal. v. 24. Mortify therefore your members which are upon the earth, Col. iii. 5.

[c] For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Matt. xvi. 26. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Mark viii. 36, 37. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? Luke ix. 25.

[d] See parallels on last clause of ver. 22.

VER. 30.

Καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτὴν, καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι, ἵνα ἀπόληται ἓν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.

And [a] *if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be* [b] *cast into hell.*

[a] Wherefore if thy hand or thy foot

offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire, Matt. xviii. 8. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched, Mark ix. 43.

[b] See parallels on last clause of ver. 22.

VER. 31.

Ἐῤῥέθη δὲ ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ δότω αὐτῇ ἀποστάσιον.

It hath been said, [a] *Whosoever shall put away his wife, let him give her a writing of divorcement:*

[a] They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? Matt. xix. 7. When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house, Deut. xxiv. i. And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put *her* away Mark. x. 2—4.

VER. 32.

Ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχᾶσθαι· καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται.

But [a] *I say unto you, That* [b] *whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.*

[a] See parallels on clause 1, ver. 22.

[b] He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whomsoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery, Matt. xix. 8, 9. And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the LORD, the God of Israel, saith that he hateth putting away, Mal. ii. 15, 16. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept: But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. And in the house his disciples asked him again of the same *matter*. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery, Mark x. 5—12. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband, committeth adultery, Luke xvi. 18. For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband. So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man, Rom. vii. 2, 3. And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband: But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife, 1 Cor. vii. 10, 11:

VER. 33.

Πάλιν ἠκούσατε ὅτι ἐῤῥέθη τοῖς ἀρχαίοις· Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου.

Again, ye have heard that it hath been said by them of old time, [a] *Thou shalt*

not forswear thyself, but shalt perform unto the Lord thine oaths:

[a] Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain, Exod. xx. 7. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the Lord, Lev. xix. 12. If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth, Numb. xxx. 2. Offer unto God thanksgiving; and pay thy vows unto the Most High, Psal. l. 14. Vow, and pay unto the Lord your God, lxxvi. 11. When thou vowest a vow unto God, defer not to pay it; for *he hath* no pleasure in fools: pay that which thou hast vowed. Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay, Ecc. v. 4, 5. O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off, Nah. i. 15.

VER. 34.

Ἐγὼ δὲ λέγω ὑμῖν, μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ·

But [a] I say unto you, [b] Swear not at all; neither by the [c] heaven; for it is God's throne:

[a] See parallels on clause 1. ver. 22.

[b] But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea, and *your* nay, nay; lest ye fall into condemnation, James v. 12.

[c] He that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon, Matt. xxiii. 22. Thus saith the Lord, The heaven *is* my throne, Isa. lxvi. 1.

VER. 35.

Μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως·

Nor by the [a] earth; for it is his footstool: [b] neither by Jerusalem; for it is the city of the great King.

[a] Thus saith the Lord, The heaven *is* my throne, and the earth *is* my footstool, Isa. lxvi. 1.

[b] But I have chosen Jerusalem, that my name might be there, 2 Chron. vi. 6. Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King, Ps. xlviii. 2. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God, lxxxvii. 2, 3. I *am* a great King, saith the Lord of hosts, and my name *is* dreadful among the heathen, Mal. i. 14.

VER. 36.

Μέτε ἐν τῇ κεφαλῇ σου ὀμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι.

Neither shalt thou swear by thy head, [a] because thou canst not make one hair white or black.

[a] Which of you by taking thought can add one cubit unto his stature? Matt. vi. 27.

VER. 37.

Ἔστω δὲ ὁ λόγος ὑμῶν ναὶ, ναί· οὒ, οὔ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστιν.

But let your [a] communication [b] be, Yea, yea; Nay, nay: for whatsoever is more than these [c] cometh of evil.

[a] What manner of communications *are* these that ye have one to another, as ye walk, and are sad? Luke xxiv. 17. Be not deceived; evil communications corrupt good manners, 1 Cor. xv. 33. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers, Eph. iv. 29. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth, Col. iii. 8.

[b] When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? But *as* God *is* true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us, 2 Cor. i. 17—20. But above all things, my brethren, swear

not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation, James v. 12. Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon, Matt. xxiii. 16—22. The wicked, through the pride of his countenance, will not seek *after God*: God *is* not in all his thoughts. His mouth is full of cursing and deceit and fraud: under his tongue *is* mischief and vanity, Psal. x. 4, 7. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be, James iii. 10.

[c] But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies: these are *the things* which defile a man, Matt. xv. 18—20. Ye are of *your* father the devil, and the lusts of your father ye will do, John viii. 44. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, Eph. iv. 22. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, ii. 2.

VER. 38.

Ἠκούσατε ὅτι ἐῤῥέθη· Ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος.

Ye have heard that it hath been said, An [a] eye for an eye, and a tooth for a tooth:

[a] Thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe, Exod. xxi. 23—25. If a man cause a blemish in his neighbour; as he hath done, so shall it be done to him; Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*, Lev. xxiv. 19, 20. Then shall ye do unto him, as he had thought to have done unto his brother, Deut. xix. 19.

VER. 39.

Ἐγὼ δὲ λέγω ὑμῖν, μὴ ἀντιστῆναι τῷ πονηρῷ, ἀλλ᾽ ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην·

But [a] I say unto you, [b] That ye resist not evil: but whosoever shall [c] smite thee on thy right cheek, turn to him the other also.

[a] See parallels on clause 1. ver. 22.

[b] Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself, Lev. xix. 18. Say not thou, I will recompense evil; *but* wait on the LORD, and he shall save thee, Prov. xx. 22. Say not, I will do so to him as he hath done to me: I will render to the man according to his work, xxiv. 29. Recompense to no man evil for evil. Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord, Rom. xii. 17. 19. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather *suffer yourselves* to be defrauded? 1 Cor. vi. 7. See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves, and to all *men*, 1 Thess. v. 15. Ye have condemned *and* killed the just; *and* he doth not resist you, James v. 6. Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing, 1 Pet. iii. 9.

[b] But Zedekiah the son of Chenaa-

nah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee? 1 Kings xxii. 24. They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully, Job xvi. 10. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting, Isa. l. 6. He giveth *his* cheek to him that smiteth him: he is filled full with reproach, Lam. iii. 30. Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek, Mic. v. 1. And unto him that smiteth thee on the *one* cheek offer also the other, Luke vi. 29. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? xxii. 64. For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory *is it*, if, when ye be buffetted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him who judgeth righteously, 1 Pet. ii. 19—23.

VER. 40.

Καὶ τῷ θέλοντί σοι κριθῆναι, καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον.

And [a] *if any man will sue thee at the law, and take away thy coat, let him have* thy *cloak also.*

[a] And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloak forbid not *to take thy* coat also, Luke vi. 29. If it be possible, as much as lieth in you, live peaceably with all men, Rom. xii. 18. Charity—endureth all things, 1 Cor. xiii. 7.

VER. 41.

Καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν, ὕπαγε μετ' αὐτοῦ δύο.

And whosoever shall compel thee to go a mile, go with him twain.

VER. 42.

Τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῇς.

[a] *Give to him that asketh thee, and from him that would* [b] *borrow of thee turn not thou away.*

[a] Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto, Deut. xv. 9, 10. If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless have not eaten thereof; If I have seen any perish for want of clothing, or any poor without covering; If his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep;—*Then* let mine arm fall from my shoulder blade, and mine arm be broken from the bone, Job xxxi. 16-22. The righteous sheweth mercy, and giveth, Ps. xxxvii. 21. He (*the righteous*) hath dispersed, he hath given to the poor; his righteousness endureth for ever, cxii. 9. Say not unto thy neighbour, Go, and come again, and to-morrow I will give; when thou hast it by thee, Prov. iii. 28. There is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself, xi. 24, 25. He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again, xix. 17. Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth, Eccles. xi. 1, 2. In the morning sow thy seed, and in the evening withhold not thine hand: for thou know-

est not whether shall prosper, either this or that, or whether they both *shall be* alike good, 6. *Is* not this the fast that I have chosen?—*Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Isa. lviii. 6, 7. Wherefore, O king, let my countenance be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity, Dan. iv. 27. Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again. And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil. Be ye therefore merciful, as your Father also is merciful, Luke vi. 30—36. Give alms of such things as ye have, xi. 41. When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just, xiv. 12—14. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head, Rom. xii. 20. But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for God loveth a cheerful giver, 2 Cor. ix. 6, 7. Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth, Eph. iv. 28. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate, 1 Tim. vi. 17, 18. For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister, Heb. vi. 10. But to do good and to communicate forget not: for with such sacrifices God is well pleased, xiii. 16. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world, Jam. i. 27. Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him? 1 John iii. 17.

[b] Thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth, Deut. xv. 7, 8. Thou shalt not lend upon usury to thy brother, xxiii. 19. *He* (*the righteous*) *is* ever merciful, and lendeth; and his seed is blessed, Psal. xxxvii. 26. A good man sheweth favour, and lendeth, cxii. 5. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil, Luke vi. 35.

VER. 43.

Ἠκούσατε ὅτι ἐῤῥέθη· Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου.

Ye have heard that it hath been said, [a] *thou shalt love thy neighbour,* [b] *and hate thine enemy.*

[a] Thou shalt love thy neighbour as

thyself, Lev. xix. 18, and Matt. xix. 19. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead. And by chance there came down a certain Priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*, &c. —Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise, Luke x. 29—37. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself, Rom. xiii. 9. By love serve one another. For all the law is fulfilled in one word, *even* in this, Thou shalt love thy neighbour as thyself, Gal. v. 13, 14.

[b] Thou shalt not seek their peace nor their prosperity all thy days for ever, Deut. xxiii. 6. Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt.—Therefore it shall be, When the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*, xxv. 17—19. But thou, O LORD, be merciful unto me, and raise me up, that I may requite them, Ps. xli. 10. Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies, cxxxix. 21, 22.

VER. 44.

Ἐγὼ δὲ λέγω ὑμῖν· Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, καὶ διωκόντων ὑμᾶς·

But [a] *I say unto you,* [b] *Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;*

[a] See parallels on clause 1. ver. 22.

[b] I have delivered him that without cause is mine enemy, Ps. vii. 4. They rewarded me evil for good *to* the spoiling of my soul. But as for me, when they were sick, my clothing *was* sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom. I behaved myself as though *he had been* my friend *or* brother: I bowed down heavily, as one that mourneth *for his* mother, xxxv. 12—14. If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink, Prov. xxv. 21, and Rom. xii. 20. But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you, Luke vi. 27, 28. Then said Jesus, Father, forgive them; for they know not what they do, xxiii. 34. And he (Stephen) kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge! Acts vii. 60. Bless them which persecute you: bless, and curse not, Rom. xii. 14. Be not overcome of evil, but overcome evil with good, 21. Being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat, 1 Cor. iv. 12, 13. Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing, 1 Pet. iii. 9.

VER. 45.

Ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς· ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.

That ye may be [a] *the children of your* [b] *Father which is in heaven:* [c] *for he maketh his sun to rise on the evil and on*

the good, and sendeth rain on the just and on the unjust.

[a] See parallels on last clause of ver. 9.

[b] See parallels on last clause of ver. 16.

[c] Upon whom doth not his light arise? Job xxv. 3. The Lord *is* good to all: and his tender mercies *are* over all his works, Ps. cxlv. 9. Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness, Acts xiv. 17.

VER. 46.

Ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι;

For [a] *if ye love them which love you, what reward have ye? do not even the* [b] *Publicans the same?*

[a] For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again, Luke vi. 32—34.

[b] And, behold, *there was* a man named Zaccheus, which was the chief among the Publicans, and he was rich, Luke xix. 2. And if he shall neglect to hear them, tell *it* unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a Publican, Matt. xviii. 17. Verily I say unto you, that the Publicans and the harlots go into the kingdom of God before you, xxi. 31. Then drew near unto him all the Publicans and sinners, for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them, Luke xv. 1, 2.

VER. 47.

Καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ τελῶναι οὕτω ποιοῦσιν;

And if ye [a] *salute your brethren only, what do ye more* than others? *do not even the Publicans so?*

[a] And when ye come into an house, salute it, x. 12. And into whatsoever house ye enter, first say, Peace *be* to this house, Luke x. 5.

VER. 48.

Ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.

[a] *Be ye therefore perfect, even as your* [b] *Father* [c] *which is in heaven is perfect.*

[a] The LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect, Gen. xvii. 1. I *am* the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy, Lev. xi. 44. Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God *am* holy, xix. 2. And ye shall be holy unto me: for I the LORD *am* holy, and have severed you from *other* people, that ye should be mine, xx. 26. There was a man in the land of Uz, whose name *was* Job; and that man was perfect aud upright, and one that feared God, and eschewed evil, Job i. 1. And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil, ii. 3. Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace, Ps. xxxvii. 37. Blessed *are* the undefiled in the way, who walk in the law of the LORD, cxix. 1. The righteousness of the perfect shall direct his way, Prov. xi. 5. Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come *and* follow me, Matt. xix. 21. Be ye therefore merciful, as your Father also is merciful, Luke vi. 36. For Herod feared John, knowing that he was a just man and an holy, Mark vi. 20. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service, Rom. xii. 1. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are, 1 Cor. iii. 17. Having therefore these promises, dearly beloved, let us cleanse ourselves from all fil-

thiness of the flesh and spirit, perfecting holiness in the fear of God, 2 Cor. vii. 1. And this also we wish, *even* your perfection, xiii. 9. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you, 11. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, Eph. i. 4. Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded, Phil. iii. 13—15. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus, Col. i. 28. And ye are complete in him, which is the head of all principality and power, ii. 10. Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God, iv. 12. For by one offering he hath perfected for ever them that are sanctified, Heb. x. 14. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen. xiii. 20, 21. Let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing, Jam. i. 4. But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy, 1 Pet. i. 15, 16. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle *you*, v. 10. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him, 1 John iii. 6. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God, 9. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world, iv. 17. We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not, v. 18.

[b] See parallels on third clause ver. 16.

[c] See parallels on last clause ver. 16.

CHAP. VI.—VER. 1.

Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.

Take heed that ye do not [a] *your* * *alms before men, to be seen of them:* [b] *otherwise ye have no reward* † *of* [c] *your Father* [d] *which is in heaven.*

* Or, *righteousness.*

† Or, *with, &c.*

[a] Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven, Matt. v. 16. And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward, vi. 5. 16. But all their works they do for to be seen of men: They make broad their phylacteries, and enlarge the borders of their garments, xxiii. 5. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation, 14. Even so ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres

of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets, 28—30. And he said, Come with me, and see my zeal for the LORD. But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin, 2 Kings x. 16. 31. And they come unto thee as the people cometh, and they sit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, *but* their heart goeth after their covetousness, Ezek. xxxiii. 31. Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even* to me? And when ye did eat, and when ye did drink, did not ye eat *for yourselves*, and drink *for yourselves?* Zech. vii. 5, 6. And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive, xiii. 4. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God, Luke xvi. 15. How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only? John v. 44. For they loved the praise of men more than the praise of God, xii. 43. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh, Gal. vi. 12, 13.

[b] For if ye love them which love you, what reward have ye? do not even the Publicans the same? Matt. v. 46. That thine alms may be in secret: and thy Father which seeth in secret, himself shall reward thee openly, vi. 4. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward, x. 41, 42. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works, xvi. 27. And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. xxv. 40. For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the Gospel* is committed unto me. What is my reward then? *Verily* that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel, 1 Cor. ix. 17, 18. For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister, Heb. vi. 10. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward, xi. 26. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward, 2 John 8.

[c] See parallels on third clause of ver. 16. ch. v.

[d] See parallels on last clause of ver. 16. ch. v.

VER. 2.

Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. Ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν.

Therefore when thou doest thine [a] *alms*, * *do not sound a trumpet before thee, as the* [b] *hypocrites do in* [c] *the synagogues and in the streets, that they may have* [d] *glory of men. Verily I say unto you, They have their reward.*

* Or, *cause not a trumpet to be sounded.*

[a] See parallels on clause 1. ver. 42. chap. v.

[b] And when thou prayest, thou shalt not be as the hypocrites *are*: for they

love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward, Matt. vi. 5. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward, 16. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye, vii. 5. *Ye* hypocrites, well did Esaias prophesy of you, saying, xv. 7. And in the morning, *It will be* foul weather to-day; for the sky is red and lowring. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times? xvi. 3. But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites? xxii. 18. And shall cut him asunder, and shall appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth, xxiv. 51. Therefore the LORD shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* an hypocrite and an evil-doer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand *is* stretched out still, Isa. ix. 17. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets, x. 6. He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me, Mark vii. 6. Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye, Luke vi. 42. *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? xii. 56. The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? xiii. 15.

[c] And love the uppermost rooms at feasts, and the chief seats in the synagogues, Matt. xxiii. 6. And the chief seats in the synagogues, and the uppermost rooms at feasts, Mark xii. 39. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets, Luke xi. 43. Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts, xx. 46.

[d] Then he said, I have sinned: *yet* honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God, 1 Sam. xv. 30. I receive not honour from men. How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only, John v. 41. 44. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him, vii. 18. Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ, 1 Thes. ii. 6.

VER. 3.

Σοῦ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου·

But when thou doest alms, [a] let not thy left hand know what thy right hand doeth:

[a] And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the Priest, and offer the gift that Moses commanded, for a testimony unto them, Matt. viii. 4. And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*, ix. 30. He shall not strive, nor cry; neither shall any man hear his voice in the streets, xii. 19. And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the Priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them, Mark i. 44. For *there is* no man *that* doeth any thing

in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world, John vii. 4.

VER. 4.

Ὅπως ᾖ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ.

That thine alms may be in secret: and [a] *thy Father, which* [b] *seeth in secret, himself shall* [c] *reward thee openly.*

[a] See parallels on third clause, ver. 16. ch. v.

[b] But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly, Matt. vi. 6. That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly, 18. Thou hast proved mine heart; thou hast visited *me* in the night; thou hast tried me, *and* shalt find nothing; I am purposed *that* my mouth shall not transgress, Ps. xvii. 3. Shall not God search this out? for he knoweth the secrets of the heart, xliv. 21. O Lord, thou hast searched me, and known *me.* Thou knowest my down-sitting and mine uprising; thou understandest my thought afar off. Thou compassest my path and my lying-down, and art acquainted *with* all my ways. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light *are* both alike to *thee,* cxxxix. 1—3. 12. I the Lord search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings, Jer. xvii. 10. Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord, xxiii. 24. Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do, Heb. iv. 13. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works, Rev. ii. 23.

[c] And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward, Matt. x. 42. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee?* or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in, or naked, and clothed *thee?* Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me, xxv. 34—40. Wherefore the Lord God of Israel saith, I said indeed *that* thy house, and the house of thy Father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed, 1 Sam. ii. 30. And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just, Luke xiv. 14. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 5. Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, Jude 24.

VER. 5.

Καὶ ὅταν προσεύχῃ, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις. Ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν.

And [a] *when thou prayest,* [b] *thou shalt not be as the hypocrites* are: [c] *for they*

love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

[a] Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened, Matt. vii. 7, 8. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest, ix. 38. And all things, whatsoever ye shall ask in prayer believing, ye shall receive, xxi. 22. Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray, Ps. v. 2. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice, lv. 17. O thou that hearest prayer, unto thee shall all flesh come, Ps. lxv. 2. O come, let us worship and bow down: let us kneel before the LORD our maker, xcv. 6. The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright *is* his delight, Prov. xv. 8. Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon, Isa. lv. 6, 7. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you, Jer. xxix. 12. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime, Dan. vi. 10. And I prayed unto the LORD my God, and made my confession, and said, O LORD, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments, ix. 4. And he spake a parable unto them *to this end,* that men ought always *to* pray, and not to faint, Luke xviii. 1. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full, John xvi. 24. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 18. Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds, Col. iv. 2, 3. Pray without ceasing, 1 Thess. v. 17. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much, James v. 15, 16.

[b] Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation, Matt. xxiii. 14. For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him? Will he delight himself in the Almighty? Will he always call upon God? Job xxvii. 8—10. Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are,* extortioners, unjust, adulterers, or even as this Publican, Luke xviii. 10, 11. Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation, xx. 47.

[c] And love the uppermost rooms at feasts, and the chief seats in the synagogues, Matt. xxiii. 6. And he said unto them in his doctrine, Beware of the Scribes, which love to go in long clothing, and *love* salutations in the market places, Mark xii. 38. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets, Luke xi. 43.

VER. 6.

Σὺ δὲ ὅταν προσεύχῃ, εἴσελθε εἰς τὸ ταμιεῖον σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.

But thou, when thou prayest, [a] *enter into thy closet, and, when thou hast shut thy door, pray to* [b] *thy Father which is in secret; and thy Father which* [c] *seeth in secret* [d] *shall reward thee openly.*

[a] And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone, Matt. xiv. 23. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou *wilt*, xxvi. 36—39. And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What *is* thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? and he blessed him there, Gen. xxxii. 24—29. He went in therefore, and shut the door upon them twain, and prayed unto the LORD, 2 Kings iv. 33. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast, Isa. xxvi. 20. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee? John i. 48. But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up, Acts ix. 40. On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray about the sixth hour, x. 9. And Cornelius said, Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house; and, behold, a man stood before me in bright clothing, 30.

[b] Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God, John xx. 17. For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father, Rom. viii. 15. For this cause I bow my knees unto the Father of our Lord Jesus Christ, Eph. iii. 14. See also on third clause, ver. 16. chap. v.

[c] See parallels on clause 2, ver. 4.

[d] See parallels on last clause, ver. 4.

VER. 7.

Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἐθνικοί· δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.

But when ye pray, [a] *use not vain repetitions, as the heathen* do: *for they think that they shall be heard for their much speaking.*

[a] And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But *there was* no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he *is* a god; either he is talking, or he is pursuing, or he is in a journey; *or* peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass when mid-day was past, and they prophesied until the *time* of the offering of the *evening* sacrifice, that *there was* neither voice,

nor any to answer, nor any that regarded, 1 Kings xviii. 26—29. Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh through the multitude of business; and a fool's voice *is known* by multitude of words. For in the multitude of dreams and many words *there are* also divers vanities: but fear thou God, Eccles. v. 2, 3. 7. But when they knew that he was a Jew, all with one voice, about the space of two hours, cried out, Great *is* Diana of the Ephesians, Acts xix. 34.

O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name, Dan. ix. 18, 19. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he left them, and went away again, and prayed the third time, saying the same words, Matt. xxvi. 39. 42. 44.

VER. 8.

Μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.

Be not ye therefore like unto them: for [a] *your Father knoweth what things ye have need of, before ye ask him.*

[a] LORD, all my desire is before thee; and my groaning is not hid from thee, Psal. xxxviii. 9. And hide not thy face from thy servant; for I am in trouble: hear me speedily. Draw nigh unto my soul, *and* redeem it: deliver me because of mine enemies. Thou hast known my reproach, and my shame, and my dishonour: mine adversaries *are* all before thee, lxix. 17—19. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things, Luke xii. 30. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God, Phil. iv. 6.

VER. 9.

Οὕτως οὖν προσεύχεσθε ὑμεῖς. Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου·

After [a] *this manner therefore pray ye:* [b] *Our Father* [c] *which art in heaven,* [d] *Hallowed be thy name.*

[a] And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth, Luke xi. 1, 2.

[b] See parallels on third clause, ver. 16. chap. v.

[c] See parallels on last clause ver. 16. ch. v.

[d] Then Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace, Lev. x. 3. And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established before thee, 2 Sam. vii. 26. Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as *do* thy people Israel; and that they may know that this house, which I have builded, is called by thy name, 1 Kings viii. 43. And what one nation in the earth *is* like thy people Israel, whom God went to redeem *to be his* own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt? 1 Chr. xvii. 21. Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, Stand up *and* bless

the LORD your God for ever and ever: And blessed be thy glorious name, which is exalted above all blessing and praise, Neh. ix. 5. Blessed *be* the LORD God, the God of Israel, who only doeth wondrous things. And blessed *be* his glorious name for ever: and let the whole earth be filled *with* his glory; Amen, and Amen, Ps. lxxii. 18, 19. Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the LORD, all *ye* his hosts; *ye* ministers of his, that do his pleasure. Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul, ciii. 20—22. Blessed be the name of the LORD from this time forth and for evermore. From the rising of the sun unto the going down of the same the LORD's name *is* to be praised, cxiii. 2, 3. And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth *is* full of his glory, Isa. vi. 3. Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou *art* the LORD, *even* thou only, xxxvii. 20. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes, Ez. xxxvi. 23. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the LORD, xxxviii. 23. For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea, Hab. ii. 14. And the LORD shall be King over all the earth: in that day shall there be one LORD, and his name One, Zech. xiv. 9. For from the rising of the sun even unto the going down of the same my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts, Mal. i. 11. But cursed *be* the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name is dreadful among the heathen, 14. Glory to God in the highest, and on earth peace, good-will toward men, Luke ii. 14. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth, xi. 2. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen. 1 Tim. vi. 16. Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created, Rev. iv. 11. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever, v. 12—14.

VER. 10.

Ἐλθέτω ἡ βασιλεία σου. γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.

[a] *Thy kingdom come.* [b] *Thy will be done in earth,* [c] *as* it is *in heaven.*

[a] And saying, Repent ye; for the kingdom of heaven is at hand, Matt. iii. 2. From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand, iv. 17. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom, xvi. 28. Yet have I set my King upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy pos-

session. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in them, Ps. ii. 6—12. And it shall come to pass in the last days, *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more, Isa. ii. 2—4. Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever, Dan. ii. 44. I saw in the night-visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him, vii. 13, 14. 27. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: Behold, thy king cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass, Zech. ix. 9. Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest, Mark xi. 10. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear, Luke xix. 11. Saying, Blessed *be* the King that cometh in the name of the LORD: peace in heaven, and glory in the highest, 38. Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son, Col. i. 13. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever, Rev. xi. 15. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night, xii. 10. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth, xix. 6. And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years, xx. 4.

b Not every one that saith unto me,

Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven, Matt. vii. 21. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother, xii. 50. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done, xxvi. 42. I delight to do thy will, O my God: yea thy law *is* within my heart, Ps. xl. 8. For whosoever shall do the will of God, the same is my brother, and my sister, and mother, Mark iii. 35. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work, John iv. 34. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent me. That every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day, vi. 39, 40. If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself, vii. 17. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will, Acts xiii. 22. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth, xxii. 14. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God, Rom. xii. 2. Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart, Eph. vi. 6. For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding, Col. i. 9. For this is the will of God, *even* your sanctification, that ye should abstain from fornication, 1 Thess. iv. 3. In every thing give thanks: for this is the will of God in Christ Jesus concerning you, v. 18. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God, Heb. x. 7. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise, 36. Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen, xiii. 21. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men, 1 Pet. ii. 15. That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God, iv. 2.

[c] Thou, *even* thou, *art* LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee, Neh. ix. 6. The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all. Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the LORD, all *ye* his hosts; *ye* ministers of his, that do his pleasure, Psal. ciii. 19—21. And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? Dan. iv. 35. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Heb. i. 14.

VER. 11.

Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον.

Give [a] *us this day our daily bread.*

[a] But he answered and said, it is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, Matt. iv. 4. This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, *according*

to the number of your persons; take ye every man for *them* which *are* in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. And it came to pass, *that* on the sixth day they gathered twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses. And he said unto them, This *is that* which the LORD hath said, To-morrow *is* the rest of the holy sabbath unto the LORD: bake *that* which ye will bake, *to-day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day *is* a sabbath unto the LORD: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none. And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none. And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day. And the house of Israel called the name thereof Manna: And it *was* like coriander seed, white; and the taste of it *was* like wafers *made* with honey. And Moses said, This is the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. As the LORD commanded Moses, so Aaron laid it up before the Testimony, to be kept. And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan. Exod. xvi. 16—35. Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary *food*, Job xxiii. 12. Behold, the eye of the LORD *is* upon them that fear him, upon them that hope in his mercy; To deliver their soul from death, and to keep them alive in famine, Psal. xxxiii. 18, 19. The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good *thing*, xxxiv. 10. Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me, Prov. xxx. 8. Give us day by day our daily bread, Luke xi. 3. Our father did eat manna in the desert; as it is written, He gave them bread from heaven to eat, John vi. 31. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread, 2 Thess. iii. 12. And having food and raiment let us be therewith content, 1 Tim. vi. 8.

VER. 12.

Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν.

And[a] *forgive us our*[b] *debts*, [c] *as we forgive our debtors.*

[a] Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*, Exod. xxxiv. 7. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place; and when thou hearest, forgive. Then

hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers. Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the hearts of all the children of men ;) And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them, 1 Kings viii. 30. 34. 39. 50. Blessed *is he whose* transgression *is* forgiven, *whose* sin *is* covered. Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile, Psal. xxxii. 1, 2. If thou, LORD, shouldest mark iniquities, O LORD, who shall stand? But *there is* forgiveness with thee, that thou mayest be feared, cxxx. 3, 4. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy, Prov. xxviii. 13. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, Isa. i. 18. I, *even* I, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. Put me in remembrance: let us plead together: declare thou, that thou mayest be justified, xliii. 25, 26. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon, lv. 7. I will forgive their iniquity, and I will remember their sin no more, Jer. xxxi. 34. O LORD, hear; O LORD, forgive; O LORD, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name, Dan. ix. 19. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost, shall not be forgiven unto men, Matt. xii. 31. Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins, Acts xiii. 38. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, Eph. i. 7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness, 1 John i. 7—9.

[b] Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt, Matt. xviii. 23—27. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Luke vii. 40—42. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil, xi. 4.

[c] For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Matt. vi. 14, 15. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, until seventy times seven, xviii. 21, 22. The same servant went out, and found one of his fellow-servants, which owed him

an hundred pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses, 28—35. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses, Mark xi. 25, 26. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven, Luke vi. 37. Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. And the apostles said unto the Lord, Increase our faith, xvii. 3—5. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you, Eph. iv. 32. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye, Col. iii. 13. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment, James ii. 13.

VER. 13.

Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνας. Ἀμήν.

And [a] *lead us not into temptation, but* [b] *deliver us from evil: For* [c] *thine is the kingdom, and the power, and the glory, for ever.* [d] *Amen.*

[a] Watch and pray, that ye enter not into temptation: The spirit indeed *is* willing, but the flesh *is* weak, Matt. xxvi. 41. And it came to pass after these things that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, *here* I *am*, Gen. xxii. 1. And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldst keep his commandments, or no. Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end, Deut. viii. 2. 16. Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny *thee*, and say, Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain*, Prov. xxx. 8, 9. And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation, Luke xxii. 31, 32. 40. 46. There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*, 1 Cor. x. 13. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in

my infirmities, that the power of Christ may rest upon me, 2 Cor. xii. 7—9. And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins: being destitute, afflicted, tormented, Heb. xi. 36, 37. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, 1 Pet. v. 8. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished, 2 Pet. ii. 9. Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life, Rev. ii. 10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth, iii. 10.

[b] And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep *me* from evil, that it may not grieve me! And God granted him that which he requested, 1 Chron. iv. 10. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore, Ps. cxxi. 7, 8. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible, Jer. xv. 21. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil, John xvii. 15. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, Gal. i. 4. And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come, 1 Thess. i. 10. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen. 2 Tim. iv. 17, 18. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage, Heb. ii. 14, 15. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil, 1 John iii. 8. We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. *And* we know that we are of God, and the whole world lieth in wickedness, v. 18, 19. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: And he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes, Rev. vii. 14—17. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away, xxi. 4.

[c] Thy kingdom come, ver. 10. Thine, O Lord, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine*; thine *is* the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour *come* of thee, and thou

reignest over all; and in thine hand is power and might, and in thine hand *it is* to make great, and to give strength unto all, 1 Chron. xxix. 11, 12. The LORD *is* King for ever and ever: the heathen are perished out of his land, Ps. x. 16. For the LORD most high *is* terrible; *he is* a great King over all the earth. For God *is* the King of all the earth: sing ye praises with understanding, xlvii. 2.7. All thy works shall praise thee, O LORD; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom *is* an everlasting kingdom, and thy dominion *endureth* throughout all generations, cxlv. 10—13. That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And at the end of the days, I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him that liveth for ever, whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation, Dan. iv. 25. 34, 35. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever, vii. 18. Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen, 1 Tim. i. 17. Which in his times he shall shew, *who is* the blessed and only potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, vi. 15—17. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever, Rev. v. 13. And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God, xix. 1.

[d] Teaching them to observe all things whatsoever I have commanded you: And, lo, I am with you alway, *even* unto the end of the world. Amen, Matt. xxviii. 20. Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in *a* secret *place*. And all the people shall answer and say, Amen, Deut. xxvii. 15. And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so *too*, 1 Kings i. 36. Blessed *be* the LORD God of Israel for ever and ever. And all the people said, Amen, and praised the LORD, 1 Chron. xvi. 36. Blessed *be* the LORD God of Israel, from everlasting, and to everlasting. Amen, and Amen, Ps. xli. 13. And blessed *be* his glorious name for ever, and let the whole earth be filled *with* his glory; Amen, and Amen, lxxii. 19. Blessed be the LORD for evermore, Amen, and Amen, lxxxix. 52. Blessed *be* the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the LORD, cvi. 48. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? 1 Cor. xiv. 16. For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us, 2 Cor. i. 20. *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, Rev. i. 18. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God, iii. 14. And the four and twenty elders, and the four beasts fell down and worshipped God

that sat on the throne, saying, Amen; Alleluia, xix. 4. He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus, xxii. 20.

VER. 14.

Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος.

For if ye forgive men their trespasses, your heavenly Father will also forgive you:

VER. 15.

Ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

[a] *But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*

[a] See parallels on last clause ver. 12.

VER. 16.

Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταὶ, σκυθρωποί· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες. Ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν.

Moreover [a] *when ye fast, be not, as the hypocrites, of a sad countenance:* [b] *for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, They have their reward.*

[a] Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast, Matt. ix. 14, 15. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth. Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child *while it was* alive; but when the child was dead, thou didst rise and eat bread, 2 Sam. xii. 16. 21. And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven, Neh. i. 4. Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law: and if I perish, I perish, Esth. iv. 16. But as for me, when they were sick, my clothing *was* sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom, Ps. xxxv. 13. When I wept, *and chastened* my soul with fasting, that was to my reproach, lxix. 10. My knees are weak through fasting; and my flesh faileth of fatness, cix. 24. *Is* not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Isa. lviii. 6, 7. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes, Dan. ix. 3. And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day, Luke ii. 37. And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, Acts x. 30. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away, xiii. 2, 3. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed, xiv. 23. Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer, 1 Cor. vii. 5. In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, 2 Cor. vi. 5. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, xi. 27.

[b] And it came to pass, when Ahab

heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly, 1 Kings xxi. 27. Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as *ye do this* day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him?* wilt thou call this a fast, and an acceptable day to the LORD? Isa. lviii. 3—5. *And* to speak unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years? Then came the word of the LORD of hosts unto me, saying, Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even* to me? Zech. vii. 3—5. Ye have said, It *is* vain to serve God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts? Mal. iii. 14.

VER. 17.

Σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι.

But thou, when thou fastest, [a] *anoint thine head, and wash thy face;*

[a] Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking, Ruth iii. 3. And Joab sent to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead, 2 Sam. xiv. 2. Let thy garments be always white; and let thy head lack no ointment, Eccl. ix. 8. In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in mouth, neither did I anoint myself at all, till three whole weeks were fulfilled, Dan. x. 2, 3.

VER. 18.

Ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φανερῷ.

That thou [a] *appear not unto men to fast, but unto* [b] *thy Father which is in secret: and thy* [c] *Father, which seeth in secret,* [d] *shall reward thee openly.*

[a] Wherefore we labour, that, whether present or absent, we may be accepted of him, 2 Cor. v. 9. For not he that commendeth himself is approved, but whom the Lord commendeth, x. 18. Servants, obey in all things *your* masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God: And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ, Col. iii. 22—24. Submit yourselves to every ordinance of man for the LORD's sake: whether it be to the king, as supreme, 1 Pet. ii. 13.

[b] See parallels on third clause, ver. 16. chap. v.

[c] See parallels on second clause, ver. 4.

[d] See parallels on last clause, ver. 4.

VER. 19.

Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι·

Lay [a] *not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:*

[a] If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence; If I rejoiced because my wealth *was* great, and because mine hand had gotten much, Job xxxi. 24, 25. Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up *riches*, and knoweth not who shall gather them, Psal. xxxix. 6. Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart

upon them, lxii. 10. Riches profit not in the day of wrath: but righteousness delivereth from death, Prov. xi. 4. How much better *is it* to get wisdom than gold? and to get understanding rather to be chosen than silver? xvi. 16. Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven, xxiii. 5. For *God* giveth to a man that *is* good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to *him that is* good before God. This also *is* vanity and vexation of spirit, Eccl. ii. 26. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: This *is* also vanity. When goods increase, they are increased that eat them: and what good *is there* to the owners thereof, saving the beholding *of them* with their eyes? The sleep of a labouring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt. But those riches perish by evil travail: and he begetteth a son, and *there is* nothing in his hand, v. 10—14. Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land, Zeph. i. 18. So *is* he that layeth up treasure for himself, and is not rich toward God, Luke xii. 21. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God, xviii. 24, 25. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows, 1 Tim. vi. 8—10. *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: For he hath said, I will never leave thee, nor forsake thee, Heb. xiii. 5. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days, James v. 2, 3. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John ii. 15, 16.

VER. 20.

Θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν, οὐδὲ κλέπτουσιν.

But [a] *lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:*

[a] Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me, Matt. xix. 21. He that hath pity upon the poor, lendeth unto the LORD, and that which he hath given will he pay him again, Prov. xix. 17. Cast thy bread upon the waters: for thou shalt find it after many days, Eccles. xi. 1. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth, Luke xii. 33. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations, xvi. 9. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for

themselves a good foundation against the time to come, that they may lay hold on eternal life, 1 Tim. vi. 17—19. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance, Heb. x. 34. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward, xi. 26. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? Jam. ii. 5. To an inheritance incorruptible, and undefiled, and that fadeth not away, 1 Pet. i. 4. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away, v. 4. I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan, Rev. ii. 9.

VER. 21.

Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν.

For [a] where your treasure is, [b] there will your heart be also.

[a] And wisdom and knowledge shall be the stability of thy times, *and* strength of salvation: the fear of the LORD *is* his treasure, Isa. xxxiii. 6. For where your treasure is, there will your heart be also, Luke xii. 34. While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal, but the things which are not seen *are* eternal, 2 Cor. iv. 18.

[b] For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded *is* death; but to be spiritually minded *is* life and peace. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be, Rom. viii. 5—7. Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, Phil. iii. 19, 20. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God, Col. iii. 1—3. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God, Heb. iii. 12.

VER. 22.

Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ἐὰν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται·

The [a] light of the body is the eye: [b] if therefore thine eye be single, thy whole body shall be full of light.

[a] The wise man's eyes are in his head; but the fool walketh in darkness, Prov. ii. 14. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light, Luke xi. 34—36.

[b] And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Acts ii. 46. But I fear, lest by any means as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ, 2 Cor. xi. 3. Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ, Ephes. vi. 5. Servants, obey in all things *your* masters according to the flesh; not with eye-service, as menpleasers; but in singleness of heart, fearing God, Col. iii. 22.

VER. 23.

Ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Εἰ οὖν τὸ φῶς τὸ ἐν σοι σκότος ἐστὶ, τὸ σκότος πόσον;

But if [a] thine eye be evil, thy whole body shall be full of darkness. [b] If therefore the light that is in thee be darkness, how great is that darkness!

[a] Is it not lawful for me to do what I will with mine own? is thine eye evil, because I am good? Matt. xx. 15. They have not known, nor understood: for he hath shut their eyes, that they cannot see; *and* their hearts, that they cannot understand. And none considereth in his heart, neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it*: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand? Isa. xliv. 18—20. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness, Mark vii. 22. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts, Ephes. iv. 18. For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light, v. 8. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes, 1 John ii. 11.

[b] Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Matt. xxiii. 16, &c. Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him, Prov. xxvi. 12. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto *them that are* wise in their own eyes, and prudent in their own sight, Isa. v. 20, 21. To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them, viii. 20. For my people *is* foolish, they have not known me; they *are* sottish children, and they have none understanding: they *are* wise to do evil, but to do good they have no knowledge, Jer. iv. 22. How do ye say, We *are* wise, and the law of the LORD *is* with us? Lo, certainly in vain made he *it*; the pen of the scribes *is* in vain. The wise *men* are ashamed, they are dismayed and taken; lo, they have rejected the word of the LORD; and what wisdom *is* in them? viii. 8, 9. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand, Luke viii. 10. And Jesus said, For judgment I am come into this world: that they which see not might see; and that they which see might be made blind. And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth, John ix. 39—41. Professing themselves to be wise, they became fools, Rom. i. 22. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? 1 Cor. i. 18—20. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned, ii. 14. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness, iii. 18, 19. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see, Rev. iii. 17, 18.

VER. 24.

Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει· οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμμωνᾷ.

No man can [a] serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and [b] mammon.

[a] Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve, Matt. iv. 10. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served, that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD. And Joshua said unto the people, Ye cannot serve the LORD: for he *is* an holy God; he *is* a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after he hath done you good, Josh. xxiv. 15. 19. 20. And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, *then* put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines, 1 Sam. vii. 3. And Elijah came unto all the people, and said, How long halt ye between two opinions? If the LORD *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word, 1 Kings xviii. 21. They feared the LORD; and served their own gods, after the manner of the nations whom they carried away from thence. Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment, which the LORD commanded the children of Jacob, whom he named Israel. So these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day, 2 Kings xvii. 33, 34. 41. As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols, Ezek. xx. 39. And them that worship the host of heaven upon the house-tops; *and* them that worship and that swear by the LORD, and that swear by Malcham, Zeph. i. 5. No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon, Luke xvi. 13. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteous unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, Rom. vi. 16—22. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ, Gal. i. 10. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God, James iv. 4. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride

of life, is not of the Father, but is of the world, 1 John ii. 15, 16.

[b] And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon, Luke xvi. 9. 11. 13. But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, 1 Tim. vi. 9, 10. 17.

VER. 25.

Διὰ τοῦτο λέγω ὑμῖν, Μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί πίητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσησθε. Οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος;

Therefore [a] *I say unto you,* [b] *Take no thought for your life,* [c] *what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.* [d] *Is not the life more than meat, and the body than raiment?*

[a] See parallels on clause 1, ver. 22. ch. v.

[b] Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof, ver. 31. 34. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak, x. 19. He also that received seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful, xiii. 22. Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved, Ps. lv. 22. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful, Mark iv. 19. But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost, xiii. 11. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches, and pleasures of *this* life, and bring no fruit to perfection, Luke viii. 14. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered, and said unto her, Martha, Martha, thou art careful and troubled about many things, x. 40, 41. And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind, xii. 25, 26. 29. And they that use this world, as not abusing *it;* for the fashion of this world passeth away, 1 Cor. vii. 31. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God, Phil. iv. 6. No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier, 2 Tim. ii. 4. *Let your* conversation *be* without covetousness: *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me, Heb. xiii. 5, 6. Casting all your care upon him; for he careth for you, 1 Pet. v. 7.

[c] See parallels on ver. 31.

[d] The life is more than meat, and the body *is more* than raiment, Luke

xii. 23. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. viii. 32.

VER. 26.

Ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας· καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;

Behold [a] *the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet* [b] *your heavenly Father feedeth them. Are ye not much better than they?*

[a] And are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows, Matt. x. 29—31. Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven? Job xxxv. 11. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, *which* sing among the branches. These wait all upon thee; that thou mayest give *them* their meat in due season. *That* thou givest them they gather: thou openest thine hand, they are filled with good, Ps. civ. 11, 12. 27, 28. He giveth to the beast his food, *and* to the young ravens which cry, cxlvii. 9.

[b] See parallels on third and last clauses of ver. 16. chap. v.

VER. 27.

Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα.

Which of you [a] *by taking thought can add one cubit unto his stature?*

[a] Neither shalt thou swear by thy head, because thou canst not make one hair white or black, Matt. v. 36. And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Luke xii. 25, 26. But now hath God set the members every one of them in the body, as it hath pleased him, 1 Cor. xii. 18.

VER. 28.

Καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ. πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει·

And [a] *why take ye thought for raiment? Consider* [b] *the lilies of the field, how they grow; they toil not, neither do they spin:*

[a] Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? ver. 25. 31. Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat, x. 10. He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise, Luke iii. 11. And he said unto them, When I sent you without purse, or scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip; and he that hath no sword, let him sell his garment, and buy one, xxii. 35, 36.

[b] Consider the lilies how they grow: They toil not, they spin not; and yet I say unto you, That Solomon in all his glory was not arrayed like one of these, Luke xii. 27.

VER. 29.

Λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων.

And yet I say unto you, That [a] *even Solomon in all his glory was not arrayed like one of these.*

[a] And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up into the house of the LORD; there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen *it*: and, behold, the half was not told

me: thy wisdom and prosperity exceedeth the fame which I heard, 1 Kings x. 4—7. Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold; Beside *that which* chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon. And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of beaten gold went to one target. And three hundred shields *made he* of beaten gold: three hundred *shekels* of beaten gold went to one target. And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield. And the king put them in the house of the forest of Lebanon. Moreover the king made a great throne of ivory, and overlaid it with pure gold. And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays: And twelve lions stood there on the one side and on the other upon the six steps. There was not the like made in any kingdom. And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold: none were of silver; it was *not* any thing accounted of in the days of Solomon. For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks. And king Solomon passed all the kings of the earth in riches and wisdom, 2 Chron. ix. 13—22. And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem, 25. And the king made silver in Jerusalem as stones, and cedar trees made he as the sycamore trees that *are* in the low plains in abundance, 27.

VER. 30.

Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

Wherefore, if God [a] *so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven,* shall he *not much more* clothe *you,* [b] *O ye of little faith?*

[a] Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth, Ps. xc. 5, 6. When the wicked spring as the grass, and when all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever, xcii. 7. The voice said, Cry. And he said, What shall I cry? All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field: The grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people *is* grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever, Isa. xl. 6—8. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven: how much more *will he clothe* you, O ye of little faith? Luke xii. 28. But the rich, in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways, James i. 10, 11. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, 1 Pet. i. 24.

[b] And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm, Matt. viii. 26. And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? xiv. 31. *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? xvi. 8. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me, xvii. 17. And he said unto them, Why

are ye so fearful? how is it that ye have no faith? Mark iv. 40. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me, ix. 19. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither, Luke ix. 41. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing, John xx. 27. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. Heb. iii. 12.

VER. 31.

Μὴ οὖν μεριμνήσητε, λέγοντες· Τί φάγωμεν, ἢ τί πίωμεν, ἢ τί περιβαλώμεθα;

Therefore take no thought, saying, [a] What shall we eat? or, what shall we drink? or, Wherewithal shall we be clothed?

[a] But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, Matt. iv. 4. And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? xv. 33. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase. Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year: until her fruits come in ye shall eat *of* the old *store*, Lev. xxv. 20—22. And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this, 2 Chron. xxv. 9. And they tempted God in their heart by asking meat for their lust. Yea, they spake against God; they said, Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people? Therefore the Lord heard *this*, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel; Because they believed not in God, and trusted not in his salvation: Though he had commanded the clouds from above, and opened the doors of heaven, And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels food: he sent them meat to the full. He caused an east-wind to blow in the heaven: and by his power he brought in the south-wind. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea: And he let *it* fall, in the midst of their camp, round about their habitations. So they did eat, and were well filled: for he gave them their own desire; They were not estranged from their lust. But while their meat *was* yet in their mouths, The wrath of God came upon them, and slew the fattest of them, and smote down the chosen *men* of Israel. Psal. lxxviii. 18—31. And seek not ye what ye shall eat or what ye shall drink, neither be ye of doubtful mind, Luke xii. 29.

VER. 32.

(Πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ·) οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῄζετε τούτων ἁπάντων·

(For [a] after all these things do the Gentiles seek:) [b] for your heavenly Father [c] knoweth that ye have need of all these things.

[a] For if ye love them which love you, what reward have ye? do not even the Publicans the same? And if ye salute your brethren only, what do ye more *than others*? do not even the Publicans so? Matt. v. 46, 47. But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister, xx. 25, 26. From men, *which are* thy hand, O Lord, from men of the world, *which have* their portion in *this* life, and whose belly thou fillest with thy hid *treasure*: they are full of children, and leave the rest of their *substance* to their babes, Psal. xvii. 14. For all these things do the

nations of the world seek after: and your Father knoweth that ye have need of these things, Luke xii. 30. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Eph. iv. 17. Not in the lust of concupiscence, even as the Gentiles which know not God, 1 Thes. iv. 5.

[b] See parallels on two last clauses ver. 16. ch. v.

[c] For he knoweth our frame; he remembereth that we *are* dust, Psal. ciii. 14. If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him? Luke xi. 11—13.

VER. 33.

Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ, καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

But [a] seek ye first [b] the kingdom of God, and [c] his righteousness; [d] and all these things shall be added unto you.

[a] And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding, to discern judgment; Behold, I have done according to thy words: lo, I have given thee a wise and understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour: so that there shall not be any among the kings like unto thee all thy days, 1 Kings iii. 11—13. In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee. And Solomon said unto God, Thou hast shewn great mercy unto David my father, and hast made me to reign in his stead. Now, O LORD God, let thy promise to David my father be established: for thou hast made me king over a people like the dust of the earth in multitude. Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, *that is so* great? And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: Wisdom and knowledge *is* granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that *have been* before thee, neither shall there any after thee have the like, 2 Chron. i. 7—12. And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth before the LORD his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered, xxx. 20, 21. O God, thou *art* my God; early will I seek thee, Ps. lxiii. 1. My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding; Yea, if thou criest after knowledge, *and* liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as *for* hid treasures; Then shalt thou understand the fear of the LORD, and find the knowledge of God. For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding. He layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; *yea*, every good path, Prov. ii. 1—9. Honour the LORD with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine, iii. 9. 10. I love them that love me, and those that seek me early shall find me, viii. 17. With my soul have I desired thee in the night; yea, with my spirit within

me will I seek thee early, Isa. xxvi. 9.

[b] See parallels on last clause of ver. 2. chap. iii.

[c] See parallels on first clause of ver. 20. chap. v.

[d] O fear the LORD, ye his saints: for *there is* no want to them that fear him. The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good *thing*, Psal. xxxiv. 9, 10. The LORD knoweth the days of the upright: and their inheritance shall be for ever. They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied. I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging their bread, xxxvii. 18, 19. 25. For the LORD God *is* a sun and shield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly. O LORD of hosts, blessed *is* the man that trusteth in thee, lxxxiv. 11, 12. But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands with persecutions; and in the world to come eternal life, Mark x. 30. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting, Luke xviii. 29, 30. What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. viii. 31, 32. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, 1 Cor. iii. 22. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come, 1 Tim. iv. 8.

VER. 34.

Μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς. Ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

Take therefore [a] *no thought for the morrow:* [b] *for the morrow shall take thought for the things of itself.* [c] *Sufficient unto the day* is *the evil thereof.*

[a] Give us this day our daily bread, Matt. vi. 11. And when they did mete *it* with an Omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank; and Moses was wroth with them, Exod. xvi. 18—20. *They are* new every morning: great *is* thy faithfulness, Lam. iii. 23.

[b] Thy shoes *shall* be iron and brass; and as thy days, *so shall* thy strength *be*, Deut. xxxiii. 25. And it shall be, *that* thou shalt drink of the brook, and I have commanded the ravens to feed thee there. So he went and did according to the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook, 1 Kings xvii. 4—6. For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD sendeth rain upon the earth. And she went, and did according to the saying of Elijah: and she, and he, and her house, did eat *many* days. *And* the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah, 14—16. Then Elisha said, Hear ye the word of the LORD; thus saith the LORD, To-morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria. Then a lord on whose hand the king leaned answered the man of God, and said, Behold, *if* the LORD would make windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt not eat thereof, 2 Kings vii. 2. Give us day by day our daily bread, Luke xi. 3.

[c] Peace I leave with you, my peace I give unto you: not as the world

giveth, give I unto you. Let not your heart be troubled, neither let it be afraid, John xiv. 27. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world, xvi. 33. Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God, Acts xiv. 22. That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know, 1 Thes. iii. 3, 4.

CHAP. VII. VER. 1.

Μὴ κρίνετε, ἵνα μὴ κριθῆτε.

[a] *Judge not, that ye be not judged.*

[a] Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed, Isa. lxvi. 5. Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them: That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, Ezek. xvi. 52—56. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven, Luke vi. 37. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things, Rom. ii. 1, 2. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand, Rom. xiv. 3, 4. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ. For it is written, *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in *his* brother's way, 10—13. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 3—5. My brethren, be not many masters, knowing that we shall receive the greater condemnation, Jam. iii. 1. Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: Who art thou that judgest another? iv. 11, 12.

VER. 2.

Ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.

For [a] *with what judgment ye judge, ye shall be judged: and with what mea-*

sure ye mete, it shall be measured to you again.

[a] And Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered *their meat* under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died, Judg. i. 7. With the merciful, thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright; with the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward, Ps. xviii. 25, 26. Remember, O LORD, the children of Edom in the day of Jerusalem; who said, Rase *it*, Rase *it*, *even* to the foundations thereof. O daughter of Babylon, who art to be destroyed; happy *shall he be*, that rewardeth thee as thou hast served us, cxxxvii. 7, 8. And I will render unto Babylon, and to all the inhabitants of Chaldea all their evil that they have done in Zion, in your sight, saith the LORD, Jer. li. 24. For the day of the LORD *is* near upon all the heathen; as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head, Obad. 15. And he saith unto them, Take heed what ye hear: With what measure ye mete, it shall be measured to you: and unto you that hear shall more be given, Mark iv. 24. Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again, Luke vi. 38. But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully, 2 Cor. ix. 6. Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you: And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 2 Thes. i. 6, 7. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment, Jam. ii. 13. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double, Rev. xviii. 6.

VER. 3.

Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;

And [a] why beholdest thou the mote that is in thy brother's eye, [b] but considerest not the beam that is in thine own eye?

[a] And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye, Luke vi. 41, 42. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this Publican, xviii. 11.

[b] And David's anger was greatly kindled against the man, and he said to Nathan, *As* the Lord liveth, the man that hath done this *thing* shall surely die; And he shall restore the lamb fourfold, because he did this thing, and because he had no pity, 2 Sam. xii. 5, 6. But a prophet of the LORD was there, whose name *was* Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage, *that* reacheth up unto heaven. And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: *but are there not* with you, even with you, sins against the LORD your God? 2 Chr. xxviii. 9, 10. But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's

son. These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes, Ps. l. 16—21. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst, John viii. 7—9. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written, Rom. ii. 21—24. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted, Gal. vi. 1.

VER. 4.

Ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου. Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;

Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is *in thine own eye?*

VER. 5.

Ὑποκριτὰ, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐμβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

[a] *Thou hypocrite,* [b] *first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.*

[a] See parallels on clause 2, ver. 2. chap. vi.

[b] Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me *with thy* free Spirit. *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee, Ps. li. 9—13. And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country, Luke iv. 23. Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye, vi. 42. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? Acts xix. 15.

VER. 6.

Μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ, μηδὲ βάλητε τους μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων· μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς.

Give not [a] *that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet,* [b] *and turn again and rend you.*

[a] But he answered and said, It is not meet to take the children's bread, and to cast it to dogs, Matt. xv. 26. He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked *man getteth* himself a blot. Reprove not a scorner, lest he hate thee: Rebuke a wise man, and he will love thee, Prov. ix. 7, 8. Speak not in the ears of a fool: for he will despise the wisdom of thy words, xxiii. 9. As a dog returneth to his vomit, *so* a fool returneth to his folly, xxvi. 11. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation to the ends of the

earth, Acts xiii. 45—47. Beware of dogs, beware of evil workers, beware of the concision, Phil. iii. 2. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb. x. 29. But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed, to her wallowing in the mire, 2 Pet. ii. 22.

[b] But they made light of *it*, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated *them* spitefully, and slew *them*, Matt. xxii. 5, 6. And then shall many be offended, and shall betray one another, and shall hate one another, xxiv. 10. *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren, 2 Cor. xi. 26. Alexander the coppersmith did me much evil: the Lord reward him according to his works: Of whom be thou ware also; for he hath greatly withstood our words, 2 Tim. iv. 14, 15.

VER. 7.

Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

Ask, [a] and it shall be given you; [b] seek, and ye shall find; [c] knock, and it shall be opened unto you:

[a] If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask him? Matt. vii. 11. And all things, whatsoever ye shall ask in prayer believing, ye shall receive, xxi. 22. In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee, 1 Kings iii. 5. Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear, Ps. x. 17. And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me, l. 15. For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee, lxxxvi. 5. Thou openest thine hand, and satisfiest the desire of every living thing. He will fulfil the desire of them that fear him, he also will hear their cry, and will save them, cxlv. 16. 19. Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, Isa. lv. 6, 7. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find *me*, when ye shall search for me with all your heart, Jer. xxix. 12, 13. Call upon me, and I will answer thee, and shew thee great and mighty things, which thou knowest not, xxxiii. 3. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*, Mark xi. 24. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him, Luke xi. 9, 10. 13. And he spake a parable unto them *to this end*, that men ought always to pray, and not to faint, xviii. 1. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water, John iv. 10. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son, xiv. 13. Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you, xv. 16. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he

will give *it* you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full, xvi. 23, 24. If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed, James i. 5, 6. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him, v. 15. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight, 1 John iii. 22. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him, v. 14, 15. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see, Rev. iii. 17, 18.

[b] But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you, Matt. vi. 33. The wicked, through the pride of his countenance, will not seek *after God*: God *is* not in all his thoughts, Ps. x. 4. *When thou saidst*, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek, xxvii. 8. The humble shall see *this*, *and* be glad: and your heart shall live that seek God, lxix. 32. Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation, say continually, Let God be magnified, lxx. 4. Glory ye in his holy name: let the heart of them rejoice that seek the Lord. Seek the Lord, and his strength: seek his face evermore, cv. 3, 4. Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart, cxix. 2. I love them that love me; and those that seek me early shall find me, Prov. viii. 17. I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him but I found him not, Cant. iii. 2. For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live, Amos v. 4. Who will render to every man according to his deeds, Rom. ii. 6. There is none that understand, there is none that seeketh after God, iii. 11. But without faith *it is* impossible to please *him*: For he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him, Heb. xi. 6.

[c] When once the master of the house is risen up, and hath shut too the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know not whence ye are, Luke xiii. 25.

VER. 8.

Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται.

For [a] every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

[a] And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour, Matt. xv. 22—28. Manasseh *was* twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem: But did *that which was* evil in the sight of the

Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel, 2 Chron. xxxiii. 1, 2. His prayer also, *and how* God was entreated of him, and all his sin, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled; behold, they *are* written among the sayings of the seers; 19. And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, *and* thou heardest my voice, Jon. ii. 2. But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands. Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not, iii. 8—10. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise, Luke xxiii. 42, 43.

VER. 9.

Ἢ τίς ἐστιν ἐξ ὑμῶν, ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ;

[a] *Or what man is there of you, whom if his son ask bread, will he give him a stone?*

[a] If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him? Luke xi. 11—13.

VER. 10.

Καὶ ἐὰν ἰχθῦν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ;

Or if he ask a fish, will he give him a serpent?

VER. 11.

Εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς, δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν;

If ye then, [a] *being evil, know how to give good gifts unto your children,* [b] *how much more shall* [c] *your Father which is in heaven give* [d] *good things to them that ask him?*

[a] And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually, Gen. vi. 5. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, as I have done, viii. 21. How much more abominable and filthy *is* man, which drinketh iniquity like water? Job xv. 16. The Lord looked down from heaven upon the children of men, to see if there were any that did understand; *and* seek God. They are all gone aside, they are *all* together become filthy: *there is* none that doeth good, no, not one, Psal. xiv. 2, 3. Behold I was shapen in iniquity; and in sin did my mother conceive me, li. 5. The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies, lviii. 3. For *there is* not a just man upon earth, that doeth good, and sinneth not, Eccles. vii. 20. The heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead, ix. 3. But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away, Isa. lxiv. 6. The heart *is* deceitful above all *things*, and desperately wicked: who can know it? Jer. xvii. 9. And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man, Mark vii. 20—23. What then? are we better

than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin: As it is written, There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips: Whose mouth *is* full of cursing and bitterness: Their feet *are* swift to shed blood: Destruction and misery *are* in their ways; And the way of peace have they not known: There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God, Rom. iii. 9—19. The carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God, viii. 7, 8. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live, 13. Now the works of the flesh are manifest, which are *these;* Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God, Gal. v. 19—21. And you *hath he quickened,* who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind: and were by nature the children of wrath, even as others, Eph. ii. 1—3. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another, Tit. iii. 3.

[b] And the LORD passed by before him, and proclaimed, The LORD, the LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty;* visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation,* Exod. xxxiv. 6, 7. And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come: and *is* this the manner of man, O Lord God, 2 Sam. vii. 19. For thou, LORD, art good, and ready to forgive; and plenteous in mercy to all them that call upon thee, Psal. lxxxvi. 5. But thou, O LORD, *art* a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth, 15. For as the heaven is high above the earth, *so* great is his mercy toward them that fear him. As far as the east is from the west, *so* far hath he removed our transgressions from us. Like as a Father pitieth *his* children, so the LORD pitieth them that fear him, ciii. 11—13. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee, Isa. xlix. 15. For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD, lv. 8, 9. How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as Admah? *how* shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I *am* God, and not man; the Holy One in the midst of thee: and I will not enter into the city, Hos. xi. 8, 9. Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy, Mic. vii. 18. A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine ho-

nour? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Mal. i. 6. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John iii. 16. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life, Rom. v. 8—10. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things, viii. 32. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) Eph. ii. 4, 5. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not, 1 John iii. 1. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins, iv. 10.

[c] See parallels on two last clauses, ver. 16. chap. v.

[d] For the LORD God *is* a sun and shield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly, Psal. lxxxiv. 11. Yea, the LORD shall give *that which is* good; and our land shall yield her increase, lxxxv. 12. Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah, Jer. xxxiii. 14. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously: so will we render the calves of our lips, Hos. xiv. 2. And the angels said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord, Luke ii. 10, 11. And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;) Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God. Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*; And by their prayer for you, which long after you for the exceeding grace of God in you. Thanks *be* unto God for his unspeakable gift, 2 Cor. ix. 8—15. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life, Tit. iii. 4—7.

VER. 12.

Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς, οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.

Therefore [a] *all things whatsoever ye would that men should do to you, do ye even so to them:* [b] *for this is the Law and the Prophets.*

[a] And as ye would that men should do to you, do ye also to them likewise, Luke vi. 31.

[b] And the second *is* like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets, Matt. xxii. 39, 40. Thou shalt not go

up and down *as* a tale-bearer among thy people: neither shalt thou stand against the blood of thy neighbour: I *am* the LORD, Lev. xix. 16. Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, Isa. i. 17, 18. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour: *If* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt. Then will I cause you to dwell in this place, Jer. vii. 5, 6. And hath not oppressed any, *but* hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; He *that* hath not given forth upon usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man, Hath walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, he shall surely live, saith the Lord GOD, Ezek. xviii. 7—9. Seek good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken. Hate the evil and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Jacob, Am. v. 14, 15. He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Mic. vi. 8. *Should ye* not *hear* the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the south and the plain? And the word of the LORD came unto Zechariah, saying, Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassion every man to his brother; And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart, Zech. vii. 7—10. These *are* the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these *are things* that I hate, saith the LORD, viii. 16, 17. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts, Mal. iii. 5. And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment. And the second *is* like, *namely*, this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the Scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt-offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*, Mark xii. 29—34. Owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law, Rom. xiii. 8—10. For, brethren, ye have been called

unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself, Gal. v. 13, 14. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned, 1 Tim. i. 5. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. For he that said, Do not commit adultery; said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment, Jam. ii. 10—13.

VER. 13.

Εἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι δι᾽ αὐτῆς.

Enter ye in [a] *at the strait gate:* [b] *for wide* is *the gate, and broad* is *the way,* [c] *that leadeth to destruction, and many there be which go in thereat:*

[a] And saying, Repent ye: for the kingdom of heaven is at hand. Bring forth therefore fruits meet for repentance, Matt. iii. 2. 8. And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven, xviii. 2, 3. But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in, xxiii. 13. Forsake the foolish, and live; and go in the way of understanding, Prov. ix. 6. Yet saith the house of Israel, The way of the LORD is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD: Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God. Wherefore turn *yourselves*, and live ye, Ezek. xviii. 29—32. And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me, Luke ix. 23. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are, xiii. 24, 25. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple, xiv. 33. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture, John x. 9. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me, xiv. 6. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and unto your children, and to all that are afar off, *even* as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation, Acts ii. 38—40. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, iii. 19. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, 2 Cor. vi. 17. And they that are Christ's have crucified the flesh with the affections and lusts, Gal. v. 24.

[b] And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. And God looked upon the earth, and, behold, it was corrupt;

for all flesh had corrupted his way upon the earth, Gen. vi. 5. 12. The Lord looked down from heaven upon the children of men, to see if there were any that did understand *and* seek God. They are all gone aside, they are *all* together become filthy: *there is* none that doeth good, no, not one, Ps. xiv, 2, 3. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah, Isa. i. 9. In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them, 2 Cor. iv. 4. *And* we know that we are of God, and the whole world lieth in wickedness, 1 John v. 19. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, Rev. xii. 9. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world, xiii. 8. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season, xx. 3.

c Then shall he also say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, Matt. xxv. 41. And these shall go away into everlasting punishment: but the righteous into life eternal, 46. Her house *is* the way to hell, going down to the chambers of death, Prov. vii. 27. There is a way that seemeth right unto a man, but the end thereof *are* the ways of death, xvi. 25. *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, Rom. ix. 22. Whose end *is* destruction, whose god *is their* belly, and *whose* glory *is* in their shame, who mind earthly things, Phil. iii. 19. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, 2 Thes. i. 8, 9. For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 1 Pet. iv. 17, 18. And whosoever was not found written in the book of life was cast into the lake of fire, Rev. xx. 15.

VER. 14.

Ὅτι στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσιν οἱ εὑρίσκοντες αὐτήν.

Because strait is *the gate,* [a] *and narrow* is *the way, which leadeth unto life,* [b] *and few there be that find it.*

a Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake, shall find it, Matt. xvi. 24, 25. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil, Prov. iv. 26, 27. I lead in the way of righteousness, in the midst of the paths of judgment, viii. 20. And thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left, Isa. xxx. 21. And an highway shall be there, and a way, and it shall be called the way of holiness: the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*, xxxv. 8. And shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people, lvii. 14. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*, Jer. vi. 16. And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after

me, let him deny himself, and take up his cross, and follow me, Mark viii. 34. If the world hate you, ye know that it hated me before *it hated* you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also, John xv. 18—20. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service, xvi. 2. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world, 33. Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God, Acts xiv. 22. And sent Timotheus, our brother and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: That no man should be moved by these afflictions: For yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain, 1 Thes. iii. 2—5.

[b] So the last shall be first, and the first last: for many be called, but few chosen, Matt. xx. 16. For many are called, but few *are* chosen, xxii. 14. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom, Luke xii. 32. Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you *yourselves* thrust out. And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last, xiii. 23—30. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah, Rom. ix. 27—29. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone, 32. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work, xi. 5, 6. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God, xii. 2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we had all our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others, Eph. ii. 2, 3. Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was pre-

paring, wherein few, that is, eight souls were saved by water. The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ, 1 Pet. iii. 20, 21.

VER. 15.

Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς, ἐν ἐνδύμασι προβάτων, ἔσωθεν δέ εἰσι λύκοι ἅρπαγες.

Beware of [a] *false prophets,* [b] *which come to you in sheep's clothing,* [c] *but inwardly they are ravening wolves.*

[a] And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many, Matt. xxiv. 4, 5. And many false prophets shall rise, and shall deceive many, 11. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect. Behold, I have told you, before, 24, 25. If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul, Deut. xiii. 1—3. The ancient and honourable, he *is* the head; and the prophet that teacheth lies, he *is* the tail. For the leaders of this people cause *them* to err: and *they that are* led of them *are* destroyed, Isa. ix. 15, 16. Then the LORD said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision, and divination, and a thing of nought, and the deceit of their heart. Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed. And the people to whom they prophesy shall be cast out in the streets of Jerusalem, because of the famine and the sword; and they shall have none to bury them, their wives, nor their sons, nor their daughters, for I will pour their wickedness upon them, Jer. xiv. 14—16. Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the LORD. So Hananiah the prophet died the same year in the seventh month, xxviii. 15—17. Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name: Behold, I will deliver them into the hands of Nebuchadnezzar king of Babylon; and he shall slay them before your eyes. Therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD: because he hath taught rebellion against the LORD, xxix. 21. 32. To *wit*, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and *there is* no peace, saith the LORD GOD. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life, Ezek. xiii. 16. 22. Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him: Therefore night *shall be* unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall

the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for *there is* no answer of God, Mic. iii. 5—7. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, *Is* not the LORD among us? none evil can come upon us, 11. For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect. But take ye heed: behold, I have foretold you all things, Mark xiii. 22, 23. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Pet. ii. 1—3. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world, 1 John iv. 1. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone, Rev. xix. 20.

[b] And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive, Zech. xiii. 4. And he said unto them in his doctrine, Beware of the Scribes, which love to go in long clothing, and *love* salutations in the marketplaces, And the chief seats in the synagogues, and the uppermost rooms at feasts: Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation, Mark xii. 38—40. Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple, Rom. xvi. 17, 18. For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works, 2 Cor. xi. 13—15. And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage, Gal. ii. 4. That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive, Eph. iv. 14. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience, v. 6. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ, Col. ii. 8. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, 1 Tim. iv. 1—3. Having a form of godliness, but denying the power thereof: From such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But

they shall proceed no farther: for their folly shall be manifest unto all *men*, as theirs also was, 2 Tim. iii. 5—9. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, iv. 3. For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage, 2 Pet. ii. 18, 19. For there are certain men crept in unawares, who were of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name, Rev. xiii. 11—17.

[c] His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, *they are* greedy dogs *which* can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter, Isa. lvi. 10, 11. *There is* a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof, Ez. xxii. 25. Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him, Mic. iii. 5. Her princes within her *are* roaring lions; her judges *are* evening wolves; they gnaw not the bones till the morrow. Her prophets *are* light *and* treacherous persons: her priests have polluted the sanctuary, they have done violence to the law, Zeph. iii. 3, 4. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears, Acts xx. 29—31. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration, Rev. xvii. 6.

VER. 16.

Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. Μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν, ἢ ἀπὸ τριβόλων σῦκα;

Ye [a] shall know them by their fruits. [b] Do men gather grapes of thorns, or figs of thistles?

[a] Wherefore by their fruits ye shall know them, Matt. vii. 20. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure

bringeth forth evil things, xii. 33—35. Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him, John iii. 2. By this shall all *men* know that ye are my disciples, if ye have love one to another, xiii. 35. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous *are they*, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day-time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you; Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness; But was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those who were clean escaped from them who live in error, 2 Pet. ii. 10—18. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him, 1 John ii. 29. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil, iii. 7, 8. In this the children of God are manifest, and the children of the devil, 10. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees, whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit, Jude 10—19.

[b] For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble-bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh, Luke vi. 43—45. Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? so *can* no fountain both yield salt water and fresh, Jam. iii. 12.

VER. 17.

Οὕτω πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ.

Even so [a] *every good tree bringeth forth good fruit;* [b] *but a corrupt tree bringeth forth evil fruit.*

[a] And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper, Ps. i. 3. Those that be planted in the house of the LORD shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing, xcii. 13, 14. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down, Isa. v. 3—5. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness: that they might be called trees of righteousness, the planting of the LORD, that he might be glorified, lxi. 3. For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit, Jer. xvii. 8. He spake also this parable; A certain *man* had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard; Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*: And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down, Luke xiii. 6—9. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts, Gal. v. 22—24. (For the fruit of the Spirit *is* in all goodness and righteousness and truth;) Eph. v. 9. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil. i. 11. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, Col. i. 10. But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace, James iii. 17, 18.

[b] Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things, Matt. xii. 33—35. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, Jude 12.

VER. 18.

Οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν.

A good tree [a] *cannot bring forth evil fruit, neither* can *a corrupt tree bring forth good fruit.*

[a] For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would, Gal. v. 17. Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? so *can* no fountain both yield salt water and fresh, James iii. 12. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God

are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother, 1 John iii. 9, 10.

VER. 19.

Πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν, ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται.

Every tree that [a] bringeth not forth good fruit is hewn down, and cast into the fire.

[a] And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire, Matt. iii. 10. & Luke iii. 9. And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away. And when the disciples saw *it*, they marvelled, saying, How soon is the fig-tree withered away! Matt. xxi. 19, 20. And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts *is* the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry, Isa. v. 5—7. When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire: for it *is* a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour, xxvii. 11. Son of man, what is the vine-tree more than any tree, *or than* a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for *any* work? Behold, when it was whole it was meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned? Therefore thus saith the Lord God; As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them; they shall go out from *one* fire, and *another* fire shall devour them; and ye shall know that I *am* the Lord, when I set my face against them, Ezek. xv. 2—7. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned, John xv. 2. 6. But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned, Heb. vi. 8.

VER. 20.

Ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.

Wherefore [a] by their fruits ye shall know them.

[a] Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Matt. vii. 16. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought, Acts v. 38.

VER. 21.

Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.

Not every one that [a] saith unto me, Lord, Lord, [b] shall enter into the kingdom of heaven; but he [c] that doeth the will of [d] my Father [e] which is in heaven.

[a] Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not, Matt. xxv. 11, 12. Israel shall cry unto me, My God, we know thee. Israel hath cast off *the thing that is* good: the enemy shall pursue him, Hos. viii. 2, 3. And why call ye me, Lord, Lord, and do not the things which I say? Luke vi. 46. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand

without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are, xiii. 25. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth, Acts xix. 13. They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate, Tit. i. 16. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? For as the body without the spirit is dead, so faith without works is dead also, James ii. 20—26.

[b] See parallels on last clause, ver. 20. ch. v.

[c] For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother, Matt. xii. 50. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you, xxi. 29—31. For whosoever shall do the will of God, the same is my brother, and my sister, and mother, Mark iii. 35. But he said, Yea rather, blessed *are* they that hear the word of God, and keep it, Luke xi. 28. And this is the will of him that sent me, That every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day, John vi. 40. If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself, vii. 17. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God, Rom. xii. 2. Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart, Ephes. vi. 6. Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God, Col. iv. 12. For this is the will of God, *even* your sanctification, that ye should abstain from fornication, 1 Thess. iv. 3. In every thing give thanks: for this is the will of God in Christ Jesus concerning you, v. 18. Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen, Heb. xiii. 21. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men, 1 Pet. ii. 15. That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God, iv. 2. Beloved, if our heart condemn us not, *then* have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us, 1 John iii. 21—24. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city, Rev. xxii. 14.

[d] Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven, Matt. x. 32, 33. And Jesus answered and said

unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven, xvi. 17. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven, xviii. 10. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven, 19. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses, 35. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done, xxvi. 39. 42. But Jesus answered them, My Father worketh hitherto, and I work, John v. 17. My Father, which gave *them* me, is greater than all: and no *man* is able to pluck *them* out of my Father's hand. I and *my* Father are one, x. 29, 30. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him, xiv. 7. He that hateth me hateth my Father also, xv. 23. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father, Rev. ii. 27. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels, iii. 5.

[e] See parallels on last clause, ver. 16. ch. v.

VER. 22.

Πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· Κύριε, Κύριε, οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν;

Many will say [a] *to me in that day, Lord, Lord,* [b] *have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?*

[a] But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only, Matt. xxiv. 36. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day, Isa. ii. 11. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day, 17. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not, Mal. iii. 17, 18. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city, Luke x. 12. But ye, brethren, are not in darkness, that that day should overtake you as a thief, 1 Thess. v. 4. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day, 2 Thess. i. 10. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day, 2 Tim. i. 12. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well, 18. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, iv. 8.

[b] These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give,

Matt. x. 5—8. He hath said, which heard the words of God, which saw the vision of the Almighty, falling *into a trance*, but having his eyes open, Numb. xxiv. 4. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets, Luke xiii. 26. And this spake he not of himself: but being high-priest that year, he prophesied that Jesus should die for that nation, John xi. 51. Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal. And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing, 1 Cor. xiii. 1, 2. For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame, Heb. vi. 4—6.

VER. 23.

Καὶ τότε ὁμολογήσω αὐτοῖς, ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

And then will [a] *I profess unto them, I never knew you:* [b] *depart from me, ye that work iniquity.*

[a] But he answered and said, Verily I say unto you, I know you not, Matt. xxv. 12. I am the good shepherd, and know my *sheep*, and am known of mine, John x. 14. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. I and *my* Father are one, 27—30. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity, 2 Tim. ii. 19.

[b] Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, Matt. xxv. 41. The foolish shall not stand in thy sight: thou hatest all workers of iniquity, Ps. v. 5. Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping, vi. 8. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity, Luke xiii. 27.

VER. 24.

Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους, καὶ ποιεῖ αὐτοὺς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν·

Therefore [a] *whosoever heareth these sayings of mine, and doeth them,* [b] *I will liken him unto a wise man,* [c] *which built his house upon a rock:*

[a] Blessed *are* the poor in spirit; for theirs is the kingdom of heaven, Matt. v. 3. For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses, vi. 14, 15. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened, vii. 7, 8. Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it, 13, 14. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother, xii. 50. Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently,

and immediately it fell; and the ruin of that house was great, Luke vi. 47—49. But he said, Yea, rather, blessed *are* they that hear the word of God, and keep it, xi. 28. If ye know these things, happy are ye if ye do them, John xiii. 17. If ye love me, keep my commandments, xiv. 15. Judas saith unto him (not Iscariot), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me, 22—24. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love, xv. 10. Ye are my friends, if ye do whatsoever I command you, 14. Who will render to every man according to his deeds: To them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile, Rom. ii. 6—9. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. Ye did run well; who did hinder you that ye should not obey the truth? Gal. v. 6, 7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting, vi. 7, 8. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world, James i. 21—27. Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: The devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? For as the body without the spirit is dead, so faith without works is dead also, ii. 17—26. And hereby we do know that we know him, if we keep his commandments, 1 John ii. 3. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us, iii. 22—24. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God over-

cometh the world; and this is the victory that overcometh the world, *even* our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? v. 3—5. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie, Rev. xxii. 14, 15.

[b] And unto man he said, Behold, the fear of the LORD, that *is* wisdom; and to depart from evil *is* understanding, Job xxviii. 28. The fear of the LORD *is* the beginning of wisdom: a good understanding have all they that do *his commandments*: his praise endureth for ever, Ps. cxi. 10. The wise in heart will receive commandments: but a prating fool shall fall, Prov. x. 8. The wisdom of the prudent *is* to understand his way: but the folly of fools *is* deceit, xiv. 8. Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but *is* earthly, sensual, devilish. For where envying and strife *is*, there *is* confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace, James iii. 13—18.

[c] Ascribe ye greatness unto our God. *He is* the rock, his work *is* perfect, Deut. xxxii. 3, 4. The LORD *is* my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust, Ps. xviii. 2. For who *is* God save the LORD? and who *is* a rock save our God? 31. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it, Matt. xvi. 18. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ, 1 Cor. iii. 10, 11.

VER. 25.

Καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.

And [a] *the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not:* [b] *for it was founded upon a rock.*

[a] Say unto them which daub *it* with untempered *morter*, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it*, Ez. xiii. 11, &c. And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness, Mal. iii. 3. Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God, Acts xiv. 22. Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire, 1 Cor. iii. 13—15. Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, James i. 12. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ, 1 Pet. i. 7.

[b] And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it, Matt. xvi. 18. They that trust in the LORD *shall be* as mount Zion, *which* cannot be removed, *but* abideth for ever. *As*

the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth even for ever, *Ps.* cxxv. 1, 2. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, *Eph.* iii. 17. Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving, Col. ii. 7. Who are kept by the power of God through faith unto salvation, 1 Pet. i. 5. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us, 1 John ii. 19.

VER. 26.

Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους, καὶ μὴ ποιῶν αὐτοὺς, ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον.

[a] *And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:*

[a] Every wise woman buildeth her house: but the foolish plucketh it down with her hands, Prov. xiv. 1. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great, Luke vi. 49. But wilt thou know, O vain man, that faith without works is dead? James ii. 20.

VER. 27.

Καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσε· καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη.

And the rain descended, and the floods came, and the winds blew, and beat upon that house; [a] *and it fell: and great was the fall of it.*

[a] When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation, Matt. xii. 43—45. When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way-side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful, xiii. 19—22. Because, even because they have seduced my people, saying, Peace; and *there was* no peace; and one built up a wall, and, lo, others daubed it with untempered *morter*: Say unto them which daub *it* with untempered *morter*, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it*. Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it*? Therefore thus saith the Lord GOD; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury to consume *it*. So will I break down the wall that ye have daubed with untempered *morter*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I *am* the LORD. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *morter*, and will say unto you, The wall *is* no *more*, neither they that daubed it; To *wit*, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and *there is* no peace, saith the Lord GOD, Ez. xiii. 10—16. For if we sin wilfully after that we have received the know-

ledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. *It is* a fearful thing to fall into the hands of the living God, Heb. x. 26—31. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again, and the sow that was washed to her wallowing in the mire, 2 Pet. ii. 20—22.

VER. 28.

Καὶ ἐγένετο ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ·

And it came to pass, when Jesus had ended these sayings, [a] *the people were astonished at his doctrine:*

[a] And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works? Matt. xiii. 54. Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever, Ps. xlv. 2. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the Scribes, Mark i. 22. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? Luke iv. 22. And could not find what they might do: for all the people were very attentive to hear him, xix. 48. And the Jews marvelled, saying, How knoweth this man letters, having never learned? The officers answered, Never man spake like this man, John vii. 15. 46.

VER. 29.

Ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ Γραμματεῖς.

For he taught them as one [a] *having authority,* [b] *and not as the Scribes.*

[a] For I say unto you, That except your righteousness shall exceed *the righteousness* of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery already with her in his heart. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, Matt. v. 20. 28. 32. 44. And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things, xxi. 23—27. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, xxviii. 18. I will raise them up a Prophet

from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them, all that I shall command him. And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him, Deut. xviii. 18, 19. Where the word of a king *is*, *there is* power: and who may say unto him, What doest thou? Eccles. viii. 4. The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned, Isa. l. 4. But truly I am full of power by the spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin, Mic. iii. 8. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people, Acts iii. 22, 23. And they were not able to resist the wisdom and the spirit by which he spake, vi. 10. For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do, Heb. iv. 12, 13.

[b] Then came to Jesus Scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition. *Ye* hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me. But in vain they do worship me, teaching *for* doctrines the commandments of men, Matt. xv. 1—9. Saying, The Scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments. And love the uppermost rooms at feasts, and the chief seats in the synagogues, xxiii. 2—6. Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves. Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. *Ye* blind

guides, which strain at a gnat, and swallow a camel, 15—24. Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me. Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*. And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: And many such like things do ye, Mark vii. 5—13.

CHAP. VIII. VER. 1.

Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

When he was [a] come down from the mountain, [b] great multitudes followed him.

[a] See parallels on clause 2, ver. 1. chap. v.

[b] See parallels on clause 1, ver. 25. chap. iv.

VER. 2.

Καὶ ἰδοὺ, λεπρὸς ἐλθὼν προσεκύνει αὐτῷ, λέγων· Κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι.

And, [a] behold, there came [b] a leper and [c] worshipped him, saying, [d] Lord, if thou wilt, thou canst make me clean.

[a] And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean, Mark i. 40. And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean, Luke v. 12.

[b] Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give, Matt. x. 8. He is a leprous man, he *is* unclean: the priest shall pronounce him utterly unclean; his plague *is* in his head. And the leper in whom the plague *is*, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; without the camp *shall* his habitation *be*, Lev. xiii. 44—46. Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead: Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell, Numb. v. 2, 3. Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do. Remember what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt, Deut. xxiv. 8, 9. Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea himself hasted also to go out, because the LORD had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land, 2 Chron. xxvi. 19—21. And as he entered into a certain village, there met him ten men that

were lepers, which stood afar off, Luke xvii. 12.

c See parallels on last clause, ver. 2. chap. ii.

d And when he was come into the house, the blind men came to him: and Jesus saith unto them, believe ye that I am able to do this? they said, unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you, Matt. ix. 28, 29. And he did not many mighty works there because of their unbelief, xiii. 58. And oft-times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief, Mark ix. 22—24.

VER. 3.

Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέγων· Θέλω, καθαρίσθητι. Καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.

And Jesus a *put forth* his *hand, and touched him, saying,* b *I will; be thou clean.* c *And immediately his leprosy was cleansed.*

a But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. 2 Kings v. 11.

b And God said, Let there be light: and there was light, Gen. i. 3. For he spake, and it was *done:* he commanded, and it stood fast, Psal. xxxiii. 9. And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean, Mark i. 41. And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm, iv. 39. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise, v. 41. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him, vii. 32. And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened, 34. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him, ix. 25. And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him, Luke v. 13. And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise, vii. 14. For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will, John v. 21. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth, xi. 43. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, xv. 24.

c Jesus answered and said unto them, Go, and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them, Matt. xi. 4, 5. Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean, 2 Kings v. 14. And when he saw *them*, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, Luke xvii. 14, 15.

VER. 4.

Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ὅρα μηδενὶ εἴπῃς· ἀλλὰ ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον ὃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.

And Jesus saith unto him, a *See thou tell no man; but go thy way,* b *shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.*

[a] Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven, Matt. vi. 1. And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*, ix. 30. And charged them that you should not make him known: That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets, xii. 16—19. Then charged he his disciples that they should tell no man that he was Jesus the Christ, xvi. 20. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead, xvii. 9. And he straitly charged him, and forthwith sent him away; and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them, Mark i. 43, 44. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*, vii. 36. And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them, Luke v. 14. I receive not honour from men, John v. 41. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him, vii. 18. And I seek not mine own glory: there is one that seeketh and judgeth, viii. 50.

[b] And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him, iii. 15. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil, v. 17. The LORD is well pleased for his righteousness sake; he will magnify the law, and make *it* honourable, Is. xlii. 21. And when he saw *them*, he said unto them, Go, shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

VER. 5.

Εἰσελθόντι δὲ τῷ Ἰησοῦ εἰς Καπερναοῦμ, προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν,

And when Jesus was [a] entered into Capernaum, there came unto him [b] a centurion, beseeching him,

[a] And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, on the borders of Zabulon and Nepthalim, Matt. iv. 13. And he entered into a ship, and passed over, and came into his own city, ix. 1. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day, xi. 23. And again he entered into Capernaum after *some* days; and it was noised that he was in the house, Mark ii. 1. Now when he had ended all his sayings in the audience of the people, he entered into Capernaum, Luke vii. 1.

[b] Now when the centurion, and they that were with him, watching Jesus saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God, Matt. xxvii. 54. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God, Mark xv. 39. And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? Acts xxii. 25. Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him. And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night, xxiii. 17. 23. And when it was determined that we should sail into Italy, they delivered Paul and certain other

prisoners unto *one* named Julius, a centurion of Augustus' band, xxvii. 1. Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved, 31. But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land, 43.

VER. 6.

Καὶ λέγων· Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ, παραλυτικὸς, δεινῶς βασανιζόμενος.

And saying, Lord, [a] *my servant lieth at home sick of the* [b] *palsy, grievously tormented.*

[a] If I did despise the cause of my manservant or of my maidservant, when they contended with me; what then shall I do when God riseth up? and when he visiteth, what shall I answer him? Job xxxi. 13, 14. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all, Col. iii. 11. Masters, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven, iv. 1. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved partakers of the benefit. These things teach and exhort, 1 Tim. vi. 2. Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? Philem. 16.

[b] And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them, iv. 24. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer, thy sins be forgiven thee, ix. 2. And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them. And they come unto him, bringing one sick of the palsy, Mark ii. 2, 3. For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed, Acts viii. 7. And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy, ix. 33.

VER. 7.

Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν·

And Jesus saith unto him, [a] *I will come and heal him.*

[a] While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and *so did* his disciples, Matt. ix. 18, 19. And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee,* come and lay thy hands on her, that she may be healed; and she shall live. And *Jesus* went with him; and much people followed him, and thronged him, Mark v. 23, 24. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof, Luke vii. 6.

VER. 8.

Καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη· Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μού ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγον, καὶ ἰαθήσεται ὁ παῖς μου.

The centurion answered and said, Lord, [a] *I am not worthy that thou shouldest come under my roof:* [b] *but speak the word only, and my servant shall be healed.*

[a] I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? Matt. iii. 11. 14. But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.

And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table, xv. 26, 27. I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands, Gen. xxxii. 10. When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord, Luke v. 8. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed, vii. 6, 7. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose, John i. 27. Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do, thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me, xiii. 6—8.

[b] See parallels on clause 2, ver. 3.

VER. 9.

Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ· Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ· Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου· Ποίησον τοῦτο, καὶ ποιεῖ.

[a] *For I am a man under authority, having soldiers under me: and I say to this* man, *Go, and he goeth; and to another, Come, and he cometh;* [b]*and to my servant, Do this, and he doeth* it.

[a] Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? Canst thou send lightnings, that they may go, and say unto thee, Here we *are?* Job xxxviii. 34, 35. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heavens, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still, Ps. cvii. 25—29. They continue this day according to thine ordinances: for all are *thy* servants, cxix. 91. Fire, and hail; snow, and vapours; stormy wind fulfilling his word, cxlviii. 8. O thou sword of the LORD, how long *will it be* ere thou be quiet; put up thyself into thy scabbard, rest, and be still. How can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea-shore? there hath he appointed it, Jer. xlvii. 6, 7. Or *if* I bring a sword upon that land, and say, Sword go through the land; so that I cut off man and beast from it: Though these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. Or *if* I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast: Though Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness. For thus saith the Lord GOD, How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast? Ezek. xiv. 17—21. And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? How is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and sea obey him, Mark iv. 39—41. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out, Luke iv. 35, 36. And he stood over her, and rebuked the fever;

and it left her: and immediately she arose and ministered unto them, 39.

[b] Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart. Eph. vi. 5, 6. Servants, obey in all things *your* masters according to the flesh; not with eyeservice, as men-pleasers; but in singleness of heart, fearing God, Col. iii. 22. *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again; Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things, Tit. ii. 10.

VER. 10.

Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν· Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον.

When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, [a] I have not found so great faith, no, not in Israel.

[a] Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour, Matt. xv. 28. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee, Luke v. 20. And he said to the woman, Thy faith hath saved thee; go in peace, vii. 50.

VER. 11.

Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσι, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ, ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

And I say unto you, [a] That many shall come from the east and west, and shall [b] sit down with Abraham, and Isaac, and Jacob, [c] in the kingdom of heaven.

[a] And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other, Matt. xxiv. 31. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed, Gen. xii. 3. And in thy seed shall all nations of the earth be blessed; because thou hast obeyed my voice, xxii. 18. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed, xxviii. 14. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*, xlix. 10. All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee, Ps. xxii. 27. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God, xcviii. 3. And it shall come to pass in the last days, *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem, Is. ii. 2, 3. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God, lii. 10. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever, Dan. ii. 44. But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem, Mic. iv. 1, 2. Thus saith the LORD of hosts; *It shall* yet *come to pass*, that there shall come people, and the inhabitants of many cities: And the inhabitants of one *city* shall go to

another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days *it shall come to pass,* that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that* God *is* with you, Zech. viii. 20—23. For from the rising of the sun even unto the going down of the same my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the Lord of hosts, Mal. i. 11. And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God, Luke xiii. 29. And the Lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper, xiv. 23, 24. See also on last clause, of ver. 18. ch. xii.

[b] Blessed *are* those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them, Luke xii. 37. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried, xvi. 22. Behold, I stand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, Rev. iii. 20, 21.

[c] There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out, Luke xiii. 28. Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God, Acts xiv. 22. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 1 Cor. vi. 9. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption, xv. 50. *Which* is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer, 2 Thes. i. 5.

VER. 12.

Οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

But [a] *the children of the kingdom shall* [b] *be cast out into outer darkness: there shall be weeping and gnashing of teeth.*

[a] And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire, Matt. iii. 9, 10. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof, xxi. 43. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed, Acts iii. 25. Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises; whose *are* the fathers, and of whom as concerning the flesh Christ *came,* who is over all, God blessed for ever. Amen, Rom. ix. 4, 5.

[b] And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth, Matt. xiii. 42. 50. And he saith unto him, Friend, how camest thou in hither not having a wedding-

garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth, xxii. 12, 13. And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth, xxiv. 51. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth, xxv. 30. For if God spared not the angels that sinned, but *cast them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment, 2 Pet. ii. 4. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever, 17. Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever, Jude 13.

VER. 13.

Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῳ· Ὕπαγε, καὶ ὡς ἐπίστευσας γενηθήτω σοι· Καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

And Jesus said unto the centurion, Go thy way; [a] *and as thou hast believed, so be it done unto thee.* [b] *And his servant was healed in the self-same hour.*

[a] See parallels on ver. 28. chap. xv.

[b] Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: And himself believed, and his whole house, John iv. 52, 53.

VER. 14.

Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδε τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν.

And when Jesus was come [a] *into Peter's house, he saw his* [b] *wife's mother laid, and sick of a fever.*

[a] And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head, ver. 20. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John, Mark i. 29. And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she arose, and ministered unto them, Luke iv. 38, 39.

[b] Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas? 1 Cor. ix. 5. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, 1 Tim. iii. 2. Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, iv. 3. Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge, Heb. xiii. 3.

VER. 15.

Καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη, καὶ διηκόνει αὐτοῖς.

And he [a] *touched her hand, and the fever left her: and she arose, and ministered unto them.*

[a] And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed, Matt. viii. 3. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment, ix. 20. Then touched he their eyes, saying, According to your faith be it unto you, 29. And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole, xiv. 36. So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him, xx. 34. And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged, Isa. vi. 7. And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean, Mark i. 41. And he put them all out, and took her by the hand, and called, say-

ing, Maid, arise, Luke viii. 54. And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth, Acts xix. 11—13.

VER. 16.

Ὀψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν·

When [a] *the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with* his *word, and* [b] *healed all that were sick:*

[a] And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them, Matt. iv. 24. As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel, ix. 32, 33. Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw, xii. 22. Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil, xv. 22. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him, Mark i. 32—34. And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not, Luke iv. 33—35. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? Acts xix. 13—16.

[b] And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick, Matt. xiv. 14. And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee, Exod. xv. 26. See also on clause 4. ver. 23. ch. iv.

VER. 17.

Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου, λέγοντος· Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.

[a] *That it might be fulfilled which was spoken by Esaias the prophet, saying,* [b] *Himself took our infirmities, and bare* our *sicknesses.*

[a] See parallels on ver. 22. chap. i.

[b] Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted, Isa. liii. 4.

VER. 18.

Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν, ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.

Now when Jesus saw [a] *great multitudes about him, he gave commandment to depart unto the other side.*

[a] And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found

him, they said unto him, All *men* seek for thee. And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth, Mark i. 35—38. And straightway he constrained his disciples to get into the ship, and to go unto the other side before unto Bethsaida, while he sent away the people, vi. 45. And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent, Luke iv. 42, 43. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone, John vi. 15.

VER. 19.

Καὶ προσελθὼν εἷς Γραμματεὺς, εἶπεν αὐτῷ· Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ.

And a certain [a] *Scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.*

[a] See parallels on clause 2. ver. 4. chap. ii.

VER. 20.

Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.

And Jesus saith unto him, [a] *The foxes have holes, and the birds of the air* have *nests; but the Son of man hath not where to lay* his *head.*

[a] But I *am* poor and needy, *yet* the LORD thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God, Psal. xl. 17. For I *am* poor and needy, and my heart is wounded within me, cix. 22. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not, Isa. liii. 2, 3. And she brought forth her firstborn son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn, Luke ii. 7. And this *shall be* a sign unto you; ye shall find the babe wrapped in swaddling-clothes, lying in a manger, 12. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger, 16. And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance, viii. 3. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich, 2 Cor. viii. 9.

VER. 21.

Ἕτερος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ· Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν, καὶ θάψαι τὸν πατέρα μου.

[a] *And another of his disciples said unto him, Lord, suffer me first to go and bury my father.*

[a] And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God, Luke ix. 59—62.

VER. 22.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.

But Jesus said unto him, [a] *Follow me;* [b] *and let the dead bury their dead.*

[a] And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left *their* nets, and followed him. And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they

immediately left the ship and their father, and followed him, Matt. iv. 18—22. And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him, ix. 9. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me, John i. 43. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more, 2 Cor. v. 16.

[b] It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found, Luke xv. 32. And you *hath he quickened,* who were dead in trespasses and sins, Ephes. ii. 1. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 5. But she that liveth in pleasure is dead while she liveth, 1 Tim. v. 6.

VER. 23.

Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

And when he was entered into a ship, his disciples followed him.

VER. 24.

Καὶ ἰδοὺ, σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε.

[a]*And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.*

[a] And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? Mark iv. 37, 38.

VER. 25.

Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤγειραν αὐτὸν, λέγοντες· Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα.

And his disciples came to him,[a] *and awoke him, saying, Lord, save us: we perish.*

Why standest thou afar off, O Lord? *why* hidest thou *thyself* in times of trouble? Psal. x. 1. Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter. Awake, why sleepest thou, O Lord? arise, cast *us* not off for ever, xliv. 22, 23. Behold, the Lord God will help me; who *is* he *that* shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up. Who *is* among you that feareth the Lord, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God, Isa. l. 9, 10. And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm, Luke viii. 24.

VER. 26.

Καὶ λέγει αὐτοῖς· Τί δειλοί ἐστε, ὀλιγόπιστοι; Τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις, καὶ τῇ θαλάσσῃ· καὶ ἐγένετο γαλήνη μεγάλη.

And he saith unto them, Why are ye fearful, O ye of little faith? [a] *Then he arose, and rebuked the winds and the sea; and there was a great calm.*

[a] But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! Matt. viii. 27. Or *who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling-band for it, And brake up for it my decreed *place,* and set bars and doors, And said, Hitherto shalt thou come, but no farther: and here shall thy proud waves be stayed? Job xxxviii. 8—11. Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people, Psal. lxv. 7. Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them, lxxxix. 9. The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high *is* mightier than the noise of many waters, *yea, than* the mighty waves of the sea, xciii. 3, 4. Thou coveredst it with the deep as *with* a garment: the waters stood above the mountains. At

thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth, civ. 6—9. Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven, cvii. 28—30. The sea saw *it*, and fled: Jordan was driven back. The mountains skipped like rams, *and* the little hills like lambs. What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back? Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs? Tremble, thou earth, at the presence of the LORD, at the presence of the God of Jacob, cxiv. 3—7. When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth, Prov. viii. 28, 29. Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst. I clothe the heavens with blackness, and I make sackcloth their covering. The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned, Isa. l. 2—4. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth, Nah. i. 4. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered, Mark vi. 48—51. And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth, Rev. x. 2.

VER. 27.

Οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες. Ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

[a] *But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!*

[a] Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God, Matt. xiv. 33. And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him? Mark iv. 41.

VER. 28.

Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηνῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι, ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης.

And [a] *when he was come to the other side into the country of the* [b] *Gergesenes, there met him two* [c] *possessed with devils,* [d] *coming out of the tombs, exceeding fierce, so that no man might pass by that way.*

[a] And they came over unto the other side of the sea, into the country of the Gadarenes, Mark v. 1. And they arrived at the country of the Gadarenes, which is over-against Galilee, Luke viii. 26.

[b] When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou, Deut. vii. 1.

c See parallels on clause 4. ver. 24. ch. iv.

d And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones, Mark v. 2—5. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs, Luke viii. 27. For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness, 29.

VER. 29.

Καὶ ἰδοὺ, ἔκραξαν λέγοντες· Τί ἡμῖν καὶ σοὶ, Ἰησοῦ υἱὲ τοῦ Θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς;

And, behold, they cried out, saying, a *What have we to do with thee, Jesus,* b *thou Son of God?* c *art thou come hither to torment us before the time?*

a Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God, Mark i. 24. And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not, v. 7. Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God, Luke iv. 34. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not, viii. 28.

b And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread, Matt. iv. 3. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God, Mark iii. 11. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ, Luke iv. 41. The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation, Acts xvi. 17. Thou believest that there is one God; thou doest well: the devils also believe, and tremble, Jam. ii. 19.

c For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment, 2 Pet. ii. 4. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day, Jude 6.

VER. 30.

Ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη.

And there was a good way off from them a *an herd of many swine feeding.*

a And the swine, because it divideth the hoof, yet cheweth not the cud: it *is* unclean unto you: ye shall not eat of their flesh, nor touch their dead carcass, Deut. xiv. 8. Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable *things is in* their vessels, Isa. lxv. 4. Now there was there nigh unto the mountains a great herd of swine feeding, Mark v. 11. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him, Luke xv. 15, 16.

VER. 31.

Οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, λέγοντες· Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων.

So a *the devils besought him, saying,*

If thou cast us out, suffer us to go away into the herd of swine.

[a] And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not. And all the devils besought him, saying, Send us into the swine, that we may enter into them, Mark v. 7. 12. And Jesus asked him, saying, What is thy name? And he said Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked, Luke viii. 30—33.

VER. 32.

Καὶ εἶπεν αὐτοῖς· Ὑπάγετε. Οἱ δὲ, ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων· καὶ ἰδοὺ, ὥρμησε πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν.

And he said unto them, [a] *Go. And when they were come out, they went into the herd of swine: and, behold,* [b] *the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.*

[a] Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the LORD said unto Satan, Behold, all that he hath *is* in thy power; only upon himself put not forth thine hand, Job i. 10—12. And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life: But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the LORD said unto Satan, Behold, he *is* in thine hand; but save his life, ii. 3—6. For to do whatsoever thy hand and thy counsel determined before to be done, Acts iv. 28.

[b] And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea, Mark v. 13.

VER. 33.

Οἱ δὲ βόσκοντες ἔφυγον· καὶ ἀπελθόντες εἰς τὴν πόλιν, ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων.

[a] *And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.*

[a] And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. And they that saw *it* told them how it befel to him that was possessed with the devil, and *also* concerning the swine, Mark v. 14—16. When they that fed *them* saw what was done, they fled, and went and told *it* in the city, and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. They also which saw *it* told them by what means he that was possessed of the devils was healed, Luke viii. 34—36.

VER. 34.

Καὶ ἰδοὺ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν, παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

[a] *And, behold, the whole city came out to meet Jesus: and when they saw him, they besought* him *that he would depart out of their coasts.*

[a] And they began to pray him to de-

part out of their coasts. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him, Mark v. 17—18. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship and returned back again. Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him, Luke viii. 37—39.

CHAP. IX.—VER. 1.

Καὶ ἐμβὰς εἰς τὸ πλοῖον, διεπέρασε, καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.

And [a] *he entered into a ship, and passed over, and came* [b] *into his own city.*

[a] Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again, Luke viii. 37.

[b] And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim, Matt. iv. 13.

VER. 2.

Καὶ ἰδοὺ, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπε τῷ παραλυτικῷ· Θάρσει τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.

And, behold, [a] *they brought to him a man sick of the palsy, lying on a bed: and Jesus* [b] *seeing their faith, said unto the sick of the palsy;* [c] *Son,* [d] *be of good cheer; thy sins be forgiven thee.*

[a] And again he entered into Capernaum after *some* days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them. And they come unto him bringing one sick of the palsy, which was borne of four, Mark ii. 1—3. And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him. And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling, with *his* couch, into the midst before Jesus, Luke v. 18, 19.

[b] And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee, Mark ii. 4, 5. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee, Luke v. 20.

[c] But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole, ver. 22. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague, Mark v. 34. Then Jesus saith unto them, Children, have ye any meat? They answered him, No, John xxi. 5.

[d] Blessed *is he whose* transgression *is* forgiven, *whose* sin *is* covered. Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose Spirit *there is* no guile, Ps. xxxii. 1, 2. Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works, Ec. ix. 7. Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the LORD's hand double for all her sins, Isa. xl. 1, 2. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee, xliv. 22. But this *shall be* the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD:

for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more, Jer. xxxi. 33, 34. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee, Luke v. 20. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace, vii. 47—50. Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: And by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses, Acts xiii. 38, 39. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered. Blessed *is* the man to whom the Lord will not impute sin, Rom. iv. 6—8. And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement, v. 11. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you, Eph. iv. 32. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: In whom we have redemption through his blood, *even* the forgiveness of sins, Col. i. 12—14. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye, iii. 13.

VER. 3.

Καὶ ἰδοὺ, τινὲς τῶν Γραμματέων εἶπον ἐν ἑαυτοῖς· Οὗτος βλασφημεῖ.

And, behold, certain of the [a] *Scribes said within themselves,* [b] *This* man *blasphemeth.*

[a] See parallels on clause 2, ver. 4. chap. ii.

[b] But there were certain of the Scribes sitting there, and reasoning in their hearts, Why doth this *man* thus speak blasphemies? who can forgive sins but God only? Mark ii. 6, 7. And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? Luke v. 21.

VER. 4.

Καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν· Ἱνατί ὑμεῖς ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν;

And Jesus [a] *knowing their thoughts said,* [b] *Wherefore think ye evil in your hearts?*

[a] And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand, Matt. xii. 25. And they reasoned among themselves, saying, *It is* because we have taken no bread. *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? xvi. 7, 8. For thou only knowest the hearts of the children of men, 2 Chron. vi. 30. Shall not God search this out? for he knoweth the secrets of the heart, Ps. xliv. 21. Thou knowest my downsitting and mine up-rising, thou understandest my thought afar off, cxxxix. 2. And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Mark ii. 8. And they reasoned among themselves, saying, *It is* because we have no bread. And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? viii. 16, 17. Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*, xii. 15. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose

and stood forth, Luke vi. 8. Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner, vii. 39. Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, ix. 46, 47. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth, xi. 17. But Jesus did not commit himself unto them, because he knew all *men*, And needed not that any should testify of man: for he knew what was in man, John ii. 24, 25. When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him, vi. 61. 64. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? xvi. 19. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God, 30. He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee, xxi. 17. For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do, Heb. iv. 12, 13. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works, Rev. ii. 23.

[b] Thus saith the Lord God, It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt think an evil thought, Ez. xxxviii. 10. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out, Acts v. 3, 4. 9. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee, viii. 20—22.

VER. 5.

Τί γὰρ ἐστιν εὐκοπώτερον, εἰπεῖν· Ἀφέωνταί σοι αἱ ἁμαρτίαι· ἢ εἰπεῖν· Ἔγειραι καὶ περιπάτει;

For [a] *whether is easier, to say,* Thy *sins be forgiven thee; or to say,* [b] *Arise, and walk?*

[a] Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion, Mark ii. 9—12. See also, parallels on last clause of ver. 2.

[b] Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the

lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert, Isa. xxxv. 5, 6. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath, John v. 8, 9. If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole, Acts iv. 9, 10. And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately, ix. 34.

VER. 6.

Ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας· (τότε λέγει τῷ παραλυτικῷ·) Ἐγερθεὶς ἆρόν σου τὴν κλίνην, καὶ ὕπαγε εἰς τὸν οἶκόν σου.

But that ye may know that the Son of man hath power on earth to [a] *forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.*

[a] See parallels on last clause of ver. 2.

VER. 7.

Καὶ ἐγερθεὶς, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

And he arose, and departed to his house.

VER. 8.

Ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν Θεὸν, τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

But [a] *when the multitudes saw* it, *they marvelled,* [b] *and glorified God, which had given such power unto men.*

[a] And all the people were amazed, and said, Is not this the Son of David? Matt. xii. 23. Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel, xv. 31. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion, Mark ii. 12. And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak, vii. 37. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day, Luke v. 26. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people, vii. 16.

[b] And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God, Luke v. 25. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, xvii. 15. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man, xxiii. 47. So when they had farther threatened them, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done, Acts iv. 21.

VER. 9.

Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν, εἶδεν ἄνθρωπον καθήμενον ἐπὶ το τελώνιον, Ματθαῖον λεγόμενον· καὶ λέγει αὐτῷ· Ἀκολούθει μοι· καὶ ἀναστας ἠκολούθησεν αὐτῷ.

And as Jesus passed forth from thence, he saw [a] *a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me.* [b] *And he arose, and followed him.*

[a] Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him, Matt. xxi. 31, 32. And as he passed by, he saw Levi the *son* of Alphæus, sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him, Mark ii. 14. And after these things he went forth, and saw a publican,

named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him, Luke v. 27, 28. And, behold, *there was* a man named Zacchæus, which was the chief among the publicans, and he was rich, xix. 2.

[b] See parallels on ver. 20. chap. iv.

VER. 10.

Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες, συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.

And it came to pass, [a] *as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.*

[a] And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. And when the Scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? Mark ii. 15, 16. And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them, Luke v. 29.

VER. 11.

Καὶ ἰδόντες οἱ Φαρισαῖοι, εἶπον τοῖς μαθηταῖς αὐτοῦ' Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;

And when the [a] *Pharisees saw* it, *they said unto his disciples,* [b] *Why eateth your Master with publicans and sinners?*

[a] See parallels on clause 1. v. 7. ch. iii.

[b] The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children, Matt. xi. 19. Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day, Is. lxv. 5. But their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? Luke v. 30. Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them, xv. 1, 2. And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner, xix. 7. I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat, 1 Cor. v. 9. 11.

VER. 12.

Ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς· Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες.

But when Jesus heard that, *he said unto them,* [a] *They that be whole need not a physician, but they that are sick.*

[a] Have mercy upon me, O LORD; for I *am* weak: O LORD, heal me; for my bones are vexed, Ps. vi. 2. Who have said, With our tongue will we prevail; our lips *are* our own: who *is* lord over us? xii. 4. He healeth the broken in heart, and bindeth up their wounds, cxlvii. 3. Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou *art* my praise, Jer. xvii. 14. For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, *saying*, This *is* Zion, whom no man seeketh after, xxx. 17. Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth, xxxiii. 6. I will heal their backsliding, I will love them freely: for mine anger is turned away from him, Hos. xiv. 4. When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance, Mark ii. 17. And Jesus answering said unto them, They that are whole need not a physician; but they that are sick, Luke v. 31. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I pos-

sess. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner, xviii. 11. 13. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which *was ordained* to life, I found *to be* unto death. For sin, taking occasion by the commandment, deceived me, and by it slew *me*. Wherefore the law *is* holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that *it is* good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? Rom. vii. 9—24. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see, Rev. iii. 17, 18.

VER. 13.

Πορευθέντες δὲ μάθετε τί ἐστιν· Ἔλεον θέλω, καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν.

But [a] *go ye and learn what* that *meaneth,* [b] *I will have mercy, and not sacrifice: for I am not come* [c] *to call the righteous, but sinners to* [d] *repentance.*

[a] But he said unto them, Have ye not read what David did, when he was an hundred, and they that were with him; Or, have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless, Matt. xii. 3. 5. 7. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? xxi. 42. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living, xxii. 31, 32. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? Mark xii. 26. He said unto him, What is written in the law? how readest thou? Luke x. 26. Jesus answered them, Is it not written in your law, I said, Ye are gods? John x. 34.

[b] To do justice and judgment *is* more acceptable to the LORD than sacrifice, Prov. xxi. 3. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings, Hos. vi. 6. Wherewith shall I come before the LORD, *and* bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall I give my first-born *for* my transgression, the fruit of my body *for* the sin of my soul? He hath shewed thee, O man, what *is* good; and what

doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Mic. vi. 6—8.

[c] For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray, Matt. xviii. 11—13. I came not to call the righteous, but sinners to repentance, Luke v. 32. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found *it*, he layeth *it* on his shoulders, rejoicing. And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it?* And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth, xv. 3—10. For the Son of man is come to seek and to save that which was lost, xix. 10. As it is written, There is none righteous, no, not one, Rom. iii. 10. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 9—11. Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i. 13—16.

[d] See parallels on clause 1, ver. 2. chap. iii.

VER. 14.

Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες· Διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλὰ, οἱ δὲ μαθηταί σου οὐ νηστεύουσι;

Then came to him [a] *the disciples of John, saying,* [b] *Why do we and the Pharisees fast oft, but thy disciples fast not?*

[a] Now when John had heard in the prison the works of Christ, he sent two of his disciples, Matt. xi. 2. Then there arose a question between *some* of John's disciples and the Jews about purifying, John iii. 25. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, iv. 1.

[b] Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward, Matt. vi. 16. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children, xi. 18, 19. And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the children of the bridechamber fast, while the bride-

groom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles, Mark ii. 18—22. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess, Luke xviii. 9—12.

VER. 15.

Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ᾽ ὅσον μετ᾽ αὐτῶν ἐστιν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ᾽ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν.

And Jesus said unto them, [a] *Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come,* [b] *when the bridegroom shall be taken from them,* [c] *and then shall they fast.*

[a] Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five *were* foolish. They that *were* foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut, Matt. xxv. 1—10. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace, Ps. xlv. 14, 15. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: This my joy therefore is fulfilled, John iii. 29. And he saith unto me, Write, Blessed *are* they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God, Rev. xix. 9. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, xxi. 2.

[b] And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the Chief Priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done, Luke xxiv. 13—21.

But because I have said these things unto you, sorrow hath filled your heart, John xvi. 6. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you, 20—22. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, Acts i. 9, 10.

[c] Now there were in the church that was at Antioch certain prophets and teachers: as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away, Acts xiii. 1—3. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed, xiv. 23. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, 2 Cor. xi. 27.

VER. 16.

Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται.

No man putteth a piece of new cloth unto an old garment: [a] *for that which is put in to fill it up taketh from the garment, and the rent is made worse.*

[a] Let my Lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir, Gen. xxxiii. 14. For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity, Ps. cxxv. 3. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young, Is. xl. 11. I have yet many things to say unto you, but ye cannot bear them now, John xvi. 12. I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able. For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? 1 Cor. iii. 2, 3.

VER. 17.

Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοὶ, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφότερα συντηροῦνται.

Neither do men put new wine into [a] *old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.*

[a] They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up, Josh. ix. 4.

VER. 18.

Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ, ἄρχων ἐλθὼν προσεκύνει αὐτῷ, λέγων· Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτὴν, καὶ ζήσεται.

While he spake these things unto them, [a] *behold, there came a certain ruler, and* [b] *worshipped him, saying,* [c] *My daughter is even now dead: but come and lay thy hand upon her, and she shall live.*

[a] And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, Mark v. 22. And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house, Luke viii. 41. While he yet spake, there cometh one from the

ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master, 49. And after the reading of the Law and the Prophets the rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, if ye have any word of exhortation for the people, say on, Acts xiii. 15.

[b] See parallels on last clause of ver. 2. chap. ii.

[c] The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*, Matt. viii. 8, 9. But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper, 2 Kings v. 11. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died, John xi. 21. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died, 32.

VER. 19.

Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

And Jesus [a] *arose, and followed him, and* so did *his disciples.*

[a] And Jesus saith unto him, I will come and heal him, Matt. viii. 7. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory, xii. 20. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work, John iv. 34. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him, Acts x. 38. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith, Gal. vi. 9, 10.

VER. 20.

(Καὶ ἰδοὺ, γυνὴ αἱμοῤῥοοῦσα δώδεκα ἔτη, προσελθοῦσα ὄπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ.

And, [a] *behold, a woman, which was diseased with* [b] *an issue of blood twelve years,* [c] *came behind* him, *and touched the hem of his garment:*

[a] And a certain woman, which had an issue of blood twelve years, Mark v. 25. And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, Luke viii. 43.

[b] And if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean, Lev. xv. 25.

[c] And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole, Matt. xiv. 36. For she said, If I may touch but his clothes, I shall be whole, Mark v. 28. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole, vi. 56. Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanched, Luke viii. 44.

VER. 21.

Ἔλεγε γὰρ ἐν ἑαυτῇ· Ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι.

For she said within herself, If I may but touch his garment, I shall be whole.

VER. 22.

Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς, καὶ ἰδὼν αὐτὴν, εἶπε· Θάρσει θύγατερ· ἡ πίστις σου σέσωκέ σε. Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.)

But Jesus turned him about, and when he saw her, he said, [a] *Daughter, be of good comfort;* [b] *thy faith hath made thee whole. And the woman was made whole from that hour.*

[a] And he said unto her, Daughter,

thy faith hath made thee whole; go in peace, and be whole of thy plague, Mark v. 34. And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace, Luke viii. 48.

[b] See on last clause of ver. 28. chap. xv.

VER. 23.

Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς, καὶ τὸν ὄχλον θορυβούμενον, λέγει αὐτοῖς·

And when Jesus came into the ruler's house, and saw [a] *the minstrels and the people making a noise,*

[a] And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented, Matt. xi. 17. And Jeremiah lamented for Josiah: and all the singing-men and the singing-women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they *are* written in the Lamentations, 2 Chron. xxxv. 25. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying, Mark v. 38—40. They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept, Luke vii. 32. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them, Acts ix. 39.

VER. 24.

Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει. Καὶ κατεγέλων αὐτοῦ.

He saith unto them, Give place: for the maid is [a] *not dead, but sleepeth. And they laughed him to scorn.*

[a] When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby, John xi. 4. These things said he: and after he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead, 11—14.

VER. 25.

Ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς· καὶ ἠγέρθη τὸ κοράσιον.

But when the people were put forth, he went in, [a] *and took her by the hand, and the maid arose.*

[a] He came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them, Mark i. 31. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise, v. 41. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught? viii. 23. But Jesus took him by the hand, and lifted him up; and he arose, ix. 27. And he put them all out, and took her by the hand, and called, saying, Maid, arise, Luke viii. 54.

VER. 26.

Καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

And the [a] *fame hereof went abroad into all that land.*

[a] And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them, Matt. iv. 24. At that time Herod the tetrarch heard of the fame of Jesus, and said unto his servants, This is John the Baptist: he is risen from the dead; and therefore mighty works do shew forth themselves in him, xiv. 1, 2. But he went

out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter, Mark i. 45. And king Herod heard *of him*: (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him, vi. 14. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner, Acts xxvi. 26.

VER. 27.

Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο τυφλοὶ κράζοντες, καὶ λέγοντες· Ἐλέησον ἡμᾶς, υἱὲ Δαβίδ.

And when Jesus departed thence, [a] *two blind men followed him, crying, and saying,* [b] Thou *Son of David,* [c] *have mercy on us.*

[a] And, behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David, Matt. xx. 30. And he cometh to Bethsaida, and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught, Mark viii. 22, 23. And in the same hour, he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight, Luke vii. 21.

[b] See parallels on clause 2, ver. 1. chap. i.

[c] Lord, have mercy on my son: for he is lunatick and sore vexed: for ofttimes he falleth into the fire, and oft into the water, Matt. xvii. 15. And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us, Mark ix. 22. And they lifted up *their* voices, and said, Jesus, Master, have mercy on us, Luke xvii. 13.

VER. 28.

Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; Λέγουσιν αὐτῷ· Ναὶ Κύριε.

And when he was come into the house, the blind men came to him: and Jesus saith unto them, [a] *Believe ye that I am able to do this? They say unto him, Yea, Lord.*

[a] And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean, Matt. viii. 2. And he did not many mighty works there because of their unbelief, xiii. 58. Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth, Mark ix. 23, 24. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way, John iv. 48—50. And whosoever liveth and believeth in me shall never die. Believest thou this? xi. 26. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? 40.

VER. 29.

Τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων· Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν.

Then [a] *touched he their eyes, saying,* [b] *According to your faith be it unto you.*

[a] See parallels on ver. 15. ch. viii.

[b] See parallels on last clause of ver. 28. ch. xv.

VER. 30.

Καὶ ἀνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Ὁρᾶτε μηδεὶς γινωσκέτω.

And [a] *their eyes were opened; and Jesus* [b] *straightly charged them, saying, See* that *no man know* it.

[a] The LORD openeth *the eyes of* the blind: the LORD raiseth them that are bowed down: the LORD loveth the righteous, Ps. cxlvi. 8. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, Isa. xxxv. 5. To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the

prison-house, xlii. 7. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others *said*, He is like him: *but* he said, I am *he*. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the sabbath-day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see, John ix. 8—15.

[b] See parallels on clause 1, ver. 4. ch. viii.

VER. 31.

Οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

But they, when they were departed, [a] *spread abroad his fame in all that country.*

[a] And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the Priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter, Mark i. 44, 45. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*, vii. 36.

VER. 32.

Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον·

As they went out, behold, they brought to him [a] *a dumb man possessed with a devil.*

[a] Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? Matt. xii. 22, 23. And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose, Mark ix. 17—27. See also on clause 4, ver. 24. ch. iv.

VER. 33.

Καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες· Ὅτι οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ·

And when the devil was cast out, [a] *the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.*

[a] And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: Insomuch that the multitude wondered, when

they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel, Matt. xv. 30, 31. Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert, Isa. xxxv. 6. And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered, Luke xi. 14.

VER. 34.

Οἱ δὲ Φαρισαῖοι ἔλεγον· Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

But[a] *the Pharisees said, He casteth out devils through the prince of the devils.*

[a] And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils, Matt. xii. 23, 24. And the Scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils, Mark iii. 22. But some of them said, He casteth out devils through Beelzebub the chief of the devils, Luke xi. 15. For every one that doeth evil hateth the light, neither cometh he to the light, lest his deeds should be reproved, John iii. 20.

VER. 35.

Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

And[a] *Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people.*

[a] And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people, Matt. iv. 23. And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities, xi. 1. And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. And he preached in the synagogues of Galilee, Luke iv. 43, 44. And he went through the cities and villages, teaching, and journeying towards Jerusalem, xiii. 22. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know, Acts ii. 22. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him, x. 38. See also on ver. 23. ch. iv.

VER. 36.

Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐκλελυμένοι καὶ ἐῤῥιμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.

But when[a] *he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad,*[b] *as sheep having no shepherd.*

[a] And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick, Matt. xiv. 14. Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way, xv. 32. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things, Mark vi. 34. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, *yet* without sin, Heb. iv. 15. Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity, v. 2.

[b] But go rather to the lost sheep of the house of Israel, Matt. x. 6. But he answered and said, I am not sent but unto the lost sheep of the house of Israel, xv. 24. Which may go out before them, and which may go in before them, and which may lead them

out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd, Num. xxvii. 17. And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace, 1 Kings xxii. 17. All ye beasts of the field, come to devour, *yea*, all ye beasts in the forest. His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, *they are* greedy dogs *which* can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter, Isa. lvi. 9—11. My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their resting-place, Jer. l. 6. Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because *there is* no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them*, Ezek. xxxiv. 3—6. For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because *there was* no shepherd, Zech. x. 2. For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces, xi. 16. Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the Lord of Hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. And it shall come to pass, *that* in all the land, saith the Lord, two parts therein shall be cut off *and* die; but the third shall be left therein, xiii. 7, 8. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls, 1 Pet. ii. 25.

VER. 37.

Τότε λέγει τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι.

Then saith he unto his disciples, [a] *The harvest truly* is *plenteous,* [b] *but the labourers* are *few;*

[a] Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Matt. xxviii. 19. And he said unto them, Go ye into all the world, and preach the gospel to every creature, Mark xvi. 15. Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest, Luke x. 2. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, xxiv. 47. Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together, John iv. 35, 36. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them, Acts xvi. 9, 10. For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city, xviii. 10.

[b] For we are labourers together with God: ye are God's husbandry, *ye are* God's building, 1 Cor. iii. 9. We then

as workers together *with him*, beseech *you* also that ye receive not the grace of God in vain, 2 Cor. vi. 1. But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's, Phil. ii. 19—21. And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellowworkers unto the kingdom of God, which have been a comfort unto me, Col. iv. 11. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves, 1 Thess. v. 12, 13. Let the elders that rule well be accounted worthy of double honour, especially they who labour in the word and doctrine, 1 Tim. v. 17.

VER. 38.

Δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

[a] *Pray ye therefore* [b] *the Lord of the harvest,* [c] *that he will send forth labourers into his harvest.*

[a]See parallels on clause 1, v. 5. ch. vi.

[b] And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease, Matt. x. 1. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you, John xx. 21. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, Eph. iv. 11.

[c] The Lord gave the word: great *was* the company of those that published *it*, Ps. lxviii. 11. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the Lord God might dwell *among them*, 18. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding, Jer. iii. 15. And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men, Mic. v. 7. After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest, Luke x. 1, 2. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them, Acts xiii. 2. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus, 4. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues, 1 Cor. xii. 28.

CHAP. X.—VER. 1.

Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

And when he had [a] *called unto* him *his twelve disciples,* [b] *he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.*

[a] And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel, Matt. xix. 28. Now when the even was come, he sat down with the twelve, xxvi. 20. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people, 47. And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, Mark iii. 13, 14. And he called *unto him* the twelve, and began to send them forth by two and two; and

gave them power over unclean spirits, vi. 7. And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles, Luke vi. 13. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? John vi. 70. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars, Rev. xii. 1. And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel: On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb, xxi. 12—14.

[b] And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen, Matt. vi. 13. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, xxviii. 18, 19. And to have power to heal sicknesses, and to cast out devils, Mark iii. 15. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover, xvi. 17, 18. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases, Luke ix. 1. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you, x. 19. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist, xxi. 15. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high, xxiv. 49. John answered and said, A man can receive nothing, except it be given him from heaven, John iii. 27. The Father loveth the Son, and hath given all things into his hand, 35. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, xvii. 2. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you. And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained, xx. 21—23. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth, Acts i. 8. And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all, iii. 15, 16. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? xix. 15.

VER. 2.

Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματα ἐστι ταῦτα· πρῶτος, Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ·

Now the names of the twelve [a] *apostles are these; The first* [b] *Simon, who is called Peter, and* [c] *Andrew his brother;* [d] *James* the son *of Zebedee, and John his brother;*

[a] And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles, Acts i. 26. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, Eph. iv. 11. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High-Priest of our profession, Christ Jesus, Heb. iii. 1.

[b] And Simon he surnamed Peter, Mark iii. 16. Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Luke vi. 14. One of the two which heard John *speak*, and follow-

ed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone, John i. 40—42. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ, 2 Pet. i. 1.

[c] One of his disciples, Andrew, Simon Peter's brother, saith unto him, John vi. 8.

[d] And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them, Matt. iv. 21. And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder, Mark iii. 17.

VER. 3.

Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος.

[a] *Philip, and Bartholomew;* [b] *Thomas, and* [c] *Matthew the publican;* [d] *James* the son *of Alphæus;* [e] *and Lebbæus, whose surname was Thaddæus;*

[a] The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see, John i. 43—46. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus, xii. 21, 22.

[b] Matthew and Thomas, James the *son* of Alphæus, and Simon called Zelotes, Luke vi. 15. Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him, John xi. 16.

[c] See parallels on ver. 9. ch. ix.

[d] And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the Canaanite, Mark iii. 18. And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me, Acts xv. 13.

[e] And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the Canaanite, Mark iii. 18. Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called, Jude 1.

VER. 4.

Σίμων ὁ Κανανίτης, καὶ Ἰούδας ὁ Ἰσκαριώτης, ὁ καὶ παραδοὺς αὐτόν.

[a] *Simon the Canaanite;* [b] *and Judas Iscariot, who also betrayed him.*

[a] And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the Canaanite, Mark iii. 18. Matthew and Thomas, James the *son* of Alphæus, and Simon called Zelotes, Luke vi. 15.

[b] Then one of the twelve, called Judas Iscariot, went unto the chief priests, Matt. xxvi. 14. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people, 47. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, xxvii. 3. And Judas Iscariot, which also betrayed him: and they went into an house, Mark iii. 19. And Judas *the brother* of James, and Judas Iscariot, which also was the traitor, Luke vi. 16. Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth and said unto them, Whom seek ye? They answered him, Jesus of Nazareth.

Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them, John xviii. 3—5.

VER. 5.

Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγείλας αὐτοῖς, λέγων· Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε.

These twelve Jesus [a] *sent forth, and commanded them, saying,* [b] *Go not into the way of the Gentiles, and into* any *city* [c] *of the Samaritans enter ye not:*

[a] And sent forth his servants to call them that were bidden to the wedding: and they would not come, Matt. xxii. 3. And he sent them to preach the kingdom of God, and to heal the sick, Luke ix. 2. After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come, x. 1. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you, John xx. 21.

[b] Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? John vii. 35.

[c] And the king of Assyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof, 2 Kings xvii. 24. And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? Luke ix. 52—54. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans, John iv. 9. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth, 22—24. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth, Acts i. 8.

VER. 6.

Πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ.

But [a] *go rather to* [b] *the lost sheep of the house of Israel.*

[a] But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs, Matt. xv. 24—26. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, Luke xxiv. 47. Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, Acts iii. 26. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, xiii. 46. And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles, xviii. 6. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance, xxvi. 20. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears

are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it, xxviii. 25—28.

[b] See parallels on clause 2, ver. 36, chap. ix.

VER. 7.

Πορευόμενοι δὲ κηρύσσετε, λέγοντες, Ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν.

And as ye go, [a] preach, saying, [b] The kingdom of heaven is at hand.

[a] Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee, Jonah iii. 2. And they went out, and preached that men should repent, Mark vi. 12. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God, Luke ix. 60. The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it, xvi. 16. Being grieved that they taught the people, and preached through Jesus the resurrection from the dead, Acts iv. 2.

[b] See parallels on clause 2, ver. 2. chap. iii.

VER. 8.

Ἀσθενοῦντας θεραπεύετε, λεπροὺς καθαρίζετε, νεκροὺς ἐγείρετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε.

[a] Heal the sick, cleanse the lepers, raise the dead, cast out devils: [b] freely ye have received, freely give.

[a] And when he called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease, Matt. x. 1. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover, Mark xvi. 18. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you, Luke x. 9. If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole, Acts iv. 9, 10. By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus, 30. And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.) Insomuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them, v. 12—15.

[b] Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk, Acts iii. 6. Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity, viii. 19—23. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive, xx. 33—35.

VER. 9.

Μὴ κτήσησθε χρυσὸν, μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν.

Provide [a] neither gold, nor silver, nor brass in your purses,

[a] And commanded them that they should take nothing for *their* journey,

save a staff only; no scrip, no bread, no money in *their* purse, Mark vi. 8. And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece, Luke ix. 3. Carry neither purse, nor scrip, nor shoes: and salute no man by the way, x. 4. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing, xxii. 35.

VER. 10.

Μὴ πήραν εἰς ὁδὸν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστιν.

Nor [a] *scrip for* your *journey, neither* [b] *two coats, neither shoes, nor yet staves:* [c] *for the workman is worthy of his meat.*

[a] And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine, 1 Sam. xvii. 40.

[b] He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise, Luke iii. 11.

[c] And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house, Luke x. 7. Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working? Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things, live *of the things* of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel, 1 Cor. ix. 4—14. Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap, Gal. vi. 6, 7. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer *is* worthy of his reward, 1 Tim. v. 17, 18.

VER. 11.

Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἀξιός ἐστι· κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε.

And into whatsoever city or town ye shall enter, [a] *inquire who in it is worthy;* [b] *and there abide till ye go thence.*

[a] And when she was baptized, and her household, she besought *us,* saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there.* And she constrained us, Acts xvi. 15. After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers, xviii. 1—3.

[b] And he said unto them, in what place soever ye enter into an house, there abide till ye depart from that place, Mark vi. 10. And whatsoever house ye enter into, there abide, and thence depart, Luke ix. 4. And in the same house remain, eating and

drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you, x. 7, 8.

VER. 12.

Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν.

And when ye come into an house, [a] *salute it.*

[a] And into whatsoever house ye enter, first say, Peace *be* to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again, Luke x. 5. 6. The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) Acts x. 36. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God, 2 Cor. v. 20. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless, 2 Pet. iii. 14.

VER. 13.

Καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ᾽ αὐτήν· ἐὰν δὲ μὴ ᾖ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.

And if the house be worthy, let your peace come upon it: but if it be not worthy, [a] *let your peace return to you.*

[a] But as for me, when they were sick, my clothing *was* sackcloth: I humbled my soul with fasting; and my prayer returned into mine own bosom, Ps. xxxv. 13. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again, Luke x. 6. To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things? 2 Cor. ii. 16.

VER. 14.

Καὶ ὃς ἐὰν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης, ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.

And [a] *whosoever shall not receive you, nor hear your words, when ye depart out of that house or city,* [b] *shake off the dust of your feet.*

[a] He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward, Matt. x 40, 41. And whoso shall receive one such little child in my name receiveth me, xviii. 5. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city, Mark vi. 11. Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me, ix. 37. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them, Luke ix. 5. And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, 43. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you, x. 10, 11. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me, John xiii. 20. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit, 1 Thess. iv. 8.

[b] But they shook off the dust of their feet against them, and came unto Iconium, Acts xiii. 51. And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles, xviii. 6.

VER. 15.

Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόῤῥων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.

Verily I say unto you, [a] *It shall be more tolerable for the land of Sodom and Gomorrha* [b] *in the day of judgment, than for that city.*

[a] But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day, Matt. xi. 22—24. *As* I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw *good*. Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. Thou also, which hast judged thy sisters, bear thine own shame for thy sins which thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them: That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, Ezek. xvi. 48—56. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city, Mark vi. 11. Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city, Luke x. 11, 12. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, John xv. 22—24.

[b] But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment, xii. 36. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished, 2 Pet. ii. 9. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, iii. 7. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world, 1 John iv. 17. See also on clause 1. ver. 22. chap. vii.

VER. 16.

Ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί.

Behold, I send you forth [a] *as sheep in the midst of wolves: be ye therefore* [b] *wise as serpents,* [c] *and harmless as doves.*

[a] For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock, Acts xx. 29.

[b] Now the serpent was more subtile than any beast of the field which the Lord God hath made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? Gen. iii. 1. And the Lord God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled

me, and I did eat, 13. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist, Luke xxi. 15. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men, 1 Cor. xiv. 20. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ, 2 Cor. xi. 3. And no marvel; for Satan himself is transformed into an angel of light, 14. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord *is*, Eph. v. 15—17. For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding, Col. i. 9. Walk in wisdom toward them that are without, redeeming the time, iv. 5.

[c] For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil, Rom. xvi. 18, 19. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward, 2 Cor. i. 12. Avoiding this, that no man should blame us in this abundance which is administered by us, viii. 20. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ, xi. 3. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, Phil. ii. 15. Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believed, 1 Thess. ii. 10. Abstain from all appearance of evil, v. 22.

VER. 17.

Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς.

But [a] *beware of men:* [b] *for they will deliver you up to the councils, and they will* [c] *scourge you in their synagogues;*

[a] Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom, Mic. vii. 5. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them, Mark xiii. 9. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death, 12. Of the Jews five times received I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren, 2 Cor. xi. 24—26. Of whom be thou ware also; for he hath greatly withstood our words, 2 Tim. iv. 15.

[b] Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another, Matt. xxiv. 9, 10. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them, Mark xiii. 9. But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony, Luke xxi. 12, 13. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth

God service, John xvi. 2. And Annas the high-priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high-priest, were gathered together at Jerusalem, Acts iv. 6. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned, v. 26. And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day, xxiii. 1.

[c] And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again, Matt. xx. 19. Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city, xxiii. 34. And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee, Deut. xxv. 2, 3. And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go, Acts v. 40. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee, xxii. 19. Of the Jews five times received I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep, 2 Cor. xi. 24, 25. And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment, Heb. xi. 36.

VER. 18.

Καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ· εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.

And ye shall [a] *be brought before governors and kings* [b] *for my sake, for a estimony against them and the Gentiles.*

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the LORD shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion, Ps. ii. 1—6. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set *them* before the council: and the high-priest asked them, Acts v. 25—27. Now about that time Herod the king stretched forth *his* hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded farther to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people, xii. 1—4.

[b] And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them, Matt. viii. 4. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them, Mark xiii. 9. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God, 2 Tim. i. 8. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ, Rev. i. 9.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held, vi. 9. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them, xi. 7.

VER. 19.

Ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς, ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε.

But [a] *when they deliver you up, take no thought how or what ye shall speak: for* [b] *it shall be given you in that same hour what ye shall speak.*

[a] But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost, Mark xiii. 11. And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say, Luke xii. 11. Settle *it* therefore in your hearts, not to meditate before what ye shall answer: xxi. 14.

[b] Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say, Exod. iv. 12. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do, 15. But the LORD said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I *am* with thee to deliver thee, saith the LORD. Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth, Jer. i. 7—9. And they were not able to resist the wisdom and the Spirit by which he spake, Acts vi. 10. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion, 2 Tim. iv. 17.

VER. 20.

Οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.

For it is not ye that speak, [a] *but the Spirit of* [b] *your Father which speaketh in you.*

[a] The Spirit of the LORD spake by me, and his word *was* in my tongue, 2 Sam. xxiii. 2. For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool, Mark xii. 36. If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him? Luke xi. 13. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist, xxi. 15. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance, Acts ii. 4. Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, iv. 8. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, xxviii. 25. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 12. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost, 2 Pet. i. 21.

[b] See parallels on clause 3, ver. 16. chap. v.

VER. 21.

Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς.

[a] *And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against* their *parents, and cause them to be put to death.*

[a] Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law, Matt. x. 34, 35. And then shall many be offended, and shall betray one another, and shall hate one another, xxiv. 10. Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies *are* the men of his own house, Mic. vii. 5, 6. And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth, Zech. xiii. 3. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death. And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved. Mark xiii. 12, 13. Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against the daughter in law, and the daughter in law against her mother in law, Luke xii. 51—53. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death. And ye shall be hated of all *men* for my name's sake, xxi. 16, 17.

VER. 22.

Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.

And ye [a] *shall be hated of all* men [b] *for my name's sake:* [c] *but he that endureth to the end shall be saved.*

[a] Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake, Matt. xxiv. 9. Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies, Is. lxvi. 5, 6. Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake, Luke vi. 22. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil, John vii. 7. If the world hate you, ye know that it hated me before *it hated* you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you, xv. 18, 19. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world, xvii. 14. Marvel not, my brethren, if the world hate you, 1 John iii. 13.

[b] See parallels on clause 1, ver. 10. chap. v.

[c] But he that shall endure unto the end, the same shall be saved, Matt. xxiv. 13. Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days, Dan. xii. 12, 13. And ye shall be hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved, Mark xiii. 13. But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience, Luke viii. 15. To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life, Rom. ii. 7. And let us not be weary in well doing: for in due season we shall reap, if we faint not, Gal. vi. 9. For we are made partakers

of Christ, if we hold the beginning of our confidence steadfast unto the end, Heb. iii. 14. And we desire that every one of you, do shew the same diligence to the full assurance of hope unto the end, vi. 11. Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, Jam. i. 12. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life, Jude 20, 21. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God, Rev. ii. 7. Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life, 10. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*, 17. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations, 26. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, iii. 21. And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be, xxii. 12.

VER. 23.

Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην· Ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.

But [a] *when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel,* [b] *till the Son of man be come.*

[a] Then the Pharisees went out, and held a council against him, how they might destroy him. But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all, Matt. xii. 14, 15. And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way, And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days, Luke iv. 29—31. After these things Jesus walked in Galilee: for he would not walk in Jewry; because the Jews sought to kill him, John vii. 1. Therefore they sought again to take him: but he escaped out of their hand, And went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there, x. 39—42. Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples, xi. 53, 54. And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles, Acts viii. 1. But their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let *him* down by the wall in a basket, ix. 24, 25. But the Jews stirred up the devout and honourable women, and the chief men in the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium, xiii. 50, 51. They were ware of *it*, and fled into Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: and there they preached the Gospel, xiv. 6, 7. And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul,

drew *him* out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe, 19, 20. And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews. And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still, xvii. 10. 14. And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia, xx. 1.

[b] Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom, Matt. xvi. 28. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be, xxiv. 27. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory, 30. But and if that evil servant shall say in his heart, My lord delayeth his coming, 48. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh, xxv. 13. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, xxvi. 64. And then shall they see the Son of man coming in the clouds with great power and glory, Mark xiii. 26. I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth? Luke xviii. 8. And then shall they see the Son of man coming in a cloud with power and great glory, xxi. 27.

VER. 24.

Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ·

The [a] *disciple is not above* his *master, nor the servant above his lord.*

[a] And Uriah said unto David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to lie with my wife? *as* thou livest, and *as* thy soul liveth, I will not do this thing, 2 Sam. xi. 11. The disciple is not above his master: but every one that is perfect shall be as his master, Luke vi. 40. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him, John xiii. 16. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me, xv. 20, 21. Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin, Heb. xii. 2—4.

VER. 25.

Ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. Εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ;

It is enough for the disciple that he be as his master, and the servant as his lord. [a] *If they have called the Master of the house, Beelzebub, how much more* shall they call *them of his household?*

[a] But the Pharisees said, He casteth out devils through the prince of the devils, Matt. ix. 34. But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils, xii. 24. And the Scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils, Mark iii. 22. But some of them said, He casteth out devils through Beelzebub the chief of the devils, Luke xi. 15. The people answered and said, Thou hast a devil: who goeth about to kill thee? John vii. 20. Then answered the Jews,

and said unto him, Say we not well that thou art a Samaritan, and hast a devil? viii. 48. Then said the Jews unto him, Now we know that thou hast a devil, 52. And many of them said, He hath a devil, and is mad; why hear ye him? x. 20.

VER. 26.

Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται.

[a] *Fear them not therefore:* [b] *for there is nothing covered, that shall not be revealed; and hid, that shall not be known.*

[a] And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell, ver. 28. The wicked flee when no man pursueth: but the righteous are bold as a lion, Prov. xxviii. 1. The fear of man bringeth a snare, but whoso putteth his trust in the LORD shall be safe, xxix. 25. Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Fear not, thou worm Jacob, *and* ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel, Isa. xli. 10. 14. But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine. When thou passest through the waters; I *will* be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee, xliii. 1, 2. Hearken unto me, ye that know righteousness, the people in whose heart *is* my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation, li. 7, 8. I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass; And forgettest the LORD thy maker, that hath stretched forth the heavens and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor? 12, 13. Be not afraid of their faces: for I *am* with thee to deliver thee, saith the LORD, Jer. i. 8. Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land, 17, 18. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house, Ezek. ii. 6. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus, Acts iv. 13. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, 19. But and if ye suffer for righteousness' sake, happy *are ye:* and be not afraid of their terror, neither be troubled, 1 Pet. iii. 14. But the fearful—shall have their part in the lake which burneth with fire and brimstone, which is the second death, Rev. xxi. 8.

[b] For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad, Mark iv. 22. For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad, Luke viii. 17. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light, and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops, xii. 2, 3.

VER. 27.

Ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν δωμάτων.

What [a] *I tell you in darkness,* that *speak ye in light: and what ye hear in the ear,* [b] that *preach ye upon the house-tops.*

[a] He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them. But blessed *are* your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those things* which ye hear, and have not heard *them,* Matt. xiii. 11—17. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world, 34, 35. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand, Luke viii. 10. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come, John xvi. 12, 13. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father, 25. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb, 29. Seeing then that we have such hope, we use great plainness of speech, 2 Cor. iii. 12.

[b] Wisdom crieth without; she uttereth her voice in the streets: She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying,* How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you, Prov. i. 20—23. Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice *is* to the sons of man. O ye simple, understand wisdom: and ye fools, be ye of an understanding heart, viii. 1—5. Go, stand and speak in the temple to the people all the words of this life, Acts v. 20. Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us, 28. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him, xvii. 17.

VER. 28.

Καὶ μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ.

And [a] *fear not them which kill the body, but are not able to kill the soul: but rather* [b] *fear him which is* [c] *able to destroy both soul and body in hell.*

[a] Fear them not therefore: for there

is nothing covered, that shall not be revealed; and hid, that shall not be known, Matt. x. 26. Say ye not, A confederacy, to all *them to* whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the LORD of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread, Isa. viii. 12, 13. I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass, li. 12. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him, Luke xii. 4, 5. Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God, Acts xx. 23, 24. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus, xxi. 13. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom. viii. 35—39. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished *my* course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 6—8. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection, Heb. xi. 35. Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life, Rev. ii. 10.

[b] My flesh trembleth for fear of thee; and I am afraid of thy judgments, Psal. cxix. 120. For in the multitude of dreams and many words, *there are* also *divers* vanities: but fear thou God, Eccles. v. 7. Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: But it shall not be well with the wicked, neither shall he prolong *his* days, *which are* as a shadow; because he feareth not before God, viii. 12, 13. For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word, Isa. lxvi. 2. Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand *for* the bound of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? Jer. v. 22. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God *is* a consuming fire, Heb. xii. 28, 29.

[c] See parallels on last clause of ver. 22. chap. v.

VER. 29.

Οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν, ἄνευ τοῦ πατρὸς ὑμῶν;

Are not [a] *two sparrows sold for a farthing?* [b] *and one of them shall not fall on the ground without your Father.*

[a] Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows, Luke xii. 6, 7.

[b] These wait all upon thee; that thou mayest give *them* their meat in due season. *That* thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth, Ps. civ. 27—30.

VER. 30.

Ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσί.

But [a] *the very hairs of your head are all numbered.*

[a] And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: *as* the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan that he died not, 1 Sam. xiv. 45. Then said she, I pray thee, let the king remember the Lord thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, *As* the Lord liveth, there shall not one hair of thy son fall to the earth, 2 Sam. xiv. 11. And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die, 1 Kings i. 52. But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows, Luke xii. 7. But there shall not an hair of your head perish, xxi. 18. Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you, Acts xxvii. 34.

VER. 31.

Μὴ οὖν φοβηθῆτε· πολλῶν στρουθίων διαφέρετε ὑμεῖς.

Fear ye not therefore, [a] *ye are of more value than many sparrows.*

[a] Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Matt. vi. 26. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift *it* out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days, xii. 11, 12. For thou hast made him a little lower than the angels, and hast crowned him with glory and honour, Ps. viii. 5. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? Luke xii. 24. The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day? xiii. 15, 16. For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he thresheth in hope should be partaker of his hope, 1 Cor. ix. 9, 10.

VER. 32.

Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.

Whosoever therefore shall [a] *confess me before men,* [b] *him will I confess also before* [c] *my Father* [d] *which is in heaven.*

[a] I will speak of thy testimonies also before kings, and will not be ashamed, Ps. cxix. 46. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God, Luke xii. 8, 9. These *words* spake his parents, because they feared the Jews: for the Jews had agreed

already, that if any man did confess that he was Christ, he should be put out of the synagogue, John ix. 22. That if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation, Rom. x. 9, 10. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession, 1 Tim. vi. 12, 13. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God, 2 Tim. i. 8. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God, 1 John iv. 15. I know thy works, and where thou dwellest, *even* where Satan's seat *is:* and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth, Rev. ii. 13.

[b] Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Mat. xxv. 34. Wherefore the LORD God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed, 1 Sam. ii. 30. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels, Rev. iii. 5.

[c] See parallels on clause 4. ver. 21. chap. vii.

[d] See parallels on last clause of ver. 16. chap. v.

VER. 33.

Ὅστις δ' ἂν ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν κἀγὼ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.

But whosoever shall [a] *deny me before men, him will I also deny before my Father which is in heaven.*

[a] But he denied before *them* all, saying, I know not what thou sayest. And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto *him* they that stood by; and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee. Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly, Matt. xxvi. 70—75. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels, Luke ix. 26. But he that denieth me before men shall be denied before the angels of God, xii. 9. If we suffer, we shall also reign with *him:* if we deny *him*, he also will deny us: If we believe not, *yet* he abideth faithful: he cannot deny himself, 2 Tim. ii. 12, 13. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, 2 Pet. ii. 1. Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also*, 1 John ii. 23,

VER. 34.

Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν.

Think not [a] *that I am come to send peace on earth: I came not to send peace, but a sword.*

[a] Woe is me, my mother, that thou hast born me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men

have lent to me on usury; *yet* every one of them doth curse me, Jer. xv. 10. I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law, Luke xii. 49—53. Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. Nicodemus saith unto them (he that came to Jesus by night, being one of them), Doth our law judge *any* man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet, John vii. 40—52. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts, Acts xiii. 45—50. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. But the multitude of the city was divided: and part held with the Jews, and part with the apostles, xiv. 2. 4.

VER. 35.

Ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς·

For I am come [a] *to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.*

[a] See parallels on ver. 21.

VER. 36.

Καὶ ἐχθροὶ τοῦ ἀνθρώπου, οἱ οἰκιακοὶ αὐτοῦ.

And [a] *a man's foes* shall be *they of his own household.*

[a] And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground, Gen. iv. 8—10. And Eliab his eldest brother heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart: for thou art come down that thou mightest see the battle, 1 Sam. xvii. 28. And David said to Abishai, and to all his

servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it?* let him alone, and let him curse; for the LORD hath bidden him. 2 Sam. xvi. 11. He hath put my brethren far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight. I called my servant, and he gave *me* no answer; I entreated him with my mouth. My breath is strange to my wife, though I entreated for the children's *sake* of mine own body. Yea, young children despised me; I arose, and they spake against me. All my inward friends abhored me: and they whom I loved are turned against me, Job xix. 13—19. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me, Ps. xli. 9. But *it was* thou, a man mine equal, my guide, and mine acquaintance, lv. 13. For even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: believe them not, though they speak fair words unto thee, Jer. xii. 6. For I heard the defaming of many, fear on every side. Report, *say they*, and we will report it. All my familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him, xx. 10. I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me, John xiii. 18.

VER. 37.

Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ, οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ, οὐκ ἔστι μου ἄξιος.

He [a] *that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is* [b] *not worthy of me.*

[a] Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, Matt. xxii. 37. Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant, Deut. xxxiii. 9. If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple, Luke xiv. 26. That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him, John v. 23. So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep, xxi. 15—17. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial; or what part hath he that believeth with an infidel, 2 Cor. vi. 14, 15. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. iii. 7—9.

[b] Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy, Matt. xxii. 8. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead,

neither marry, nor are given in marriage, Luke xx. 35. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man, xxi. 36. *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 2 Thes. i. 5—7. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy, Rev. iii. 4.

VER. 38.

Καὶ ὃσοὺ λαμβάνει τὸν σταυρὸν αὑτοῦ, καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος.

And he that [a] *taketh not his cross, and followeth after me, is not worthy of me.*

[a] Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me, Matt. xvi. 24. And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me, Mark viii. 34. Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross, and follow me, x. 21. And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it, Luke ix. 23, 24. And whosoever doth not bear his cross, and come after me, cannot be my disciple, xiv. 27.

VER. 39.

Ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ, ἀπολέσαι αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὑρήσει αὐτήν.

He that [a] *findeth his life shall lose it: and he that loseth his life for my sake shall find it.*

[a] For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Matt. xvi. 25, 26. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Mark viii. 35, 36. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it, Luke xvii. 33. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal, John xii. 25. According to my earnest expectation and my hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death. For to me to live *is* Christ, and to die is gain, Phil. i. 20, 21. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished *my* course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 6—8. Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life, Rev. ii. 10.

VER. 40.

Ὁ δεχόμενος ὑμᾶς, ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος, δέχεται τὸν ἀποστείλαντά με.

He [a] *that receiveth you receiveth me,* [b] *and he that receiveth me receiveth him that sent me.*

[a] And whoso shall receive one such little child in my name receiveth me, Matt. xviii. 5. And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least

among you all, the same shall be great, Luke ix. 48. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me, x. 16. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me, John xiii. 20. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you, xx. 21. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God, 2 Cor. v. 20. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus, Gal. iv. 14. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit, 1 Thes. iv. 8.

[b] That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him, John v. 23. Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak, xii. 44—49. That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father, Phil. ii. 10, 11. Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also*, 1 John ii. 22, 23. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son, 2 John 9.

VER. 41.

Ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου, μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου, μισθὸν δικαίου λήψεται.

He [a] *that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive* [b] *a righteous man's reward.*

[a] Now therefore restore the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine, Gen. xx. 7. Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, *As* the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I *am* gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not; go *and* do as thou hast said: but make me thereof a little cake first, and bring *it* unto me, and after make for thee and for thy son. For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat *many* days, 1 Kings xvii. 9—15. And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon

the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again. And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. And the woman said to Elijah, Now by this I know that thou *art* a man of God, *and* that the word of the LORD in thy mouth *is* truth, 20—24. And it fell on a day, that Elisha passed to Shunem, where *was* a great woman; and she constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither, 2 Kings iv. 8—10. And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine handmaid. And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life, 16, 17. And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed. He went in therefore and shut the door upon them twain, and prayed unto the LORD. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunamite. So he called her. And when she was come in unto him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out, 32—37. And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us, Acts xvi. 15. I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. Greet Priscilla and Aquila my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles, Rom. xvi. 1—4. Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother, 23. The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: But, when he was in Rome, he sought me out very diligently, and found *me*. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well, 2 Tim. i. 16—18. Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: Because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth, 3 John 5—8.

[b] Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven, Matt. vi. 1. That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly, 4. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly, 6.

That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly, 18. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works, xvi. 27. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee*? or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? Or when saw we thee sick, or in prison, and came unto thee. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me, xxv. 34—40. Say ye to the righteous, that *it shall be* well *with him*: for they shall eat the fruit of their doings, Isa. iii. 10. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just, Luke xiv. 13, 14. For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the Gospel* is committed unto me, 1 Cor. ix. 17. Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 2 Thes. i. 6, 7. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward, 2 John 8.

VER. 42.

Καὶ ὃς ἐὰν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον, εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

And whosoever shall give to drink unto [a] *one of these little ones,* [b] *a cup of cold* water *only in the name of a disciple, verily I say unto you,* [c] *He shall in no wise lose his reward.*

[a] And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea, Matt. xviii. 3—6. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven, 10. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish, 14. Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones, Zech. xiii. 7. And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea, Mark ix. 42. It were better for him that a millstone were hanged about his neck, and he cast into the sea; than that he should offend one of these little ones, Luke xvii. 2. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend, 1 Cor. viii. 10—13.

[b] For whosoever shall give you a cup of water to drink in my name,

because ye belong to Christ, verily I say unto you, He shall not lose his reward, Mark ix. 41. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury, xii. 42, 43. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying, xiv. 7, 8. For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not, 2 Cor. viii. 12.

[c] So *shall* the knowledge of wisdom *be* unto thy soul: when thou hast found *it*, then there shall be a reward, and thy expectation shall not be cut off, Prov. xxiv. 14. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil, Luke vi. 35. But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver. And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;) Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; Whiles by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*; And by their prayer for you, which long after you for the exceeding grace of God in you. Thanks *be* unto God for his unspeakable gift, 2 Cor. ix. 6—15. Now, ye Philippians, know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God. But my God shall supply all your need according to his riches in glory by Christ Jesus, Phil. iv. 15—19. For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister, Heb. vi. 10.

CHAP. XI.—VER. 1.

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν, τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

And it came to pass, when Jesus had made an end of commanding his twelve disciples, [a] *he departed thence to teach and to preach in their cities.*

[a] See parallels on ver. 35, chap. ix.

VER. 2.

Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πέμψας δύο τῶν μαθητῶν αὐτοῦ,

Now [a] *when John had heard* [b] *in the prison the works of Christ, he sent two of his disciples,*

[a] And the disciples of John shewed him of all these things. And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in the same hour he cured many of *their* infirmities and

plagues, and of evil spirits; and unto many *that were* blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is *he*, whosoever shall not be offended in me, Luke vii. 18—23.

[b] Now when Jesus had heard that John was cast into prison, he departed into Galilee, Matt. iv. 12. For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife, xiv. 3. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife, Mark vi. 17, 18. But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison, Luke iii. 19, 20. For John was not yet cast into prison, John iii. 24.

VER. 3.

Εἶπεν αὐτῷ· Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν;

And said unto him, [a] *Art thou he that should come, or do we look for another?*

[a] Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and Scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel, Matt. ii. 2—6. Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest: xxi. 5. 9. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head; and thou shalt bruise his heel, Gen. iii. 15. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed, xii. 3. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*, xlix. 10. I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth, Num. xxiv. 17. The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more that I die not. And the LORD said unto me, They have well *spoken that* which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him, Deut. xviii. 15—18. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek. The LORD at thy right hand shall strike through kings in the day of his wrath, Ps. cx. 1—5. Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, Is. vii. 14. For unto us a child is born, unto us a son

is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this, ix. 6, 7. Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6. And I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken *it*, Ezek. xxxiv. 23, 24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the streets shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined, Dan. ix. 24—26. Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days, Hos. iii. 5. And it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said; and in the remnant whom the LORD shall call, Joel ii. 28—32. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this, Am. ix. 11, 12. And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD's, Obad. 21. But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting, Mic. v. 2. And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts, Hag. ii. 7. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass, Zech. ix. 9. Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts, Mal. iii. 1. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall, iv. 2. The woman saith unto him, I know that Messias cometh, which is called

Christ: when he is come, he will tell us all things, John iv. 25. Then those men, when the had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world, vi. 14. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done? vii. 31. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? 41, 42.

VER. 4.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε·

Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

VER. 5.

Τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται·

The [a] blind receive their sight, [b] and the lame walk, [c] the lepers are cleansed, [d] and the deaf hear, [e] the dead are raised up, [f] and the poor have the Gospel preached to them.

[a] And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*, Matt. ix.30. The Lord openeth *the eyes of* the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous, Psl. cxlvi. 8. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness, Is. xxix. 18. Say to them *that are* of a fearful heart, Be strong, fear not; behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert, xxxv. 4—6. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison-house, xlii. 6, 7. The Spirit of the Lord *is* upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, Luke iv. 18. And in the same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached, vii. 21, 22.

[b] And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel, Matt. xv. 30, 31. And the blind and the lame came to him in the temple; and he healed them, xxi. 14. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted *him* up: and immediately his feet and ancle-bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God, Acts iii. 2-8.

[c] See on clause 2. ver. 2. chap. viii.

[d] Bring forth the blind people that

have eyes, and the deaf that have ears, Is. xliii. 8. And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak, Mark vii. 37. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him, ix. 25.

[e] He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose, Matt. ix. 24, 25. And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people, Luke vii. 14—16. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached, 22. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go, John xi. 43, 44.

[f] Blessed *are* the poor in spirit: for their's is the kingdom of heaven, Matt. v. 3. The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever, Psl. xxii. 26. For he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy, lxxii. 12, 13. The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified, Is. lxi. 1—3. For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word, lxvi. 2. And I will feed the flock of slaughter, *even* you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock, Zech. xi. 7. The Spirit of the LORD *is* upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, Luke iv. 18. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? Jam. ii. 5.

VER. 6.

Καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

And [a] *blessed is* he, [b] *whosoever shall not be offended in me.*

[a] See on clause 1. ver. 3. chap. v.

[b] Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this *man* all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house, Matt. xiii. 55—57. Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch, xv. 12—14. Woe

unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! xviii. 7. And then shall many be offended, and shall betray one another, and shall hate one another, xxiv. 10. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad, xxvi. 31. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken, Is. viii. 14, 15. And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, Luke ii. 34. And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong, iv. 23—29. Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? John vi. 60, 61. From that *time* many of his disciples went back, and walked no more with him, 66. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? vii. 41, 42. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone; As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed, Rom. ix. 32, 33. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, 1 Cor. i. 23. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned, ii. 14. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased, Gal. v. 11. And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word being disobedient: whereunto also they were appointed, 1 Pet. ii. 8.

VER. 7.

Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου· Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

And as they departed, Jesus began to say unto the multitudes concerning John, [a] *What went ye out into the wilderness to see?* [b] *A reed shaken with the wind?*

[a] The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins, Mark i. 3—5. And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet?

Yea, I say unto you, and much more than a prophet. This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. And all the people that heard *him*, and the Publicans, justified God, being baptized with the baptism of John. But the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him, Luke vii. 24—30.

[b] Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou *it*: he went up to my couch, Gen. xlix. 4. When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? But *as* God *is* true, our word toward you was not yea and nay, 2 Cor. i. 17, 18. That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive, Eph. iv. 14. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed, Jam. i. 6.

VER. 8.

Ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες, ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν.

But what went ye out for to see? [a] *A man clothed in soft raiment? behold, they that wear soft* clothing *are in kings' houses.*

[a] See on clause 1. ver. 4. ch. iii.

VER. 9.

Ἀλλὰ τί ἐξήλθετε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφήτου.

But what went ye out for to see? [a] *A prophet? yea, I say unto you, and more than a prophet.*

[a] For all the prophets and the law prophesied until John. And if ye will receive *it*, this is Elias, which was for to come, Matt. xi. 13, 14. And when he would have put him to death, he feared the multitude, because they counted him as a prophet, xiv, 5. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist, xvii. 12, 13. And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet, xxi. 24—26. And they asked him, saying, Why say the Scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him, Mark ix. 11—13 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 15—19. And thou, child, shalt be called the prophet of the highest: for thou shalt go before the face of the Lord to prepare his ways; 76.

VER 10.

Οὗτος γάρ ἐστι περὶ οὗ γέγραπται· Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.

For this is he, [a] *of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.*

[a] The voice of him that crieth in the

wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God, Isa. xl. 3. Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts, Mal. iii. 1.

VER. 11.

Ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ Βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ Βασιλείᾳ τῶν οὐρανῶν, μείζων αὐτοῦ ἐστιν.

Verily I say unto you, Among them that are born of women there hath not risen [a] *a greater than John the Baptist: notwithstanding he that is least* [b] *in the kingdom of heaven is* [c] *greater than he.*

[a] For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb, Luke i. 15. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he, vii. 28. He was a burning and a shining light: and ye were willing for a season to rejoice in his light, John v. 35.

[b] Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound, Is. xxx. 26. In that day shall the LORD defend the inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the LORD before them, Zech. xii. 8. See also on clause 2. ver. 2, ch. iii.

[c] (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified.) John vii. 39. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true, x. 41. Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, Rom. xvi. 25, 26. *Even* the mystery which hath been hid from ages and from generations, but now *is* made manifest to *the* saints: To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory, Col. i. 26, 27. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel, 2 Tim. i. 10. God having provided some better thing for us, that they without us should not be made perfect, Heb. xi. 40. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you, 1 Pet. i. 10.

VER. 12.

Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ Βαπτιστοῦ ἕως ἄρτι, ἡ βασιλεία τῶν οὐρανῶν Βιάζεται, καὶ βιασταὶ ἁρπάζουσιν αὐτήν.

And [a] *from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.*

[a] Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able, Luke xiii. 24. The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth unto it, xvi. 16. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed, John vi. 27. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, Phil. ii. 12.

VER. 13.

Πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν.

For all the prophets and the law prophesieth until John.

VER. 14.

Καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι.

And [a] *if ye will receive* it, [b] *this is Elias which was for to come.*

[a] And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them, Ezek. ii. 5. Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD; whether they will hear, or whether they will forbear, iii. 10, 11. I have yet many things to say unto you, but ye cannot bear them now, John xvi. 12. I have fed you with milk, and not with meat: for hitherto ye were not able to *bear it*, neither yet now are ye able, 1 Cor. iii. 2.

[b] And his disciples asked him, saying, Why then say the Scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist, Matt. xvii. 10—13. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: Mal. iv. 5. And they asked him, saying, Why say the Scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him, Mark ix. 11—13. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 17.

VER. 15.

Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

He [a] *that hath ears to hear, let him hear.*

Who hath ears to hear, let him hear, Matt. xiii. 9. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear, 43. And he said unto them, He that hath ears to hear, let him hear, Mark iv. 9. If any man have ears to hear, let him hear, 23. If any man have ears to hear, let him hear, vii. 16. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear, Luke viii. 8. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God, Rev. ii. 7. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death, 11. He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. 17. He that hath an ear, let him hear what the Spirit saith unto the churches, 29. He that hath an ear, let him hear what the Spirit saith unto the churches, iii. 6. He that hath an ear, let him hear what the Spirit saith unto the churches, 13. He that hath an ear, let him hear what the Spirit saith unto the churches, 22.

VER. 16.

Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶ παιδαρίοις ἐν ἀγοραῖς, καθημένοις, καὶ προσφωνοῦσι τοῖς ἑταίροις αὐτῶν,

But, [a] *whereunto shall I liken* [b] *this generation?* [c] *It is like unto children sitting in the markets, and calling unto their fellows,*

[a] What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the sea:

who can heal thee? Lam. ii. 13. And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? Mark iv. 30. Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? Luke xiii. 18.

[b] O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh, Matt. xii. 34. Verily I say unto you, All these things shall come upon this generation, xxiii. 36. Verily I say unto you, this generation shall not pass, till all these things be fulfilled, xxiv. 34.

[c] And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children, Luke vii. 31—35.

VER. 17.

Καὶ λέγουσιν· Ηὐλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε.

And saying, [a] We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

[a] And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast, Matt. ix. 15. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, 23.

VER. 18.

Ἦλθε γὰρ Ἰωάννης μήτε ἐσθίων, μήτε πίνων· καὶ λέγουσι· Δαιμόνιον ἔχει.

For [a] John came neither eating nor drinking, and they say, [b] He hath a devil.

[a] And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey, Matt. iii. 4. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb, Luke i. 15.

[b] It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household? Matt. x. 25. Then Jehu came forth to the servants of his lord: *one* said unto him, *Is* all well? wherefore came this mad *fellow* to thee? And he said unto them, Ye know the man, and his communication, 2 Kings ix. 11. The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the LORD, for every man *that is* mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks, Jer. xxix. 26. The days of visitation are come, the days of recompence are come; Israel shall know it: the prophet is a fool, the spiritual man *is* mad, for the multitude of thine iniquity, and the great hatred, Hos. ix. 7. The people answered and said, Thou hast a devil: who goeth about to kill thee? John vii. 20. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? viii. 48. And many of them said, He hath a devil, and is mad; why hear ye him? x. 20. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad, Acts xxvi. 24.

VER. 19.

Ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων, καὶ πίνων· καὶ λέγουσιν· Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν· καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς.

The Son of man [a] came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, [b] a friend of publicans and sinners. [c] But wisdom is justified of her children.

[a] And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. But their Scribes and Pharisees murmured

against his disciples, saying, Why do ye eat and drink with publicans and sinners? Luke v. 29, 30. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat, vii. 34. 36. And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him, xiv. 1. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him, John xii. 2. Let every one of us please *his* neighbour for good to edification, Rom. xv. 2.

[b] And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? Matt. ix. 10, 11. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, Luke xv. 2, 3. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner, xix. 7.

[c] And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John, Luke vii. 29. But wisdom is justified of all her children, 35. But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh; not many mighty, not many noble, *are called:* But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are: That no flesh should glory in his presence, 1 Cor. i. 24—29. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus christ: To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, Eph. iii. 8—10. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever, Rev. v. 11—14. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen, vii. 12.

VER. 20.

Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν·

Then [a] *began he to upbraid the cities wherein most of his mighty works were done,* [b] *because they repented not:*

[a] But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own heart's lust: *and* they walked in their own counsels. Oh that my people had hearkened unto me, *and* Israel had walked in my ways! Ps. lxxxi. 11—13. Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib:

but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint, Isa. i. 2—5. Hear ye now what the Lord saith; Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with Israel. O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord, Mic. vi. 1—5. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me, Mark ix. 19. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen, xvi. 14. If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him, Jam. i. 5.

[b] The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here, Matt. xii. 41. See also on clause 1. ver. 2. ch. iii.

VER. 21.

Οὐαί σοι Χοραζὶν, οὐαί σοι Βηθσαϊδὰν· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν.

[a] *Woe unto thee, Chorazin! woe unto thee, Bethsaida!* [b] *for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have* [c] *repented long ago in sackcloth and ashes.*

[a] Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Matt. xviii. 7. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born, xxvi. 24. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core, Jude 11.

[b] The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation; and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here, Matt. xii. 41, 42. Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hardhearted, Ezek. iii. 6, 7. And And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glori-

fied the word of the Lord: and as many as were ordained to eternal life believed, Acts xiii. 44—48. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive; for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it, xxviii. 25—28.

[c] Wherefore I abhor *myself*, and repent in dust and ashes, Job xlii. 6. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes. And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands. Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not, Jon. iii. 5—10,

VER. 22.

Πλὴν λέγω ὑμῖν· Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν·

But I say unto you, [a] *It shall be more tolerable* [b] *for Tyre and Sidon at* [c] *the day of judgment, than for you.*

[a] But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee, Matt. xi. 24. But it shall be more tolerable for Tyre and Sidon at the judgment than for you, Luke x. 14. And that servant, which knew his Lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more, xii. 47, 48. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*, Heb. ii. 3. For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briars *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned, vi. 4—8. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? for we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. *It is* a fearful thing to fall into the hands of the living God, x. 26—31.

[b] And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which *are* beyond the sea, Jer. xxv. 22. (*See also* Isa. xxiii.) And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah, xxvii. 3. Thus saith the Lord; For three transgressions of Tyrus, and for four, I will not turn away *the punishment* thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant: But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof, Amos i. 9, 10. And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise. And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets, Zech. ix. 2, 3.

[c] See on clause 2. ver. 15. ch. x.

VER. 23.

Καὶ σὺ Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, ἕως ᾅδου καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν σοὶ, ἔμειναν ἂν μέχρι τῆς σήμερον.

And thou, Capernaum, [a] *which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done* [b] *in Sodom, it would have remained until this day.*

[a] How hath the Lord covered the daughter of Zion with a cloud in his anger, *and* cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger! Lam. ii. 1. Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou *art* the anointed cherub that covereth; and I have set thee *so;* thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shall be a terror, and never *shalt* thou *be* any more, Exod. xxviii. 12—19. I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also went down into hell with him unto *them that be* slain with the sword; and *they that were* his arm, *that* dwelt under his shadow in the midst of the heathen, xxxi. 16, 17. Though thou exalt *thyself* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord, Obad. 4. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted, Luke xiv. 11. For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment; And spared not the old world, but saved Noah the eighth *person,* a preacher of righteousness, bringing in the flood upon the world

of the ungodly; And turning the cities of Sodom and Gomorrha into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked; (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished, 2 Pet. ii. 4—9.

[b] But the men of Sodom *were* wicked, and sinners before the LORD exceedingly, Gen. xiii. 13. Then the LORD rained upon Sodom and upon Gomorrha brimstone and fire from the LORD out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground, xix. 24, 25. *As* I live saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw *good*, Ezek. xvi. 48—50. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire, Jude 7. And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified, Rev. xi. 8.

VER. 24.

Πλὴν λέγω ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί.

But I say unto you, That it shall be [a] *more tolerable for the land of Sodom in the day of judgment, than for thee.*

[a] Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city, Matt. x. 15. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city, Mark vi. 11. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city, Luke x. 12.

VER. 25.

Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν· Ἐξομολογοῦμαί σοι, πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις.

At that time [a] *Jesus answered and said, I thank thee, O Father,* [b] *Lord of heaven and earth,* [c] *because thou hast hid these things from the wise and prudent,* [d] *and hast revealed them unto babes.*

[a] In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight, Luke x. 21. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter, Dan. ii. 23. Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me, John xi. 41. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ, 2 Thes. ii. 13, 14.

[b] And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth: And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth, Gen. xiv. 19. 22. Behold, the heaven and the

heaven of heavens *is* the LORD's thy God, the earth *also*, with all that therein *is*. *Only* the Lord had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day, Deut. x. 14, 15. And Hezekiah prayed before the LORD; and said, O LORD God of Israel, which dwellest *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth, 2 Kings xix. 15. Thus saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest? Isa. lxvi. 1. And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? Dan. iv. 35. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, Acts xvii. 24.

c He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them. But blessed *are* your eyes, for they see; and your ears, for they hear, Matt. xiii. 11—16. Woe unto *them that are* wise in their own eyes, and prudent in their own sight! Isa. v. 21. For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid, xxix. 10—14. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel, 18, 19. And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them, Mark iv. 10—12. Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed, John vii. 48, 49. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth, ix. 39—41. That the saying of Esaias the prophet might be fulfilled, which he spake,

Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them, xii. 38—40. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and. ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back alway, Rom. xi. 8—10. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? where *is* the Scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock; and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble *are called*: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are; That no flesh should glory in his presence, 1 Cor. i. 18—29. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory, ii. 6—8. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain, iii. 18—20. But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. iv. 3—6.

[d] And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven, Matt. xvi. 17. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven, xviii. 3, 4. And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? xxi. 16. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger, Ps. viii. 2. Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, *and* I ordained thee a prophet unto the nations. Then said I,

Ah, Lord God! behold, I cannot speak: for I *am* a child. But the Lord said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak, Jer. i. 6—7. But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put *his* hands upon them, and blessed them, Mark x. 14—16.

VER. 26.

Ναὶ ὁ πατὴρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου.

Even so, Father: [a] for so it seemed good in thy sight.

[a] Why dost thou strive against him? for he giveth not account of any of his matters, Job xxxiii. 13. Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure, Isa. xlvi. 10. Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth, Rom. ix. 18. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom *be* glory for ever. Amen, xi. 33—36. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, Eph. i. 9. 11. According to the eternal purpose which he purposed in Christ Jesus our Lord, iii. 11. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 2 Tim. i. 9.

VER. 27.

Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν, εἰ μὴ ὁ πατήρ· οὐδ ἐτὸν πατέρα τὶς ἐπιγινώσκει, εἰ μὴ ὁ υἱὸς, καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.

[a] All things are delivered unto me of my Father: and [b] no man knoweth the Son, but the Father; [c] neither knoweth any man the Father, save the Son, and he *to whomsoever the Son will reveal* him.

[a] And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, Matt. xxviii. 18. The Father loveth the Son, and hath given all things into his hand, John iii. 35. For as the Father raiseth up the dead, and quickeneth *them*, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: that all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation, v. 21—29. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God, xiii. 3. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, xvii. 2. For he must reign, till he

hath put all enemies under his feet. The last enemy *that* shall be destroyed *is* death. For he hath put all things under his feet. But when he saith, all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him, 1 Cor. xv. 25—27. Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the Church, which is his body, the fulness of him that filleth all in all, Eph. i. 20—23. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father, Phil. ii. 9—11. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings, Heb. ii. 8—10. Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him, 1 Pet. iii. 22.

[b] All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*, Luke x. 22. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep, John x. 15.

[c] No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared *him*, John i. 18. Not that any man hath seen the Father, save he which is of God, he hath seen the Father, vi. 46. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? xiv. 6—9. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent, xvii. 2, 3. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word, 6. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them, 25, 26. Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also*, 1 John ii. 23. *And* we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, v. 19, 20. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son, 2 John 9.

VER. 28.

Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς.

[a] *Come unto me*, [b] *all* ye *that labour*

c*and are heavy laden, and I will give you rest.*

a Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else. I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall *one* say, in the Lord have I righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory, Isa. xlv. 22—25. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David, lv. 1—3. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out, John vi. 37. In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink, vii. 37. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely, Rev. xxii. 17.

b For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers, Matt. xxiii. 4. Yet man is born unto trouble, as the sparks fly upward, Job v. 7. Man *that is* born of a woman *is* of few days, and full of trouble, xiv. 1. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer, Ps. xxxii. 4. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me, xxxviii. 4. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale *that is told*. The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away, xc. 7—10. All things *are* full of labour; man cannot utter *it*: the eye is not satisfied with seeing, nor the ear filled with hearing. I have seen all the works that are done under the sun; and, behold, all *is* vanity and vexation of spirit, Eccl. i. 8. 14. For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? For all his days *are* sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity, ii. 22, 23. There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labour; neither is his eye satisfied with riches; neither *saith he*, For whom do I labour, and bereave my soul of good? This *is* also vanity, yea, it *is* a sore travail, iv. 8. Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward, Isa. i. 4. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified, lxi. 3. For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even to him that is* poor and of a contrite spirit, and trembleth at my word, lxvi. 2. Wherewith shall I come before the LORD, *and* bow myself before the high God? shall I come before him with burnt-offerings? with calves of a year old? Will the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall I give my firstborn *for* my transgression, the fruit of my body *for* the sin of my soul? He hath shewed thee,

O man, what *is* good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Mic. vi. 6—8. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? Acts xv. 10. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin, Rom. vii. 22—25. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage, Gal. v. 1.

[c] Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls, ver. 29. That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked, Ps. xciv. 13. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee, cxvi. 7. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious, Isa. xi. 10. To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear, xxviii. 12. Thus saith the Lord, thy Redeemer, the Holy One of Israel; I *am* the Lord thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea, xlviii. 17, 18. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*, Jer. vi. 16. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 2 Thes. i. 7. Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it, Heb. iv. 1.

VER. 29.

Ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πρᾶός, εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.

Take [a] my yoke upon you, [b] and learn of me; [c] for I am meek and lowly in heart: [d] and ye shall find rest unto your souls.

[a] Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock, Matt. vii. 24. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him, xvii. 5. If ye know these things, happy are ye if ye do them, John xiii. 17. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judah saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me, xiv. 21—24. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you, xv. 10—14. To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law, 1 Cor.

ix. 21. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, 2 Cor. x. 5. For ye know what commandments we gave you by the Lord Jesus, 1 Thes. iv. 2. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. 2 Thes. i. 8. And being made perfect, he became the author of eternal salvation unto all them that obey him, Heb. v. 9.

[b] All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*, Matt. xi. 27. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen, xxviii. 20. And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock, Luke vi. 46—48. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid, viii. 35. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her, x. 39—42. For I have given you an example, that ye should do as I have done to you, John xiii. 15. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people, Acts iii. 22, 23. This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear, vii. 37. But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: Eph. iv. 20, 21. Let this mind be in you, which was also in Christ Jesus, Phil. ii. 5.

[c] He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory, Matt. xii. 19, 20. Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass, xxi. 5. (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.) Num. xii. 3. Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me, Ps. cxxxi. 1. Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law, Isa. xlii. 1—4. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee, he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass, Zech. ix. 9. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and re-

buked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village, Luke ix. 54—56. Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you, 2 Cor. x. 1. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 7, 8. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously, 1 Pet. ii. 21—23.

[d]Come unto me, all *ye* that labour and are heavy laden, and I will give you rest, Matt. xi. 28. Thus saith the LORD, Stand ye in the ways, and see and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*, Jer. vi. 16. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world, Heb. iv. 3.

VER. 30.

Ὁ γὰρ ζυγός μου χρηστὸς, καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

For [a]*my yoke* is *easy, and my* [b]*burden is light.*

[a] Her ways *are* ways of pleasantness, and all her paths *are* peace, Prov. iii. 17. He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Mic. vi. 8. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? Acts xv. 10. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things, 28. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage, Gal. v. 1. For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another, 13. For this is the love of God, that we keep his commandments: and his commandments are not grievous, 1 John v. 3.

[b]These things I have spoken unto you, That in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world, John xvi. 33. Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ, 2 Cor. i. 4, 5. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory, iv. 17. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong, xii. 9, 10. I can do all things through Christ which strengtheneth me, Phil. iv. 13.

CHAP. XII.—VER. 1.

Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασι διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν καὶ ἤρξαντο τίλλειν στάχυας, καὶ ἐσθίειν.

At that time Jesus [a]*went on the sabbath-day through the corn; and his disciples were an hungred, and began*[b] *to pluck the ears of the corn, and to eat.*

[a] And it came to pass, that he went through the corn fields on the sabbath-day, and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, Why do they on the sabbath-day that which is not lawful? And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that

were with him? How he went into the house of God in the days of Abiathar the High Priest, and did eat the shew-bread, which is not lawful to eat but for the Priests, and gave also to them which were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath, Mark ii. 23—28. And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days? And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him; How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him; which it is not lawful to eat but for the Priests alone? And he said unto them, That the Son of man is Lord also of the sabbath, Luke vi. 1—5.

[b] When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn, Deut. xxiii. 25.

VER. 2.

Οἱ δὲ φαρισαῖοι ἰδόντες, εἶπον αὐτῷ. Ἰδοὺ, οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ.

But *when the Pharisees saw* it, *they said unto him,* [a] *Behold, thy disciples do that which is not lawful to do upon the sabbath-day!*

[a] And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him, Matt. xii. 10. And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath-day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses, Num. xv. 32—36. If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words, Is. lviii. 13. And they watched him, whether he would heal him on the sabbath-day; that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other, Mark iii. 2—5. And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. And the Scribes and Pharisees watched him, whether he would heal on the sabbath-day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy it? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do to Jesus, Luke vi. 6—11. And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*. And when Jesus saw her, he called *her to him*, and said unto her,

Woman, thou art loosed from thine infirmity. And he laid *his* hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day. The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him, xiii. 10—17. And they returned, and prepared spices and ointments; and rested the sabbath-day according to the commandment, xxiii. 56. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. The Jews therefore said unto him that was cured, It is the sabbath-day: it is not lawful for thee to carry *thy* bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk, John v. 9—11. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day. But Jesus answered them, My Father worketh hitherto, and I work, 16, 17. Jesus answered and said unto them, I have done work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath-day circumcise a man. If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day? Judge not according to the appearance, but judge righteous judgment, vii. 21—24. And it was the sabbath-day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, this man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them, ix. 14—16.

VER. 3.

Ὁ δὲ εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε τί ἐποίησε Δαβὶδ, ὅτε ἐπείνασεν αὐτὸς, καὶ οἱ μετ' αὐτοῦ;

But he said unto them, [a] *Have ye not read* [b] *what David did, when he was an hungred, and they that were with him;*

[a] Or have ye not read in the law, how that, on the sabbath-days the priests in the temple profane the sabbath, and are blameless? Matt. xii. 5.

[b] Now therefore what is under thine hand? give *me* five *loaves* of bread in mine hand, or what there is present. And the priest answered David, and said, *There is* no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women. And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days, since I came out, and the vessels of the young men are holy, and the *bread is* in a manner common, yea, though it were sanctified this day in the vessel. So the priest gave him hallowed *bread*: for there was no bread there but the shew-bread, that was taken from before the LORD, to put hot bread in the day when it was taken away, 1 Sam. xxi. 3—6. And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of God in the days of Abiathar the High Priest, and did eat the shew-bread, which is not lawful to eat, but for the priests, and gave also to them which were with him? Mark ii. 25, 26.

VER. 4.

Πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις;

How he entered into the house of God, and did eat the [a] *shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?*

[a] And thou shalt set upon the table shew-bread before me alway, Ex. xxv. 30. And thou shalt take fine flour, and bake twelve cakes thereof: two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the LORD. And thou shalt put pure frankincense upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire unto the LORD. Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat in the holy place: for it *is* most holy unto him of the offerings of the Lord made by fire by a perpetual statute, Lev. xxiv. 5—9.

VER. 5.

Ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι, καὶ ἀναίτιοί εἰσι;

Or *have ye not read in the law, how that* [a] *on the sabbath-days the priests in the temple profane the sabbath, and are blameless?*

[a] And on the sabbath-day two lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof: *This is* the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering, Num. xxviii. 9, 10. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath-day circumcise a man. If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day? John vii. 22, 23.

VER. 6.

Λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μείζων ἐστὶν ὧδε.

But I say unto you, [a] *That in this place is one greater than the temple.*

[a] The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here! The queen of the south shall rise up in judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here! Matt. xii. 41, 42. But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built! 2 Chron. vi. 18. And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. The silver *is* mine, and the gold *is* mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts, Hag. ii. 7—9. Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts, Mal. iii. 1. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou raise it up in three days? But he spake of the temple of his body, John ii. 19—21. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone;* In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit, Eph. ii. 20—22. For in him dwelleth all the fulness of the Godhead bodily, Col. ii. 9. To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, ye, also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. ii. 4, 5.

VER. 7.

Εἰ δὲ ἐγνώκειτε τί ἐστιν· Ἔλεον θέλω καὶ οὐ θυσίαν· οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους.

But [a] *if ye had known what* this *meaneth,* [b] *I will have mercy, and not sacrifice, ye would not have* [c] *condemned the guiltless.*

[a] But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance, Matt. ix. 13. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God, xxii. 29. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled *them* in condemning *him,* Acts xiii. 27.

[b] See on clause 2. ver. 13. ch. ix.

[c] Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned, Job xxxii. 3. They gather themselves together against the soul of the righteous, and condemn the innocent blood, Ps. xciv. 21. For he shall stand at the right hand of the poor, to save *him* from those that condemn his soul, cix. 31. He that justifieth the wicked, and he that condemneth the just, even they both *are* an abomination to the LORD, Prov. xvii. 15. Ye have condemned *and* killed the just; *and* he doth not resist you. Jam. v. 6.

VER. 8.

Κύριος γάρ ἐστι καὶ τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

For [a] *the Son of man is Lord even of the sabbath-day.*

[a] And he said unto them, That the Son of man is Lord also of the sabbath, Luke vi. 5. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him, John v. 17—23.

VER. 9.

Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν.

[a] *And when he was departed thence, he went into their synagogue:*

[a] And he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath-day; that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other, Mark iii. 1—5. And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. And the Scribes and Pharisees watched him, whether he would heal on the sabbath-day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy *it?* And looking round about upon them all, he said unto the man, Stretch forth thy hand. And

he did so: and his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do to Jesus, Luke vi. 6—11.

VER. 10.

Καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτὸν λέγοντες· Εἰ ἔξεστι τοῖς σάββασι θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ.

And, behold, there was a man [a] *which had his hand withered. And they asked him, saying,* [b] *Is it lawful to heal on the sabbath-days?* [c] *that they might accuse him.*

[a] And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD. And the king answered and said unto the man of God, Entreat now the face of the LORD thy God, and pray for me, that my hand may be restored to me again. And the man of God besought the LORD, and the king's hand was restored him again, and became as *it was* before, 1 Kings xiii. 4—6. Woe to the idle shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened, Zech. xi. 17. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water, John v. 3.

[b] The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? Matt. xix. 3. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites? xxii. 17, 18. And Jesus answering, spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace. And he took *him*, and healed him, and let him go; And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things, Luke xiv. 3—6. Is it lawful for us to give tribute unto Cæsar, or no? xx. 22. The Jews therefore said unto him that was cured, It is the sabbath-day: it is not lawful for thee to carry *thy* bed, John v. 10.

[c] For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail, Isa. xxxii. 6. None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity, lix. 4. In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart falsehood, 13. And the Scribes and Pharisees watched him, whether he would heal on the sabbath-day; that they might find an accusation against him, Luke vi. 7. Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him, xi. 54. And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King, xxiii. 2. Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him, 14. This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*, John viii. 6.

VER. 11.

Ὁ δὲ εἶπεν αὐτοῖς· Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἕξει πρόβατον ἕν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ;

And he said unto them, [a] *What man shall there be among you, that shall have one sheep, and if it fall into a pit on*

the sabbath-day, will he not lay hold on it, and lift it out?

[a] The Lord then answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him, Luke xiii. 15—17. And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? xiv. 5.

VER. 12.

Πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε ἔξεστι τοῖς σάββασι καλῶς ποιεῖν.

How much then [a] is a man better than a sheep? Wherefore [b] it is lawful to do well on the sabbath-days.

[a] Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Matt. vi. 26. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? Luke xii. 24.

[b] And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? But they held their peace, Mark iii. 4. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy *it?* Luke vi. 9.

VER. 13.

Τότε λέγει τῷ ἀνθρώπῳ· Ἔκτεινον τὴν χεῖρά σου. καὶ ἐξέτεινε, καὶ ἀποκατεστάθη ὑγιὴς, ὡς ἡ ἄλλη.

Then saith he to the man, Stretch forth thine hand. And he stretched it forth, [a] and it was restored whole, like as the other.

[a] And he laid *his* hands on her: and immediately she was made straight, and glorified God, Luke xiii. 13. And he took him by the right hand, and lifted *him* up: and immediately his feet and ancle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God, Acts iii. 7, 8.

VER. 14.

Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν ἀπολέσωσιν.

Then the Pharisees [a] went out, and held a council against him, how they might destroy him.

[a] When the morning was come, all the Chief Priests and elders of the people took counsel against Jesus to put him to death, Matt. xxvii. 1. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him, Mark iii. 6. And they were filled with madness, and communed one with another what they might do to Jesus, Luke vi. 11. Therefore they sought again to take him: but he escaped out of their hand, John x. 39. Then from that day forth they took counsel together for to put him to death. Now both the Chief Priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him, xi. 53. 57.

VER. 15.

Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας.

But when Jesus knew it, [a] he withdrew himself from thence: [b] and great multitudes followed him, and he healed them all;

[a] But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come, Matt. x. 23. After these things Jesus walked into Galilee: for he would not walk in Jewry, because the Jews sought to kill him, John vii. 1. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples, xi. 54.

[b] See parallels on ver. 24. chap. iv.

VER. 16.

Καὶ ἐπετίμησεν αὐτοῖς, ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν.

And [a] *charged them that they should not make him known.*

[a] See on clause 1. ver. 4. chap. viii.

VER. 17.

Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος·

That [a] *it might be fulfilled which was spoken by Esaias the prophet, saying,*

[a] See parallels on ver. 22. chap. i.

VER. 18.

Ἰδοὺ, ὁ παῖς μου, ὃν ᾑρέτισα, ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν ἡ ψυχή μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.

[a] *Behold my servant,* [b] *whom I have chosen;* [c] *my Beloved, in whom my soul is well pleased:* [d] *I will put my Spirit upon him,* [e] *and he shall shew judgment to the Gentiles.*

[a] Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law, Isa. xlii. 1—4. And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth, xlix. 5, 6. Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high, lii. 13. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities, liii. 11. Hear now, O Joshua the high-priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH, Zech. iii. 8. Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, Phil. ii. 6, 7.

[b] Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon *one that is* mighty, I have exalted *one* chosen out of the people, Psal. lxxxix. 19. Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; And said unto me, Thou *art* my servant, O Israel, in whom I will be glorified, Isa. xlix. 1—3. And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God, Luke xxiii. 35. To whom coming *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, 1 Pet. ii. 4.

[c] And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased, Matt. iii. 17. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him, xvii. 5. And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased, Mark i. 11. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him, ix. 7. And there came a voice out of the cloud, saying, This is my beloved Son: hear him, Luke ix. 35. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved, Eph. i. 6. Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: Col. i. 13.

For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased, 2 Pet. i. 17.

[d] And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, Matt. iii. 16. And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD, Isa. xi. 2. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this *is* my covenant with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever, lix. 20, 21. The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified, lxi. 1—3. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased, Luke iii. 22. The Spirit of the Lord *is* upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, iv. 18. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost, And I saw, and bare record that this is the Son of God, John i. 32—34. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*, iii. 34. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him, Acts x. 38.

[e] Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field, Isa. xxxii. 15, 16. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth, xlix. 6. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising, lx. 2, 3. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name, lxii. 2. O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit, Jer. xvi. 19. Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel, Luke ii. 31, 32. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life, Acts xi. 18. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been

spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed, xiii. 46—48. Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God, xiv. 22. Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me, xxvi. 17, 18. And that the Gentiles might glorify God for *his* mercy, as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust, Rom. xv. 9—12. Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ, Eph. ii. 11—13. Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, iii. 5—8.

VER. 19.

Οὐκ ἐρίσει, οὐδὲ κραυγάσει, οὐδὲ ἀκούσει τὶς ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.

He [a] *shall not strive, nor cry; neither shall any man hear his voice in the streets.*

[a] Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls, Matt. xi. 29. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass, Zech. ix. 9. And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation, Luke xvii. 20. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*, John xviii. 36—38. Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you: 2 Cor. x. 1. And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, 2 Tim. ii. 24, 25.

VER. 20.

Κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λῖνον τυφόμενον οὐ σβέσει, ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν.

A [a] bruised reed shall he not break, and smoking flax shall he not quench, [b] till he send forth judgment unto victory.

[a] Come unto me all *ye* that labour and are heavy laden, and I will give you rest, Matt. xi. 28. Now, behold, thou trustest upon the staff of this bruised reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him, 2 Kings xviii. 21. The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise, Psal. li. 17. He healeth the broken in heart, and bindeth up their wounds, cxlvii. 3. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young, Isa. xl. 11. For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy: I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, lvii. 15. The Spirit of the Lord God *is* upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified, lxi. 1—3. For the Lord will not cast off for ever: But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly nor grieve the children of men. To crush under his feet all the prisoners of the earth, Lam. iii. 31—34. I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment, Ezek. xxxiv. 16. The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, Luke iv. 18. So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow, 2 Cor. ii. 7. Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed, Heb. xii. 12, 13.

[b] O sing unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory. The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God, Psal. xcviii. 1—3. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law, Isa. xlii. 3, 4. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ, Rom. xv. 17—19. Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place, 2 Cor. ii. 14. For though we walk in

the flesh, we do not war after the flesh: (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, x. 3—5. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer, Rev. vi. 2. And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. His eyes *were* as a flame of fire, and on his head *were* many crowns, and he had a name written, that no man knew, but he himself. And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men both* free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh, xix. 11—21.

VER. 21.

Καὶ ἐν τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσι.

And [a] *in his name shall the Gentiles trust.*

[a] And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious, Isa. xi. 10. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, Rom. xv. 12, 13. That we should be to the praise of his glory, who first trusted in Christ. In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Eph. i. 12, 13. To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory, Col. i. 27. See also on last clause of ver. 18.

VER. 22.

Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος, τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτὸν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν.

Then [a] *was brought unto him one possessed with a devil, blind, and* [b] *dumb, and he healed him, insomuch that the* [c] *blind and dumb both spake and saw.*

[a] See on clause 4. ver. 24. chap. iv.

[b] And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*; And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak, Mark vii. 35—37. And one of the multitude answered and said, Master, I have brought unto thee my

son, which hath a dumb spirit; And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead, ix. 17—26.

[c] O LORD, open thou my lips; and my mouth shall shew forth thy praise, Ps. li. 15. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness, Isa. xxix. 18. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly, xxxii. 3, 4. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert, xxxv. 5, 6. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me, Acts xxvi. 18.

VER. 23.

Καὶ ἐξίσταντο πάντες οἱ ὄχλοι, καὶ ἔλεγον· Μήτι οὗτός ἐστιν ὁ υἱὸς Δαβίδ;

And all [a] *the people were amazed, and said,* [b] *Is not this the Son of David?*

[a] And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel, Matt. ix. 33. And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them; Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel, xv. 30, 31.

[b] See on clause 2. ver. 1. chap. i.

VER. 24.

Οἱ δὲ Φαρισαῖοι ἀκούσαντες, εἶπον· Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων.

But [a] *when the Pharisees heard it they said, This* fellow *doth not cast out devils, but by Beelzebub the prince of the devils.*

[a] But the Pharisees said, He casteth out devils through the prince of the devils, Matt. ix. 34. And the Scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils, Mark iii. 22. But some of them said, He casteth out devils through Beelzebub the chief of the devils, Luke xi. 15.

VER. 25.

Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς· Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς, ἐρημοῦται· καὶ πᾶσα πόλις, ἢ οἰκία, μερισθεῖσα καθ' ἑαυτῆς, οὐ σταθήσεται.

And [a] *Jesus knew their thoughts, and said unto them,* [b] *Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:*

[a] See on clause 1. ver. 4. chap. ix.

[b] And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house

be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end, Mark iii. 23—26. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub, Luke xi. 17, 18. But if ye bite and devour one another, take heed that ye be not consumed one of another, Gal. v. 15.

VER. 26.

Καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;

And if Satan cast out Satan, he is divided against himself; how shall then [a]*his kingdom stand?*

[a]Now is the judgment of this world: now shall the prince of this world be cast out, John xii. 31. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me, xiv. 30. Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son, Col. i. 13. And we know that we are of God, and the whole world lieth in wickedness, 1 John v. 19. And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon, Rev. ix. 11. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, xii. 9. And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness; and they gnawed their tongues for pain, xvi. 10. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him, a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season, xx. 2, 3.

VER. 27.

Καὶ εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί.

And if I by Beelzebub cast out devils, [a]*by whom do your children cast* them *out? therefore* [b]*they shall be your judges.*

[a]And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me, Mark ix. 38, 39. And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. And Jesus said unto him, Forbid *him* not: for he that is not against us is for us, Luke ix. 49, 50. And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges, xi. 19. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded, Acts xix. 13—16.

[b]The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here! The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here! Matt. xii. 41, 42. And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that

I was an austere man, taking up that I laid not down, and reaping that I did not sow, Luke xix. 22. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God, Rom. iii. 19.

VER. 28.

Εἰ δὲ ἐγὼ ἐν Πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν, ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

But if [a] *I cast out devils by the Spirit of God,* [b] *then the kingdom of God is come unto you.*

[a] Behold my servant, whom I have chosen: my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles, Matt. xii. 18. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues, Mark xvi. 17. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you, Luke xi. 20. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him, Acts x. 38.

[b] See on clause 2. ver. 2. chap. iii.

VER. 29.

Ἢ πῶς δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ, καὶ τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

Or [a] *else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.*

[a] Shall the prey be taken from the mighty, or the lawful captive delivered? Isa. xlix. 24. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors, liii. 12. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house, Mark iii. 27. When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils, Luke xi. 21, 22. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil, 1 John iii. 8. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world, iv. 4. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, Rev. xii. 7—9. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season, xx. 1—3. And shall go out to deceive the nations which are in the four quarters of the earth; Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them, 8, 9.

VER. 30.

Ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.

He [a] *that is not with me is against me; and he that gathereth not with me scattereth abroad.*

[a] No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye

cannot serve God and mammon, Matt. vi. 24. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve: whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD, Josh. xxiv. 15. And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you, but if *ye be come* to betray me to mine enemies, seeing *there is* no wrong in mine hands, the God of our fathers look *thereon*, and rebuke *it*. Then the spirit came upon Amasai, *who was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son of Jesse: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band, 1 Chron. xii. 17, 18. For he that is not against us is on our part, Mark ix. 40. And Jesus said unto him, Forbid *him* not: for he that is not against us is for us, Luke ix. 50. He that is not with me is against me: and he that gathereth not with me scattereth, xi. 23. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye that are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people, 2 Cor. vi. 15, 16. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth, Rev. iii. 15, 16.

VER. 31.

Διὰ τοῦτο λέγω ὑμῖν· Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις.

Wherefore I say unto you, [a] All manner of sin and blasphemy shall be forgiven unto men: [b] but the blasphemy against *the* Holy *Ghost, shall not be forgiven unto men.*

[a] Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, Is. i. 18. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon, lv. 7. Say unto them, *As* I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? Ez. xxxiii. 11. Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief, 1 Tim. i. 13—15. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness, 1 John i. 9. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for *the sins* of the whole world, ii. 1, 2.

[b] Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit, Mark iii. 28—30. And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven, Luke xii. 10. If any man see his brother sin a sin *which* is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it, 1 John v. 16.

VER. 32.

Καὶ ὃς ἂν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ

κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι.

And [a] *whosoever speaketh a word against the Son of man, it shall be forgiven him:* [b] *but whosoever speaketh against the Holy Ghost,* [c] *it shall not be forgiven him, neither in this world, neither in the* world *to come.*

[a] The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of Publicans and sinners. But wisdom is justified of her children, Matt. xi. 19. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of Publicans and sinners! Luke vii. 34. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots, xxiii. 34. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses, Acts iii. 14, 15. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, 19. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the Chief Priests; and when they were put to death, I gave my voice against *them*. And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities, xxvi. 9—11. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners of whom I am chief, 1 Tim. i. 15.

[b] (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given* because that Jesus was not yet glorified.) John vii. 39. For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame, Heb. vi. 4—6. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? x. 26—29.

[c] Because *there is* wrath, *beware* lest he take thee away with *his* stroke: then a great ransom cannot deliver thee, Job. xxxvi. 18. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation, Mark iii. 29. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence, Luke xvi. 23—26.

VER. 33.

Ἢ ποιήσατε τὸ δένδρον καλὸν, καὶ τὸν καρπὸν αὐτοῦ καλόν· ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται.

Either [a] *make the tree good,* [b] *and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.*

[a] *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also, Matt. xxiii. 26. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart, and a new spirit: for why will ye die, O house of Israel? Ez. xviii. 31. Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph, Am. v. 15. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. *Ye* fools, did not he that made that which is without make that which is within also? Luke xi. 39, 40. Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, ye double-minded, James iv. 8.

[b] See on verses 16—18. chap. vii.

VER. 34.

Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδία τὸ στόμα λαλεῖ.

O [a] generation of vipers, [b] how can ye, being evil, speak good things? [c] for out of the abundance of the heart the mouth speaketh.

[a] See on clause 2. ver. 7. chap. iii.

[b] As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee, 1 Sam. xxiv. 13. He hath said in his heart, I shall not be moved: for *I shall* never *be* in adversity. His mouth is full of cursing and deceit and fraud: under his tongue *is* mischief and vanity, Ps. x. 6, 7. Thy tongue deviseth mischief; like a sharp razor, working deceitfully. Thou lovest evil more than good; *and* lying rather than to speak righteousness. Thou lovest all devouring words, O *thou* deceitful tongue. God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of *thy* dwelling-place, and root thee out of the land of the living, lii. 2—5. The fool hath said in his heart, *There is* no God. Corrupt are they, and have done abominable iniquity: *there is* none that doeth good, liii. 1. Who whet their tongue like a sword, *and* bend *their bows to shoot* their arrows, *even* bitter words: That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. They encourage themselves *in* an evil matter: they commune of laying snares privily; they say, Who shall see them? lxiv. 3—5. Deliver my soul, O LORD, from lying lips, *and* from a deceitful tongue. What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper, cxx. 2—4. Which imagine mischiefs in *their* heart; continually are they gathered together *for* war. They have sharpened their tongues like a serpent; adder's poison *is* under their lips, cxl. 2, 3. For the vile person will speak villany, and his heart will work iniquity, to practice hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail, Is. xxxii. 6. None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. And judgment is turned away backward, and justice standeth afar off: for justice is fallen in the street, and equity cannot enter, lix. 4. 14. As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat *is* an open sepulchre; with their tongues they have used deceit, the poison of asps *is* under their lips: Whose mouth *is* full of cursing and bitterness, Rom. iii. 10—14. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; *it is* an unruly evil, full of deadly poison, James iii. 5—8.

[c] A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh, Luke vi. 45. See also on verses 16—18. ch. vii.

VER. 35.

Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας ἐκβάλλει τὰ ἀγαθά· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.

A [a] good man out of the good treasure of the heart bringeth forth good things: [b] and an evil man out of the evil treasure bringeth forth evil things.

[a] Then said he unto them, Therefore every Scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old, Matt. xiii. 52. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God *is* in his heart; none of his steps shall slide, Ps. xxxvii. 30, 31. The tongue of the just *is as* choice silver: the heart of the wicked *is* little worth. The lips of the righteous feed many: but fools die for want of wisdom, Prov. x. 20, 21. The words of the wicked *are* to lie in wait for blood: but the mouth of the upright shall deliver them, xii. 6. *He that* speaketh truth sheweth forth righteousness: but a false witness deceit. There is that speaketh like the piercings of a sword: but the tongue of the wise *is* health. The lip of truth shall be established for ever: but a lying tongue *is* but for a moment, 17—19. A wholesome tongue *is* a tree of life: but perverseness therein *is* a breach in the spirit. A man hath joy by the answer of his mouth: and a word *spoken* in due season, how good *is it!* The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things, xv. 4. 23. 28. The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning. Understanding *is* a wellspring of life unto him that hath it: but the instruction of fools *is* folly. The heart of the wise teacheth his mouth; and addeth learning to his lips, xvi. 21—23. A word fitly spoken *is like* apples of gold in pictures of silver. *As* an ear-ring of gold, and an ornament of fine gold, *so is* a wise reprover upon an obedient ear, xxv. 11, 12. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers, Eph. iv. 29. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord, Col. iii. 16. Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man, iv. 6. See also on ver. 16—18. ch. vii.

[b] O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh, Matt. xii. 34.

VER 36.

Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργὸν, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως.

But I say unto you, That [a] every idle word that men shall speak, they shall give account thereof in the day of judgment.

[a] For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil, Ec. xii. 14. In the day when God shall judge the secrets of men by Jesus Christ according to my gospel, Rom. ii. 16. Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience, Eph. v. 4—6. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly

committed, and of all their hard *speeches* which ungodly sinners have spoken against him, Jude 14, 15. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works, Rev. xx. 12.

VER. 37.

Ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

For by thy words thou shalt be [a] justified, and by thy words thou shalt be condemned.

[a] Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? James ii. 21—25.

VER. 38.

Τότε ἀπεκρίθησάν τινες τῶν Γραμματέων καὶ Φαρισαίων, λέγοντες· Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.

Then certain of the [a] Scribes and of the [b] Pharisees answered, saying, [c] Master, we would see a sign from thee.

[a] See on clause 2. ver. 4. ch. ii.

[b] See on clause 1. ver. 7. ch. iii.

[c] The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red. And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed, xvi. 1—4. And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation, Mark viii. 11, 12. And others, tempting *him*, sought of him a sign from heaven. And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet, Luke xi. 16. 29. Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? John ii. 18. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe, iv. 48. For the Jews require a sign, and the Greeks seek after wisdom, 1 Cor. i. 22.

VER. 39.

Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.

But he answered and said unto them, [a] An evil and adulterous generation seeketh after a sign; and there shall [b] no sign be given to it, but the sign of the prophet Jonas:

[a] But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore, Is. lvii. 3. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels, Mark viii. 38. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God, James iv. 4.

[b] A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed, Matt. xvi. 4. And when the people were gathered thick together, he began to say, This is an evil generation: they seek a

sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation, Luke xi. 29, 30.

VER. 40.

Ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας· οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

For [a] as Jonas was three days and three nights in the whale's belly: [b] so shall the Son of man be three days and three nights [c] in the heart of the earth.

[a] Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights, Jon. i. 17.

[b] From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and Chief Priests and Scribes, and be killed, and be raised again the third day, Matt. xvi. 21. And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry, xvii. 23. And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross, xxvii. 40. Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first, 63, 64. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up, John ii. 19.

[c] But those *that* seek my soul, to destroy, *it* shall go into the lower parts of the earth, Ps. lxiii. 9. And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, *and* thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars *was* about me for ever: yet hast thou brought up my life from corruption, O Lord my God, Jon. ii. 2—6.

VER. 41.

Ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε.

The [a] men of Nineveh shall [b] rise in judgment with this generation, and shall condemn it: [c] because they repented at the preaching of Jonas; and, [d] behold, a greater than Jonas is here.

[a] The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here, Luke xi. 32.

[b] The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here! Matt. xii. 42. No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the Lord, and their righteousness *is* of me, saith the Lord, Is. liv. 17. And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? Rom. ii. 27. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith, Heb. xi. 7.

[c] So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered

him with sackcloth, and sat in ashes. And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his nobles saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands. Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not, Jonah iii. 5—10.

[d]But I say unto you, That in this place is *one* greater than the temple. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here! Matt. vi. 6. 42. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all, John iii. 31. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? iv. 12. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw *it*, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am, viii. 53—58. And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end, Heb. iii. 5, 6.

VER. 42.

Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶντος· καὶ ἰδοὺ, πλεῖον Σολομῶντος ὧδε.

The[a] *queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to* [b]*hear the wisdom of Solomon; and,* [c]*behold, a greater than Solomon* is *here!*

[a] And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions, 1 Kings x. 1. And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart, 2 Chron. ix. 1. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here, Luke xi. 31. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, Was returning, and sitting in his chariot read Esaias the prophet, Acts viii. 27, 28.

[b] Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? 1 Kings iii. 9. Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee, 12. And all Israel heard of the judgment which

the king had judged; and they feared the king: for they saw that the wisdom of God *was* in him, to do judgment, 28. And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that *is* on the sea-shore, iv. 29. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom, 34. And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together, v. 12. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, x. 4. Howbeit I believed not the words, until I came, and mine eyes had seen *it*: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard, 7. And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart, 24.

[c] And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased, Matt. iii. 17. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son in whom I am well pleased; hear ye him, xvii. 5. Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, Isa. vii. 14. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this, ix. 6, 7. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*, John i. 14. 18. Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, Phil. ii. 6, 7. Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they, Heb. i. 2—4.

VER. 43.

Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὑρίσκει.

When[a] *the unclean spirit is gone out of a man,* [b]*he walketh through dry places, seeking rest, and findeth none.*

[a] When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out, Luke xi. 24.

[b] And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? Matt. viii. 29. And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man, *thou* unclean spirit. And he asked him, What *is* thy name? And he answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently

down a steep place into the sea, (they were about two thousand;) and were choked in the sea, Mark v. 7—13. When he saw Jesus, he cried out, and fell down before him, and with a loud voice, said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them, Luke viii. 28—32.

VER. 44.

Τότε λέγει· Ἐπιστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον. Καὶ ἐλθὸν, εὑρίσκει σχολάζοντα, σεσαρωμένον, καὶ κεκοσμημένον.

Then he saith, I will return into [a] *my house from whence I came out; and when he is come, he findeth* it *empty, swept, and garnished.*

[a] Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house, Matt. xii. 29. When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils, Luke xi. 21, 22. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly, John xiii. 27. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Eph. ii. 2. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world, 1 John iv. 4.

VER. 45.

Τότε πορεύεται, καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ, τῇ πονηρᾷ.

Then goeth he, and taketh with himself [a] *seven other spirits* [b] *more wicked than himself, and they enter in and dwell there:* [c] *and the last* state *of that man is worse than the first.* [d] *Even so shall it be also unto this wicked generation.*

[a] But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils, Matt. xii. 24. And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many, Mark v. 9. Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils, xvi. 9. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*, Eph. vi. 12.

[b] Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves, Matt. xxiii. 15.

[c] Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first, Luke xi. 26. For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned: Heb. vi.

4—8 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance *belongeth* unto me, I will recompence, saith the Lord. And again, The Lord shall judge his people. *It is* a fearful thing to fall into the hands of the living God, x. 26—31. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul, 39. Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness; But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them that live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire, 2 Pet. ii. 14—22. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever, Jude 10—13.

[d] But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast *him* out of the vineyard, and slew *him*. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, the stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder, Matt. xxi. 38—44. Fill ye up then the measure of your fathers. *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

That upon you may come all the blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, *thou* that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth *her* chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord. xxiii. 32—39. Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute: That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel to the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation, Luke xi. 49—51. And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation, xix. 41—44. If I had not come and spoken unto them they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, John xv. 22—24. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back alway, Rom. x. 8—10. Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost, 1 Thes. ii. 15.

VER. 46.

Ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἱστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλῆσαι.

While he [a] *yet talked to the people, behold,* his *mother and his brethren stood without, desiring to speak with him.*

[a] Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? Matt. xiii. 55, Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him, Mark vi. 3. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days, John ii. 12. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest, vii. 3. For neither did his brethren believe in him, 5. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret, 10. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren, Acts i. 14. Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas? 1 Cor. ix. 5. But other of the apostles saw I none, save James the Lord's brother, Gal. i. 19.

VER. 47.

Εἶπε δέ τις αὐτῷ· Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασι, ζητοῦντες σοι λαλῆσαι.

Then one said unto him, Behold, thy

mother and thy brethren stand without, desiring to speak with thee.

VER. 48.

Ὁ δὲ ἀποκριθεὶς εἶπε τῷ εἰπόντι αὐτῷ Τίς ἐστιν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου·

But he answered and said unto him that told him, [a] *Who is my mother? and who are my brethren?*

[a] He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me, Matt. x. 37. Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant, Deut. xxxiii. 9. And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? Mark iii. 32, 33. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And Jesus increased in wisdom and stature, and in favour with God and man, Luke ii. 49. 52. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come, John ii. 3, 4. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more, 2 Cor. v. 16.

VER. 49.

Καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ, εἶπεν· Ἰδοὺ ἡ μήτηρ μου, καὶ οἱ ἀδελφοί μου.

And he stretched forth his hand towards his [a] *disciples, and said, Behold my mother and my brethren!*

[a] See parallels on clause 2. ver. 50.

VER. 50.

Ὅστις γὰρ ἂν ποιήσῃ το θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς αὐτός μου ἀδελφὸς, καὶ ἀδελφὴ, καὶ μήτη ἐστίν.

For whosoever shall [a] *do the will of my Father which is in heaven,* [b] *the same is my brother, and sister, and mother.*

[a] See on clauses 3, 4, 5. ver. 21. ch. vii.

[b] And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me, Matt. xxv, 40. 45. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me, xxviii. 10. I will declare thy name unto my brethren: in the midst of the congregation will I praise thee, Ps. xxii. 22. Jesus saith unto her, touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God, John xx. 17. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren, Rom. viii. 29. For both he that sanctifieth and they who are sanctified *are* all of one: for which cause, he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the Church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death that is the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on *him the nature* of angels; but he took on *him* the seed of Abraham. Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful High Priest in things *pertaining* to God, to make reconciliation for the sins of the people, Heb. ii. 11—17.

CHAP. XIII.—VER. 1.

Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας, ἐκάθητο παρὰ τὴν θάλασσαν.

The same day went Jesus out of the house, and [a]*sat by the sea side.*

[a] And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them, Mark ii. 13. And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land, iv. 1.

VER. 2.

Καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοὶ, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἱστήκει.

And [a]*great multitudes were gathered together unto him,* [b]*so that he went into a ship, and sat; and the whole multitude stood on the shore.*

[a] See on clause 1. ver. 25. chap. iv.

[b] And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land, Mark iv. 1. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship, Luke v. 3.

VER. 3.

Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων· Ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν.

And he spake many things unto them [a]*in parables, saying, Behold,* [b]*a sower went forth to sow;*

[a] And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand, Matt. xiii. 10—13. All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world, 34, 35. And it came to pass, *that* when Jesus had finished these parables, he departed thence, 53. And Jesus answered and spake unto them again by parables, and said, xxii. 1. Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh, xxiv. 32. I will incline mine ear to a parable: I will open my dark saying upon the harp, Psal. xlix. 4. I will open my mouth in a parable: I will utter dark sayings of old, lxxviii. 2. Son of man, put forth a riddle, and speak a parable unto the house of Israel, Ezek. xvii. 2. Then said I, Ah Lord God! they say of me, Doth he not speak parables? xx. 49. And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God; Set on a pot, set *it* on, and also pour water into it, xxiv. 3. In that day shall *one* take up a parable against you, and lament with a doleful lamentation, *and* say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed *it* from me! turning away he hath divided our fields, Mic. ii. 4. Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that *which is* not his! how long? and to him that ladeth himself with thick clay! Hab. ii. 6. And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan? Mark iii. 23. And he taught them many things by parables, and said unto them in his doctrine, iv. 2. And he said unto them, Know ye not this parable? and how then will ye know all parables? 13. And with many such parables spake he the word unto them, as they were able to hear it, 33. And he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about it, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country, xii. 1. And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable

against them: and they left him, and went their way, 12. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand, Luke viii. 10. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? xii. 41. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father, John xvi. 25.

[b] Hearken, Behold, there went out a sower to sow: And it came to pass, as he sowed, some fell by the way side and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: But when the sun was up, it was scorched; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. And he said unto them, He that hath ears to hear, let him hear, Mark iv. 3—9. A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear, Luke viii. 5—8.

VER. 4.

Καὶ ἐν τῷ σπείρειν αὐτὸν, ἃ μὲν ἔπεσε παρὰ τὴν ὁδόν· καὶ ἦλθε τὰ πετεινὰ καὶ κατέφαγεν αὐτά.

And when he sowed, some seeds *fell by* [a] *the way side, and the fowls came and devoured them up:*

[a] Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side, Matt. xiii. 18, 19.

VER. 5.

Ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς.

Some fell upon [a] *stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:*

[a] But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it, Matt. xiii. 20. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh, Ezek. xi. 19. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, xxxvi. 26. Yea, they made their hearts *as* an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts, Zech. vii. 12.

VER. 6.

Ἡλίου δὲ ἀνατείλαντος, ἐκαυματίσθη· καὶ, διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξηράνθη.

And [a] *when the sun was up, they were scorched; and* [b] *because they had no root, they withered away.*

[a] Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended, ver. 21. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, Jam. i. 11, 12.

[b] And every one that heareth these sayings of mine, and doeth them not,

shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it, Matt. vii. 26, 27. They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away, Luke viii. 13. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus, Col. i. 28. Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving, ii. 7.

VER. 7.

Ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ ἀπέπνιξαν αὐτά.

And some fell [a] *among thorns; and the thorns sprung up and choked them:*

[a] He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful, ver. 22. For thus saith the LORD to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings, Jer. iv. 3, 4. And these are they which are sown among thorns; such as hear the word, And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful, Mark iv. 18, 19.

VER. 8.

Ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα.

But other fell into [a] *good ground,* [b] *and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.*

[a] But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty, ver. 23. But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience, Luke viii. 15.

[b] Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him, Gen. xxvi. 12. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples, John xv. 8. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law, Gal. v. 22, 23. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil. i. 11.

VER. 9.

Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

Who [a] *hath ears to hear, let him hear.*

[a] See parallels on ver. 15. chap. xi.

VER. 10.

Καὶ προσελθόντες οἱ μαθηταὶ, εἶπον αὐτῷ· Διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς;

And the disciples came, and said unto him, [a] *Why speakest thou unto them in parables?*

[a] And when he was alone, they that were about him with the twelve asked of him the parable, Mark iv. 10. And with many such parables spake he the word unto them, as they were able to hear *it*. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples, 33, 34.

VER. 11.

Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Ὅτι ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται.

He answered and said unto them, [a] *Because it is given unto you to know the* [b] *mysteries of the kingdom of heaven, but to them it is not given.*

[a] At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight, Matt. xi. 25, 26. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my

Father which is in heaven, xvi. 17. Good and upright is the LORD: therefore will he teach sinners in the way. The meek will he guide in judgment: and the meek will he teach his way, Ps. xxv. 8, 9. The secret of the LORD is with them that fear him; and he will shew them his covenant, 14. The meek also shall increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel, Isa. xxix. 19. And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*, xxxv. 8. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are done in parables, Mark iv. 11. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand, Luke viii. 10. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her, x. 39—42. If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself, John vii. 17. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul, Acts. xvi. 14. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few, xvii. 11, 12. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God, 1 Cor. ii. 9, 10. For who maketh thee to differ *from another*? and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*? iv. 7. If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him, Jam. i. 5. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures, 16—18. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him, 1 John ii. 27.

[b] Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, Rom. xvi. 25. But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory, 1 Cor. ii. 7. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God, iv. 1. And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge? and though I have all faith, so that I could remove mountains, and have not charity, I am nothing, xiii. 2. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, xv. 51. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, Ephes. i. 9. This is a great mystery: but I speak concerning Christ and the Church, v. 32. And for me,

that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, vi. 19. *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory, Col. i. 26, 27. That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ, ii. 2. Holding the mystery of the faith in a pure conscience, 1 Tim. iii. 9. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 16.

VER. 12.

Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ, καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀρθήσεται ἀπ᾽ αὐτοῦ.

For [a] *whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from* [b] *him shall be taken away even that he hath.*

[a] For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath, Matt. xxv. 29. And he saith unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath, Mark, iv. 24, 25. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have, Luke viii. 18. And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him, xix. 24—26. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing, John xv. 2—5.

[b] Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof, Matt. xxi. 43. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down; And I will lay it waste; it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold, oppression; for righteousness, but behold a cry, Isa. v. 4—7. What shall therefore the Lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others, Mark xii. 9. But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her, Luke x. 42. But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So *is* he that layeth up treasure for himself, and is not rich toward God, xii. 20, 21. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward, xvi. 2. But Abraham said, Son, remember that thou in thy lifetime

receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented, 25. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent, Rev. ii. 5. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth, iii. 15, 16.

VER. 13.

Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιοῦσι.

Therefore speak I to them in parables: [a] *because they seeing see not; and hearing they hear not, neither do they understand.*

[a] But blessed *are* your eyes, for they see: and your ears, for they hear, Matt. xiii. 16. The great temptations which thine eyes have seen, the signs, and those great miracles: Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day, Deut. xxix. 3, 4. Hear, ye deaf; and look, ye blind, that ye may see. Who *is* blind, but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect, and blind as the LORD's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not, Isa. xlii. 18—20. They have not known nor understood: for he hath shut their eyes, that they cannot see; *and* their hearts, that they cannot understand, xliv. 18. Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not, Jer. v. 21. Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they *are* a rebellious house, Ezek. xii. 2. And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? Mark viii. 17, 18. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved, John iii. 19, 20. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth, ix. 39—41. But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them, 2 Cor. iv. 3, 4.

VER. 14.

Καὶ ἀναπληροῦται ἐπ' αὐτοῖς ἡ προφητεία Ἡσαΐου, ἡ λέγουσα· Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε.

And in them [a] *is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:*

[a] And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed, Isa. vi. 9, 10. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them, Mark iv. 12. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they *might not* see, and hearing they *might not* understand, Luke viii. 10. *Therefore* they could not believe, because that Esaias said again, He hath blinded

their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them, John xii. 39,40. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them, Acts xxviii. 25—27. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back alway, Rom. xi. 8—10. But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the Old Testament; which *vail* is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart, 2 Cor. iii. 14, 15.

VER. 15.

Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς.

For this people's [a] *heart is waxed gross, and* their [b] *ears are dull of hearing, and* [c] *their eyes they have closed; lest at any time they should see with* their *eyes, and hear with* their *ears, and should understand with* their *heart,* [d] *and should be converted,* [e] *and I should heal them.*

[a] Their heart is as fat as grease; *but* I delight in thy law, Psal. cxix. 70.

[b] But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear, Zech. vii. 11. Why do ye not understand my speech? *even* because ye cannot hear my word. Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it, John viii. 43, 44. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, Acts vii. 57. And they shall turn away *their* ears from the truth, and shall be turned unto fables, 2 Tim. iv. 4. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing, Heb. v. 11.

[c] For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned, Isa. xxix. 10—12. He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand? xliv. 20. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, 2 Thes. ii. 10, 11.

[d] Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, Acts iii. 19. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will, 2 Tim. ii. 25, 26.

[e] I have seen his ways, and will heal him: I will lead him also, and

restore comforts unto him and to his mourners, Isa. lvii. 18. Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou *art* the LORD our God, Jer. iii. 22. Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou *art* my praise, xvii. 14. Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth, xxxiii. 6. I will heal their backsliding, I will love them freely: for mine anger is turned away from him, Hos. xiv. 4. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall, Mal. iv. 2. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them, Mark iv. 12. In the midst of the street of it, and and on either side of the river, was *there* the tree of life, which bare twelve manner *of* fruits, and yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations, Rev. xxii. 2.

VER. 16.

Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ, ὅτι βλέπουσι· καὶ τὰ ὦτα ὑμῶν, ὅτι ἀκούει.

But [a] *blessed* are [b] *your eyes, for they see: and your ears, for they hear.*

[a] See on clause 1. ver. 3. chap. v.

[b] And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, Matt. xvi. 17. Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Luke ii. 29, 30. And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see, x. 23. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed, John xx. 29. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me, Acts xxvi. 18. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. iv. 6. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, Eph. i. 17, 18.

VER. 17.

Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

For verily I say unto you, [a] *That many prophets and righteous* men *have desired to see* those things *which ye see, and have not seen* them; *and to hear* those things *which ye hear, and have not heard* them.

[a] For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*, and to hear those things which ye hear, and have not heard *them*, Luke x. 24. Your father Abraham rejoiced to see my day: and he saw it, and was glad, John viii. 56. Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel, Eph. iii. 5, 6. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth, Heb. xi. 13. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect, 39, 40. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto

you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 10—12.

VER. 18.

Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείροντος.

[a] *Hear ye therefore the parable of the sower.*

[a] He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath, Matt. xiii. 11, 12. The sower soweth the word, Mark iv. 14.

VER. 19.

Παντός ἀκούοντος τὸν λόγον τῆς βασιλείας, καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς, καὶ ἁρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς.

When any one heareth the [a] *word of the kingdom,* [b] *and understandeth* it *not, then cometh* [c] *the wicked* one, *and catcheth away that which was sown in his heart.* [d] *This is he which received seed by the way side.*

[a] Now the parable is this: The seed is the word of God, Luke viii. 11. And he sent them to preach the kingdom of God, and to heal the sick, ix. 2. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you, x. 9. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more, Acts xx. 25. And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening, xxviii. 23. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost, Rom. xiv. 17. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost, 2 Cor. iv. 2, 3. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 8.

[b] The fear of the LORD *is* the beginning of knowledge: *but* fools despise wisdom and instruction, Prov. i. 7. Wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*, How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning? and fools hate knowledge? 20—22. My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as *for* hid treasures; Then shalt thou understand the fear of the LORD, and find the knowledge of God. For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding, ii. 1—6. Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart *to it?* xvii. 16. Through desire a man, having separated himself, seeketh *and* intermeddleth with all wisdom. A fool hath no delight in understanding, but that his heart may discover itself, xviii. 1, 2. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved, John iii. 19, 20. Why do ye not under-

stand my speech? *even* because ye cannot hear my word, viii. 43. And when they heard of the resurrection of the dead, some mocked: and others said, we will hear thee again of this *matter,* Acts xvii. 32. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him, xxiv. 25, 26. But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters, xxv. 19, 20. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, Rom. i. 28.

[c] The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one, Matt. xiii. 38. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts, Mark iv. 15. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved, Luke viii. 12. I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one, 1 John ii. 13, 14.

[d] And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up, Matt. xiii. 4.

VER. 20.

Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεὶς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν.

But he that [a] *received the seed into stony places, the same is he that heareth the word, and anon* [b] *with joy receiveth it;*

[a] Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and because they had no root, they withered away, 5, 6.

[b] And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended, Mark iv. 16, 17. For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly, vi. 20. He was a burning and a shining light: and ye were willing for a season to rejoice in his light, John v. 35. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done, Acts viii. 13.

VER. 21.

Οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται.

Yet hath he not [a] *root in himself, but* [b] *dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he* [c] *is offended.*

[a] Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity, Matt. vii. 22, 23. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descend-

ed, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it, Matt. vii. 26, 27. And when the sun was up, they were scorched; and, because they had no root, they withered away, xiii. 6. But ye should say, Why persecute we him, seeing the root of the matter is found in me? Job xix. 28. A man shall not be established by wickedness: but the root of the righteous shall not be moved, Prov. xii. 3. The wicked desireth the net of evil *men*: but the root of the righteous yieldeth fruit, 12. They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away, Luke viii. 13. Jesus answered them and said, Verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled, John vi. 26. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you, xv. 5—7. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love, Gal. v. 6. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature, vi. 15. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, Eph. iii. 17. For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins, 2 Pet. i. 8, 9. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out* that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things, 1 John ii. 19, 20.

[b] Blessed *are* they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye, when *men* shall revile you, and persecute you, and shall say all manner of evil against you falsely; for my sake. Rejoice, and be exceeding glad; for great *is* your reward in heaven: for so persecuted they the prophets which were before you, Matt. v. 10—12. And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved, x. 22. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it, 37—39. Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? xvi. 24—26. The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good, Ps. xxxvi. 3. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness *is* as a morning cloud, and as the early dew it goeth away, Hos. vi. 4. And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended, Mark iv. 17. And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me, For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? viii. 34—36. Now the brother shall

betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death. And ye shall *be* hated of all *men* for my name's sake: but he that shall endure unto the end, the same shall be saved, xiii. 12, 13. And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? Luke ix. 23—25. If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he hath *sufficient* to finish *it?* Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? or else while the other is yet a great way off, he sendeth an embassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple, xiv. 26—33. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour, John xii. 25, 26. To them who by patient continuance in well-doing, seek for glory and honour and immortality, eternal life, Rom. ii. 7. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ, Gal. vi. 12. Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul, Heb. x. 35—39. I know thy works, and where thou dwellest, *even* where Satan's seat *is:* and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth, Rev. ii. 13.

[c] And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house, ver. 57. And blessed is *he* whosoever shall not be offended in me, xi. 6. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another, xxiv. 9, 10. Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended, xxvi. 33.

VER. 22.

Ὁ δὲ εἰς τὰς ἀκάνθας σπαρεὶς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων· καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου, συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται.

He also that received [a] seed among the thorns is he that heareth the word; [b] and the care of this world, and the [c] deceitfulness of riches, [d] choke the word, and he becometh unfruitful.

[a] And some fell among thorns; and the thorns sprung up, and choked them, ver. 7. And these are they which are sown among thorns; such as hear the word, Mark iv. 18. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection, Luke viii. 14.

[b]No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Matt. vi. 24, 25. And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? *there is* none good but one, *that is* God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God, xix. 16—24. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD destroyed Sodom and Gomorrah, *even* as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent towards Sodom. But the men of Sodom *were* wicked and sinners before the LORD exceedingly, Gen. xiii. 10—13. And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I done; When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it, Josh. vii. 20, 21. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God, Mark x. 23—25. And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth, Luke xii. 15. So *is* he that layeth up treasure for himself, and is not rich towards God, 21. Aud seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things, 29, 30. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and *so* that day come upon you unawares, xxi. 34. But a certain man named Ananias, with Sapphira his wife, sold a possession, And kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid *it* at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. And the young men arose, wound him up,

and carried *him* out, and buried *him*. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband. And great fear came upon all the church, and upon as many as heard these things, Acts v. 1—11. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, viii. 18. But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows, 1 Tim. vi. 9, 10. Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children: Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness, 2 Pet. ii. 14, 15. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John ii. 15, 16. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying Core, Jude 11.

[c] Lo, *this is* the man *that* made not God his strength; but trusted in the abundance of his riches, *and* strengthened himself in his wickedness, Psal. lii. 7. Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart *upon them*, lxii. 10. He that trusteth in his riches shall fall: but the righteous shall flourish as a branch, Prov. xi. 28. Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven, xxiii. 5. There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother; yet *is there* no end of all his labour; neither is his eye satisfied with riches; neither *saith he*, For whom do I labour, and bereave my soul of good? This *is* also vanity, yea, it *is* a sore travail, Eccles. iv. 8. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this *is* also vanity. When goods increase, they are increased that eat them: and what good *is there* to the owners thereof, saving the beholding *of them* with their eyes? v. 10, 11. There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt. But those riches perish by evil travail: and he begetteth a son, and *there is* nothing in his hand, 13, 14. And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful, Mark iv. 19. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God, Luke xviii. 24, 25. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, 1 Tim. vi. 17.

[d] And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection, Luke viii. 14. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, Jude 12.

VER. 23.

Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρεὶς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιών· ὃς δὲ καρποφορεῖ, καὶ ποιεῖ, ὁ μὲν ἑκατὸν, ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα.

But he [a]*that received seed into the good ground is* [b]*he that heareth the word, and understandeth* it, *which also* [c]*beareth fruit, and bringeth forth,* [d]*some an hundredfold, some sixty, some thirty.*

[a] But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold, ver. 8. And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred, Mark iv. 20. But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience, Luke viii. 15.

[b] A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: To understand a proverb, and the interpretation; the words of the wise, and their dark sayings, Prov. i. 5, 6. So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding; yea, if thou criest after knowledge, *and* liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as *for* hid treasures; Then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth *cometh* knowledge and understanding, ii. 2—6. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? Ezek. xviii. 31. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, xxxvi. 26. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein, Mark x. 15. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God, John i. 11—13. He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God, viii. 47. But ye believe not, because ye are not of my sheep, as I said unto you, My sheep hear my voice, and I know them, and they follow me, x. 26, 27. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me, xvii. 7, 8. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul, Acts xvi. 14. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so, xvii. 11. *Ye are* witnesses, and God *also*, how holily and justly and unblamably we behaved ourselves among you that believe, 1 Thess. ii. 10. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: For ye also have suffered like things of your own countrymen, even as they *have* of the Jews, 13, 14. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*, Heb. iv. 2. For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people, viii. 10. Wherefore lay apart all fil-

thiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves, James i. 21, 22. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby, 1 Pet. ii. 1, 2. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 20.

[c] Bring forth therefore fruits meet for repentance, Matt. iii. 8. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. 10. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit, xii. 33. Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight *is* in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper, Psal. i. 1—3. Those that be planted in the house of the LORD shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; To shew that the LORD *is* upright: *he is* my rock, and *there is* no unrighteousness in him, xcii. 13—15. For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes, Luke vi. 43, 44. And if it bear fruit, *well:* and if not, *then* after that thou shalt cut it down, xiii. 9. I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples, John xv. 1—8. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you, 16. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law, Gal. v. 22, 23. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil. i. 11. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus, iv. 7. Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth, Col. i. 6. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, 10. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God, Heb. vi. 7. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name. But to do good and to communicate, forget not: for with such sacrifices God is well pleased, xiii. 15, 16.

[d] Moreover, brethren, we do you to

wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality, 2 Cor. viii. 1, 2. Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness, ix. 10. Furthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more, 1 Thess. iv. 1. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ, 2 Pet. i. 5—8. But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen. iii. 18.

VER. 24.

Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων· Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ.

Another parable put he forth unto them, saying, the kingdom of heaven is likened unto a man which sowed [a] *good seed in his field:*

[a] Being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever, 1 Pet. i. 23.

VER. 25.

Ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς, καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπῆλθεν.

But while [a] *men slept, his* [b] *enemy came* [c] *and sowed tares among the wheat, and went his way.*

[a] While the bridegroom tarried, they all slumbered and slept, Matt. xxv. 5. All ye beasts of the field, come to devour, *yea*, all ye beasts in the forest. His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber, Isa. lvi. 9, 10. Also of your ownselves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears, Acts xx. 30, 31.

[b] The enemy that sowed them is the devil; the harvest is the end of the world, and the reapers are the angels, ver. 39. For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works, 2 Cor. xi. 13—15. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, 1 Pet. v. 8. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, Rev. xii. 9. And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live, xiii. 14.

[c] The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one, ver. 38.

VER. 26.

Ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια.

But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

VER. 27.

Προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου, εἶπον αὐτῷ· Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει τὰ ζιζάνια;

So the [a] *servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from* [a] *whence then hath it tares?*

[a] Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, *ye are* God's building, 1 Cor. iii. 5—9.

[b] Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them, Rom. xvi. 17.

VER. 28.

῾Ο δὲ ἔφη αὐτοῖς· Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. Οἱ δὲ δοῦλοι εἶπον αὐτῷ· Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά;

He said unto them, An enemy hath done this. The servants said unto him, [a] Wilt thou then that we go and gather them up?

[a] And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. And Jesus said unto him, Forbid *him* not: for he that is not against us is for us. And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? Luke ix. 49—54. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us, 1 Cor. v. 3—7. Sufficient to such a man *is* this punishment, which *was inflicted* of many. So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such an one should be swallowed up with over much sorrow. Wherefore I beseech you that ye would confirm *your* love toward him. For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive any thing, I *forgive* also: for if I forgive any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ; Lest Satan should get an advantage of us: for we are not ignorant of his devices, 2 Cor. ii. 6—11. Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all *men*, 1 Thes. v. 14. And of some have compassion, making a difference: And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh, Jude 22, 23.

VER. 29.

῾Ο δὲ ἔφη· Οὔ· μήποτε, συλλέγοντες τὰ ζιζάνια, ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον.

But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

VER. 30.

῎Αφετε συναυξάνεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ· καὶ ἐν τῷ καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς. Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ εἰς δεσμὰς, πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

Let [a] both grow together until the harvest: and in the time of the harvest I will say [b] to the reapers, Gather ye together first the tares, [c] and bind them in bundles to [d] burn them: [e] but gather the wheat into my burn.

[a] The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the an-

gels, 39. Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire, iii. 12. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh, xxv. 6—13. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats, 32. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not, Mal. iii. 18. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 5.

[b] The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear, ver. 39—43.

[c] Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, *as out* of the middle of a sling, 1 Sam. xxv. 29.

[d] Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, Matt. xxv. 41. Yet the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof. When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire: for it *is* a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour, Is. xxvii. 10, 11. Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it meet for *any* work? Behold, when it was whole, it was meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned? Therefore thus saith the Lord GOD; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them; they shall go out from *one* fire, *and* another fire shall devour them; and ye shall know that I *am* the LORD, when I set my face against them, Ez. xv. 4—7. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned, John xv. 6.

[e] Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire, Matt. iii. 12. Whose fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable, Luke iii. 17.

VER. 31.

[a] Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ·

Another parable put he forth unto them, saying, [a] *The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field:*

[a] And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: But when it is grown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it, Mark iv. 30—32. Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it, Luke xiii. 18, 19. See also on clause 2. ver. 2. chap. iii.

VER. 32.

Ὃ μικρότερον μέν ἐστι πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ, μεῖζον τῶν λαχάνων ἐστί· καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ κατασκηνοῦν ἐν τοῖς, κλάδοις αὐτοῦ·

Which indeed is [a] *the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree,* [b] *so that the birds of the air come and lodge in the branches thereof.*

[a] There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth. His name shall endure for ever: his name shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed. Blessed *be* the LORD God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled *with* his glory; Amen, and Amen. Ps. lxxii. 16-19. And it shall come to pass in the last days, *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more, Is. ii. 2—4. Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the fore-front of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters *were* to the ancles. Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins. Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over. Ez. xlvii. 1—5. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth, Dan. ii. 34, 35. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall

not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure, 44, 45. But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more, Mic. iv. 1—3. In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig-tree, Zech. iii. 10. Thus saith the LORD of hosts; *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities: And the inhabitants of one *city* shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that* God *is* with you. viii. 20—23. But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light. And it shall be in that day, *that* living waters shall go out from Jerusalem: half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses, xiv. 7—10. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law, Acts xxi. 20. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ, Rom. xv. 18, 19. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever, Rev. xi. 15.

[b] In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done *it*, Ez. xvii. 23, 24. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations, xxxi. 6. The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it, Dan. iv. 12.

VER. 33.

Ἄλλην παραβολὴν ἐλάλησεν αὐτοις· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.

Another parable spake he unto them; The kingdom of heaven is[a] *like unto leaven, which a woman took, and hid in three measures of meal,*[b] *till the whole was leavened.*

[a] It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened, Luke xiii. 21. Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us, 1 Cor. v. 6, 7. A little leaven leaveneth the whole lump, Gal. v. 9.

[b] The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger, Job xvii. 9. But the path of the just *is* as the shining light, that shineth more and more unto the perfect day, Prov. iv. 18. Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth, Hos. vi. 3. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit, John xv. 2. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come, xvi. 12, 13. Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment, Phil. i. 6. 9. For it is God which worketh in you both to will and to do of *his* good pleasure. Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, with rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, ii. 13—15. And the very God of peace sanctify you wholly; and *I pray* God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful *is* he that calleth you, who also will do it, 1 Thes. v. 23, 24. But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen. 2 Pet. iii. 18.

VER. 34.

Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς·

All[a] *these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:*

[a] Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand, 13. And with many such parables spake he the word unto them, as they were able to hear *it*. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples, Mark iv. 33, 34.

VER. 35.

Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος· Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.

That[a] *it might be fulfilled which was spoken by the prophet, saying,*[b] *I will open my mouth in parables;*[c] *I will utter things which have been kept secret from the foundation of the world.*

[a] And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive, Matt. xiii. 14. See also on ver. 22. chap. i.

[b] I will open my mouth in a parable: I will utter dark sayings of old, Ps. lxxviii. 2.

[c] I will incline mine ear to a parable: I will open my dark saying upon the harp, Ps. xlix. 4. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them, Is. xlii. 9. Surely the Lord GOD will do nothing,

but he revealeth his secret unto his servants the prophets, Amos iii. 7.

VER. 36.

Τότε ἀφεὶς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς· καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες· Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.

Then [a] *Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying,*[b] *Declare unto us the parable of the tares of the field.*

[a] And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away, Matt. xiv. 22. And he sent away the multitude, and took ship, and came into the coasts of Magdala, xv. 39. And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people, Mark vi. 45.

[b] He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given, 11. Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding? xv. 15, 16. And when he was entered into the house from the people, his disciples asked him concerning the parable, Mark vii. 17. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, A little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy, John xvi. 17—20.

VER. 37.

Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Ὁ σπείρων τὸ καλὸν σπέρμα, ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου.

He answered and said unto them, [a] *He that soweth the good seed* [b] *is the Son of man;*

[a] Another parable put he forth unto them, saying, the kingdom of heaven is likened unto a man which sowed good seed in his field. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 24. 27.

[b] The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, 41. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me, x. 40. When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, whom do men say that I the Son of man am? And they said, Some *say that thou art* John the Baptist: some Elias: and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. xvi. 13—16. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me, Luke x. 16. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me, John xiii. 20. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you, xx. 21. But ye shall receive power, after the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth, Acts i. 8. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers, Rom. xv. 8. Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase, 1 Cor. iii. 5—7. God, who at sundry times and in divers man-

ners spake in time past unto the fathers by the prophets, Heb. i. 1. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*, ii. 3.

VER. 38.

Ὁ δὲ ἀγρὸς, ἔστιν ὁ κοσμὸς· Τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· Τὰ δὲ ζιζάνια, εἰσὶν οἱ υἱοὶ τοῦ πονηροῦ.

The [a] *field is the world;* [b] *the good seed are the children of the kingdom; but the tares are* [c] *the children of the wicked* one;

[a] And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come, Matt. xxiv. 14. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen. xxviii. 18—20. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen. Mark xvi. 15—20. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, Luke xxiv. 47. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world, Rom. x. 18. But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, xvi. 26. Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth, Col. i. 6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Rev. xiv. 6.

[b] A seed shall serve him; it shall be accounted to the LORD for a generation, Ps. xxii. 30. Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand, Isa. liii. 10. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God, Hos. ii. 23. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again, Zech. x. 8, 9. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, John i. 12, 13. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit, xii. 24. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together, Rom. viii. 17. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures, Jam. i. 18. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath

promised to them that love him? ii. 5. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever, 1 Pet. i. 23. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God, 1 John iii. 2. 9.

[c] When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side, 19. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it, John viii. 44. And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? Acts xiii. 10. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things), Phil. iii. 18, 19. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil, 1 John iii. 8. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother, 10.

VER. 39.

Ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ, ἔστιν ὁ διάβολος· Ὁ δὲ θερισμὸς, συντέλεια τοῦ αἰῶνός ἐστιν· Οἱ δὲ θερισταὶ, ἄγγελοί εἰσιν.

The [a] enemy that sowed them is the devil; [b] the harvest is the end of the world; [c] and the reapers are the angels.

[a] But while men slept, his enemy came and sowed tares among the wheat, and went his way, 25. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up, 28. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ, 2 Cor. xi. 3. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works, 13—15. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, Eph. ii. 2. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*, vi. 11, 12. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, 2 Thess. ii. 8—11. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, 1 Pet. v. 8. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him,

Rev. xii. 9. And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live, xiii. 14. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone, xix. 20. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season, xx. 2, 3. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever, 7—10.

[b] So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 49. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world? xxiv. 3. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe, Rev. xiv. 15.

[c] When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, Matt. xxv. 31. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened, Dan. vii. 10. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day, 2 Thess. i. 7—10. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, Jude 14.

VER. 40.

Ὥσπερ οὖν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ κατακαίεται· οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου.

As therefore [a] *the tares are gathered and burned in the fire; so shall it be in the end of this world.*

[a] Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn, 30.

VER. 41.

Ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα, καὶ τοὺς ποιοῦντας τὴν ἀνομίαν·

[a] *The Son of man shall send forth his* [b] *angels, and they shall gather out of his kingdom all things that offend,* [c] *and them which do iniquity:*

[a] And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other, Matt. xxiv. 31. And then shall he send his angels, and shall gather together his elect

from the four winds, from the uttermost part of the earth to the uttermost part of heaven, Mark xiii. 27. And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire, Heb. i. 6, 7. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? 14.

[b] So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 49. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! xviii. 7. Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple, Rom. xvi. 17, 18. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of, 2 Pet. ii. 1, 2.

[c] Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity, Matt. vii. 22, 23. Then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity, Luke xiii. 26, 27. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath, Rom. ii. 8. In the day when God shall judge the secrets of men by Jesus Christ according to my gospel, 16. And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life, Rev. xxi. 27.

VER. 42.

Καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

And shall [a] cast them into a furnace of fire: there shall be [b] wailing and gnashing of teeth.

[a] See on clause 8. ver. 22. ch. v.

[b] And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth, 50. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth, viii. 12. Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth, xxii. 13. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out, Luke xiii. 28.

VER. 43.

Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν· Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

Then [a] shall the righteous shine forth as the sun [b] in the kingdom of [c] their Father. Who hath ears to hear let him hear.

[a] Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Matt. xxv. 34. And these shall go away into everlasting punishment: but the righteous into life eternal, 46. And they that be wise shall shine as the brightness of the firmament; and they turn many to righteousness as the stars for ever and ever, Dan. xii. 3. *There is* one glory of the sun, another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory. So also *is* the resurrection of the dead. It is sown in corruption;

it is raised in incorruption: It is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit: Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory, 1 Cor. xv. 41—54. And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and *be* their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new, Rev. xxi. 3—5. And he said unto me, Write: for these words are true and faithful. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lig and the Lamb *is* the light 22, 23.

[b] But I say unto you, I drink henceforth of this frui vine, until that day when I new with you in my Father dom, Luke xxvi. 29. Fear n flock; for it is your Fathe pleasure to give you the k Luke xii. 32. And I appoi you a kingdom, as my Fatl appointed unto me, xxii. 29. I my beloved brethren, Hath chosen the poor of this world faith, and heirs of the kingdo he hath promised to them him? James ii. 5.

[c] See on clause 3. ver. 9. c

VER. 44.

Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τ θησαυρῷ κεκρυμμένῳ ἐν τῷ, αγρ ἄνθρωπος ἔκρυψε, καὶ ἀπὸ τῆς χα ὑπάγει, καὶ πάντα ὅσα ἔχει, π ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

Again, the kingdom of heave unto treasure hid in a field; when a man hath found, he hi [a] *for joy thereof goeth and sellet he hath, and* [b] *buyeth that fiel*

[a] Jesus said unto him, If t be perfect, go *and* sell that th and give to the poor, and th have treasure in heaven: a *and* follow me, Matt. xix. 21 answered Peter and said u Behold, we have forsaken followed thee; what shall therefore? 27. And every hath forsaken houses, or bre sisters, or father, or mother, or children, or lands, for m sake, shall receive an hun and shall inherit everlasting So likewise, whosoever he be that forsaketh not all that he cannot be my disciple, Luke And when he heard this, he sorrowful: for he was very ri when Jesus saw that he w sorrowful, he said, How har they that have riches enter kingdom of God! xviii. 23, 2 he made haste, and came do received him joyfully. An they saw *it* they all murmur ing, That he was gone to b with a man that is a sinne

Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold, xix. 6—8. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all *men*, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved. Acts ii. 44—47. And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common. And with great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid *them* down at the Apostles' feet: and distribution was made unto every man according as he had need, iv. 32—35. But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. iii. 7—9. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance, Heb. x. 34. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward, xi. 24—26.

[b] Buy the truth, and sell *it* not; *also* wisdom, and instruction, and understanding, Prov. xxiii. 23. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price, Isa. lv. 1. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see, Rev. iii. 18.

VER. 45.

Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ, ζητοῦντι καλοὺς μαργαρίτας·

Again, the kingdom of heaven is[a] *like unto a merchant man seeking goodly pearls:*

[a] For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul, Matt. xvi. 26. But they made light of *it*, and went their ways, one to his farm, another to his merchandise, xxii. 5. Happy *is* the man *that* findeth wisdom, and the man *that* getteth understanding. For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold. She *is* more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days *is* in her right hand; and in her left hand riches and honour. Her ways *are* ways of pleasantness, and all her paths *are* peace. She *is* a tree of life to them that lay hold upon her: and happy *is every one* that retaineth her, Prov. iii. 13—18. Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom *is* better than rubies; and all the things that may be desired are not to be compared to it, viii. 10, 11. Riches and honour *are* with me; *yea*, durable riches and righteousness. My fruit *is* better than gold, yea, than fine gold; and my revenue than choice silver. I lead in the way of righteousness,

in the midst of the paths of judgment, 18—20.

VER. 46.

Ὃς εὑρὼν ἕνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν.

Who, when he had found one pearl of great price, [a] *went and sold all that he had, and bought it.*

[a] Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many *that are* first shall be last; and the last first, Mark x. 28—31. And he said, The things which are impossible with men are possible with God. Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting, Luke xviii. 27—30. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God, Acts xx. 24. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world, Gal. vi. 14.

VER. 47.

Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούσῃ·

Again, the kingdom of heaven is like unto [a] *a net, that was cast into the sea,* [b] *and gathered of every kind:*

[a] And he saith unto them, Follow me, and I will make you fishers of men, Matt. iv. 19. And Jesus said unto them, Come ye after me, and I

will make you to b
men, Mark i.17. A
James, and John, th
dee, which were part
And Jesus said un
not; from hencefo
catch men, Luke v. 1

[b] But when the bl
up, and brought fort
peared the tares als
vants of the househ
said unto him, Sir, di
good seed in thy fiel
then hath it tares? H
An enemy hath don
vants said unto him
that we go and gathe
he said, Nay; lest w
the tares, ye root u
with them. Let bot
until the harvest: a
harvest I will say
Gather ye together
and bind them in
them: but gather th
barn, Matt. xiii. 2
therefore into the h
many as ye shall find
riage. So those se
into the highways, a
gether all as many
both bad and good:
was furnished with g
Then shall the kingd
likened unto ten vi
their lamps, and we
the bridegroom. A
were wise, and fi
They that *were* fo
lamps, and took no
But the wise took oi
with their lamps, xx
servant came, and
these things. Then
house being angry sa
Go out quickly into
lanes of the city, an
the poor, and the n
halt, and the blind.
said, Lord, it is do
commanded, and ye
And the Lord said u
Go out into the high
and compel *them* to
house may be fille
—23. And when
through laying on
hands the Holy Gho
offered them money,

also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee, viii. 18—22. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them, xx. 30. It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump? 1 Cor. v. 1—6. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall, x. 1—12. For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness, 2 Cor. xi. 13—15. Whose end shall be according to their works. *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren, 26. For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed, xii. 20, 21. And that because of false brethren unawares brought in, who came privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage, Gal. ii. 4. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away, 2 Tim. iii. 2—5. For the time will come when they will not endure sound doc-

trine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away *their* ears from the truth, and shall be turned unto fables, iv. 3, 4. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, Tit. i. 9—11. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness, shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Pet. ii. 1—3. Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us, 1 John ii. 18, 19. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of
that knoweth God heareth
that is not of God heareth
Hereby know we the spirit
and the spirit of error, iv. 1–
there are certain men crep
awares, who were before of
dained to this condemnation,
men, turning the grace of
into lasciviousness, and den
only Lord God, and our Lo
Christ. I will therefore pu
remembrance, though ye on
this, how that the Lord, havi
the people out of the land o
afterward destroyed them
lieved not, Jude 4, 5. A
the angel of the church i
write; These things saith
hath the seven spirits of
the seven stars; I know th
that thou hast a name, that th
and art dead, Rev. iii. 1.
thy works, that thou art nei
nor hot: I would thou wer
hot. So then because thou
warm, and neither cold nor
spue thee out of my mouth.
thou sayest, I am rich, and i
with goods, and have nee
thing; and knowest not that
wretched, and miserable,
and blind, and naked, 15—

VER. 48.

Ἣν, ὅτε ἐπληρώθη, ἀναβιβάσ
τὸν αἰγιαλὸν, καὶ καθίσαντες, συ
καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξ

Which, when it was full, the
shore, and sat down, [a] *and ga*
good into vessels, but cast the

[a] Let both grow together
harvest: and in the time of
will say to the reapers, G
together first the tares, and b
in bundles to burn them: but g
wheat into my barn, 30. A
fore the tares are gathered a
ed in the fire; so shall it
end of this world. The Son
shall send forth his angels,
shall gather out of his kin
things that offend, and the
do iniquity; And shall cast
to a furnace of fire: there
wailing and gnashing of teet
shall the righteous shine for
sun in the kingdom of thei
Who hath ears to hear, let h

40—43. Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire, iii. 12.

VER. 49.

Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων·

So shall it be at the end of the world: [a] *the angels shall come forth,* [b] *and sever ... wicked from among the just,*

[a] The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels, 39. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other, xxiv. 31.

[b] And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the King to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth, For many are called, but few *are* chosen, Matt. xxii. 12—14. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not, xxv. 5—12. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine. His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. Take therefore the talent from him, and give *it* unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left, 19—33. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of

the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day, 2 Thes. i. 7—10. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire, Rev. xx. 12—15.

VER. 50.

Καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

And shall cast them into the [a] *furnace of fire: there shall be* [b] *wailing and gnashing of teeth.*

[a] See on clause 8 ver. 22. ch. v.

[b] See on clause 2. ver. 42.

VER. 51.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Συνήκατε ταῦτα πάντα; Λέγουσιν αὐτῷ· Ναὶ, Κύριε.

Jesus saith unto them, [a] *Have ye understood all these things? They say unto him, Yea, Lord.*

[a] He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given, ver. 11. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples, Mark iv. 34. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 20.

VER. 52.

Ὁ δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο πᾶς γραμματεὺς, μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν, ὅμοιός ἐστιν ἀνθρώπ
σπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ
αὐτοῦ καινὰ καὶ παλαιά.

Then said he unto them, T
every [a] *scribe* which is [b] *instruc*
the kingdom of heaven is like
man that is *an householder,*
bringeth forth out of his treasure
new and old.

[a] See on clause 2. ver. 4. ch

[b] And such trust have we
Christ to God-ward: Not that
sufficient of ourselves to thi
thing as of ourselves; but o
ciency *is* of God; Who also ha
us able ministers of the nev
ment; not of the letter, but
spirit: for the letter killeth,
spirit giveth life, 2 Cor. iii. 4—
ye also learned of Epaphras o
fellowservant, who is for you
ful minister of Christ, Col. i.
a novice, lest being lifted u
pride he fall into the condemn
the devil, 1 Tim. iii. 6. But if
long, that thou mayest know h
oughtest to behave thyself in th
of God, which is the Church
living God, the pillar and gr
the truth. And without contr
great is the mystery of god
God was manifest in the flesh
fied in the Spirit, seen of
preached unto the Gentiles, b
on in the world, received
glory, 15, 16. All Scripture i
by inspiration of God, and *is*
able for doctrine, for reproof,
rection, for instruction in rig
ness: That the man of God
perfect, throughly furnished u
good works, 2 Tim. iii. 16, 17.
ing fast the faithful word as h
been taught, that he may be
sound doctrine both to exhort
convince the gainsayers, Ti
Young men likewise exhort to
berminded. In all things sh
thyself a pattern of good wor
doctrine *shewing* uncorruptness
vity, sincerity, ii. 6, 7.

[c] A good man out of the good
sure of the heart bringeth fort
things: and an evil man out of t
treasure bringeth forth evil t
Matt. xii. 35. The tongue of t
is as choice silver: the heart
wicked *is* little worth. The lips

righteous feed many: but fools die for want of wisdom, Prov. x. 20, 21. The fruit of the righteous *is* a tree of life; and he that winneth souls *is* wise, xi. 30. He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy *is* he. The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning. Understanding *is* a wellspring of life unto him that hath it: but the instruction of fools *is* folly. The heart of the wise teacheth his mouth, and addeth learning to his lips. Pleasant words *are as* an honeycomb, sweet to the soul, and health to the bones, xvi. 20—24. Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. For *it is* a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips, xxii. 17, 18. And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, *and* set in order many proverbs. The preacher sought to find out acceptable words: and *that which was* written *was* upright, *even* words of truth. The words of the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd, Eccles. xii. 9—11. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus's sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us, 2 Cor. iv. 5—7. As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things, vi. 10. Whereby, when ye read, ye may understand my knowledge in the mystery of Christ. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 4. 8. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord, Col. iii. 16.

[d] A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another, John xiii. 34. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth, 1 John ii. 7, 8.

VER. 53.

Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν.

And it came to pass, that *when Jesus had finished these parables, he departed thence.*

VER. 54.

Καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ, ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν· ὥστε ἐκπλήττεσθαι αὐτοὺς, καὶ λέγειν· Πόθεν τούτῳ ἡ σοφία αὕτη, καὶ αἱ δυνάμεις;

And [a] *when he was come into his own country,* [b] *he taught them in their synagogue, insomuch that* [c] *they were astonished, and said, Whence hath this* man *this wisdom, and* these *mighty works?*

[a] And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene, Matt. ii. 23. And he went out from thence, and came into his own country; and his disciples follow him. And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands? Mark vi. 1, 2. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read, Luke iv. 16.

[b] I will declare thy name unto my brethren: in the midst of the congregation will I praise thee, Psal. xxii. 22. I have preached righteousness in

the great congregation: lo, I have not refrained my lips, O LORD, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation, xl. 9, 10.

[c] And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me, John vii. 15, 16. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus, Acts iv. 13.

VER. 55.

Οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ; καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος, καὶ Ἰωσῆς, καὶ Σίμων, καὶ Ἰούδας,

Is not this [a] the carpenter's son? [b] is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

[a] But I *am* a worm, and no man; a reproach of men, and despised of the people, Psal. xxii. 6. Thus saith the LORD, the Redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee, Isa. xlix. 7. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not, liii. 2, 3. Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him, Mark vi. 3. And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son* of Heli,

Luke iii. 23. And all bare
ness, and wondered at the
words which proceeded o
mouth. And they said, Is
Joseph's son? iv. 22. Phil
Nathanael, and saith unto
have found him, of whom
the law, and the prophets,
Jesus of Nazareth, the son
And Nathanael said unto
there any good thing come
zareth? Philip saith unto hi
and see, John i. 45, 46.
said, Is not this Jesus, the
seph, whose father and m
know? how is it then that
I came down from heave
Others said, This is the Ch
some said, Shall Christ co
Galilee? Hath not the Scrip
That Christ cometh of the
David, and out of the town
lehem, where David was?
We know that God spake un
as for this *fellow*, we know
whence he is, ix. 29.

[b] Now the birth of Jesus C
on this wise: When as hi
Mary was espoused to Jose
they came together, she w
with child of the Holy Gho
Joseph her husband, being a
and not willing to make he
example, was minded to put
privily. But while he th
these things, behold, the an
Lord appeared unto him in
saying, Joseph, thou son
fear not to take unto thee
wife: for that which is co
her is of the Holy Ghost,
18—20.

VER. 56.

Καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ π
ἡμᾶς εἰσι; πόθεν οὖν τούτῳ ταῦ

And his sisters, are they n
us? Whence then hath this
these things?

VER. 57.

Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ·
σοῦς εἶπεν αὐτοῖς· Οὐκ ἔστι προ
μος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ
οἰκίᾳ αὐτοῦ.

And [a] they were offended
But Jesus said unto them, [b] A
not without honour, save in
country, and in his own house.

[a] See on clause 2. ver. 6.

[b] And he said, Verily I say unto you, No prophet is accepted in his own country, Luke iv. 24. For Jesus himself testified, that a prophet hath no honour in his own country, John iv. 44. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people, Acts iii. 22, 23.

VER. 58.

Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς, διὰ τὴν ἀπιστίαν αὐτῶν.

And [a] he did not many mighty works there because of their unbelief.

[a] And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*. And he marvelled because of their unbelief. And he went round about the villages, teaching, Mark vi. 5, 6. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong, Luke iv. 25—29. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear, Rom. xi. 20. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; While it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief, Heb. iii. 12—19. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: (Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.) Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief, iv. 6—11.

CHAP. XIV.—VER. 1.

Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκοὴν τοῦ Ἰησοῦ·

At that time [a] Herod the [b] tetrarch heard of the fame of Jesus,

[a] And king Herod heard *of him*; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. Others said, That it is Elias. And others said that it is a prophet, or as one of the prophets. But when Herod heard *thereof*, he said, It is John whom I beheaded: he is risen from the dead, Mark vi. 14—16. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod, viii. 15. Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; And of some, that Elias had appeared; and of others, that one of the old

prophets was risen again. And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him, Luke ix. 7—9.

[b] Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Luke iii. 1.

VER. 2.

Καὶ εἶπε τοῖς παισὶν αὐτοῦ· Οὗτός ἐστιν Ἰωάννης ὁ Βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.

And said unto his servants, [a] *This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.*

[a] Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of heaven is greater than he, Matt. xi. 11. And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets, xvi. 14. And they answered, John the Baptist: but some *say* Elias; and others, One of the prophets, Mark viii. 28. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true, John x. 41.

VER. 3.

Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην, ἔδησεν αὐτὸν, καὶ ἔθετο ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ.

For [a]*Herod had laid hold on John, and bound him, and put* him *in prison for Herodias' sake,* [b]*his brother Philip's wife.*

[a] See on clause 2. ver. 2. chap. xi.

[b] Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Luke iii. 1.

VER. 4.

Ἔλεγε γὰρ αὐτῷ ὁ Ἰωάννης· Οὐκ ἔξεστί σοι ἔχειν αὐτήν.

For John said unto h
ful for thee to have he

[a] Thou shalt not unc
ness of thy brother's
brother's nakedness,
And if a man shall ta
wife, it *is* an unclean
uncovered his brothe
they shall be childles
John had said unto l
lawful for thee to ha
wife, Mark vi. 18.

VER. 5

Καὶ θέλων αὐτὸν ἀπ
τὸν ὄχλον, ὅτι ὡς προφήτ

And [a] *when he would*
death, he feared the mu
they counted him as a

[a] Therefore Herodia
against him, and wo
him; but she could n
feared John, knowing t
man and an holy, and
and when he heard hi
things, and heard him
19, 20. After two da
of the passover, and
bread: and the chief
scribes sought how t
him by craft, and pu
But they said, Not on
lest there be an uproa
xiv. 1, 2. So when t
threatened them, they l
ing nothing how the
them, because of the
men glorified God for
done, Acts iv. 21.
captain with the office
them without violence
the people, lest they sl
stoned, v. 26.

[b] But if we shall sa
fear the people; for al
prophet. For John ca
the way of righteousn
lieved him not: but the
the harlots believed
when ye had seen *it*
afterward, that ye mig
Matt. xxi. 26. 32. T
John, was *it* from hea
answer me. And they
themselves, saying, If
From heaven; he will
did ye not believe him,
say, Of men; they fea

for all *men* counted John, that he was a prophet indeed, Mark xi. 30—31.

VER. 6.

Γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρεσε τῷ Ἡρώδῃ.

But when Herod's [a] *birthday was kept, the daughter of Herodias danced before them, and pleased Herod.*

[a] And it came to pass the third day, *which was* Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler, and of the chief baker among his servants, Gen. xl. 20. And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains and chief *estates* of Galilee. And when the daughter of the said Herodias, came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee, Mark vi. 21—23.

VER. 7.

Ὅθεν μεθ' ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσηται.

Whereupon he promised with an oath to give her whatsoever she would ask.

VER. 8.

Ἡ δὲ, προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς· Δός μοι, φησὶν, ᾧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.

And she, [a] *being before instructed of her mother, said, Give me here John Baptist's head in* [b] *a charger.*

[a] And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist, Mark vi. 24.

[b] And his offering *was* one silver charger, the weight thereof was an hundred and thirty *shekels*, Numb. vii. 13. And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, Ezra i. 9.

VER. 9.

Καὶ ἐλυπήθη ὁ βασιλεὺς· διὰ δὲ τοὺς ὅρκους, καὶ τοὺς συνανακειμένους, ἐκέλευσε δοθῆναι.

And [a] *the king was sorry:* [b] *nevertheless for the oath's sake, and them which sat with him at meat, he commanded* it *to be given* her.

[a] And when he would have put him to death, he feared the multitude, because they counted him as a prophet, ver. 5. For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her, Mark vi. 20. 26.

[b] And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands, Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, and I will offer it up for a burnt-offering. And it came to pass at the end of two months, that she returned unto her father, who did with her *according* to his vow which he had vowed: and she knew no man, Judges xi. 30, 31. 39.

VER. 10.

Καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

And he sent, [a] *and beheaded John in the prison.*

[a] But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them, Matt. xvii. 12. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise, xxi. 35, 36. And sent forth his servants to call them that were bidden to the wedding, and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage. But they made light of *it*, and went their ways, one to his farm, another to his merchandise: And the remnant took his ser-

vants, and entreated *them* spitefully, and slew *them*, xxii. 3—6. Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues; and persecute *them* from city to city. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation, xxiii. 34—36. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till *there was* no remedy, 2 Chron. xxxvi. 16. In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion, Jer. ii. 30. And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. And when his disciples heard *of it*, they came and took up his corpse, and laid it in a tomb, Mark vi. 27—29. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him, ix. 13. And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him, Luke ix. 9.

VER. 11.

Καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ, καὶ ἤνεγκε τῇ μητρὶ αὐτῆς.

And his head was brought in a charger [a]*and given to the damsel: and she brought* it *to her mother.*

[a] Cursed *be* their anger for *it was* fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel, Gen. xlix. 7. Wrath *is* cruel, and anger *is* outrageous; but who *is* able to stand before envy, Prov. xxvii. 4. The bloodthirsty hate the upright: but the just seek his soul, xxix. 10. But thine eyes and thine hear
but for thy covetousness, a
shed innocent blood, and fo
sion, and for violence to d
xxii. 17. And say, What i
ther? A lioness: she lay dov
lions, she nourished her whel
young lions. And she broug
of her whelps: it became
lion, and it learned to catch
it devoured men, Ezek.
Therefore, *as* I live, saith
God, I will prepare thee u
and blood shall pursue th
thou hast not hated blood, e
shall pursue thee, xxxv. 6.
have shed the blood of saint
phets, and thou hast given th
to drink; for they are wor
xvi. 6. And I saw the woma
with the blood of the saints
the blood of the martyrs
and when I saw her, I wond
great admiration, xvii. 6.

VER. 12.

Καὶ προσελθόντες οἱ μαθηταὶ
τὸ σῶμα, καὶ ἔθαψαν αὐτό· κ
ἀπήγγειλαν τῷ Ἰησοῦ.

And his disciples came, an
the body, and buried it, and
told Jesus.

[a] He went to Pilate, and b
body of Jesus. Then Pil
manded the body to be
And when Joseph had taken
he wrapped it in a clean li
And laid it in his own n
which he had hewn out in
and he rolled a great sto
door of the sepulchre, and
And there was Mary Magd
the other Mary, sitting over a
sepulchre, Matt. xxvii. 58—
devout men carried Step
burial, and made great la
over him, Acts viii. 2.

VER. 13.

Καὶ ἀκούσας ὁ Ἰησοῦς, ἀνεχ
θεν ἐν πλοίῳ εἰς ἔρημον τόπον
Καὶ ἀκούσαντες οἱ ὄχλοι, ἠκολού
πεζῇ ἀπὸ τῶν πόλεων.

When Jesus heard of it, *h*
thence by ship into a desert pl
and when the people had hea
they followed him on foot out o

VER. 14.

Καὶ ἐξελθὼν ὁ Ἰησοῦς, εἶδε π

καὶ ἐσπλαγχνίσθη ἐπ' αὐτοὺς, καὶ ἐθεράπευσε τοὺς ἀῤῥώστους αὐτῶν.

And Jesus went forth, and saw a great multitude, [a] and was moved with compassion toward them, and he healed their sick.

[a] But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd, Matt. ix. 36. Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way, xv. 32. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things, Mark vi. 34. In those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat, viii. 1, 2. And when the Lord saw her, he had compassion on her, and said unto her, Weep not, Luke vii. 13. And when he was come near, he beheld the city, and wept over it, xix. 41. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, And said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept, John xi. 33—35. Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful High Priest in things *pertaining* to God, to make reconciliation for the sins of the people, Heb. ii. 17. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, *yet* without sin, iv. 15. Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity, v. 2.

VER. 15.

Ὀψίας δὲ γενομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες· Ἔρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρῆλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας, ἀγοράσωσιν ἑαυτοῖς βρώματα.

And when it was evening, [a] his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

[a] And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed, Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat, Mark vi. 35, 36. And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place, Luke ix. 12.

VER. 16.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ χρείαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.

But Jesus said unto them, They need not depart; give ye them to eat.

VER. 17.

Οἱ δὲ λέγουσιν αὐτῷ· Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.

And they say unto him, [a] We have here but five loaves, and two fishes.

[a] And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few fishes, Matt. xv. 33, 34. And Moses said, The people, among whom I *am*, *are* six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? And the LORD said unto Moses, Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not, Num. xi. 21—23. He answered and said unto them, Give ye them to eat. And

they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes, Mark vi. 37, 38. And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven, viii. 4, 5. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people, Luke ix. 13. When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? John vi. 5—9.

VER. 18.

Ὁ δὲ εἶπε· Φέρετέ μοι αὐτοὺς ὧδε.

He said, Bring them hither to me.

VER. 19.

Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησε· καὶ κλάσας, ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

And [a] *he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and* [b] *looking up to heaven,* [c] *he blessed, and brake, and gave the loaves to* his *disciples, and the disciples to the multitude.*

[a] And he commanded the multitude to sit down on the ground, Matt. xv. 35. And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties, Mark vi. 39, 40. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave

thanks, and brake, and
disciples to set before *then*
did set *them* before the pe
For they were about fiv
men. And he said to h
Make them sit down by
company. And they did s
them all sit down, Luke
And Jesus said, Make t
down. Now there was
in the place. So the me
in number about five thou
vi. 10.

[b] And when he had tak
loaves and the two fishes
up to heaven, and blessed
the loaves, and gave *then*
ciples to set before then
two fishes divided he amo
Mark vi. 41. And looking
ven, he sighed, and saith
Ephphatha, that is, Be o
34. Then he took the five
the two fishes, and lookin
ven, he blessed them, and
gave to the disciples to se
multitude, Luke ix. 16.
took away the stone *fro*
where the dead was laid.
lifted up *his* eyes, and sai
thank thee that thou has
John xi. 41.

[c] And he took the seven
the fishes, and gave thanks
them, and gave to his dis
the disciples to the multit
xv. 36. And as they were e
took bread, and blessed *it*,
it, and gave *it* to the dis
said, Take, eat; this is my
he took the cup, and gave t
gave *it* to them, saying, D
of it, xxvi. 26, 27. As soo
come into the city, ye sha
way find him, before he go
high place to eat: for the
not eat until he come, b
doth bless the sacrifice;
wards they eat that be bid
therefore get you up; for
time ye shall find him, 1 S
And he commanded the pe
down on the ground: and l
seven loaves, and gave th
brake, and gave to his disc
before *them*; and they di
before the people, Mark vii
as they did eat, Jesus took l
blessed, and brake *it*, and ga

and said, Take, eat: This is my body. And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it, xiv. 22, 23. And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me, Luke xxii. 19. And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them, xxiv. 30. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. (Howbeit, there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks,) John vi. 11. 23. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat, Acts xxvii. 35. He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks, Rom. xiv. 6. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. x. 16. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God, 31. And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me, xi. 24. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him, Col. iii. 17. For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer, 1 Tim. iv. 4, 5.

VER. 20.

Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις.

And they did all eat, and [a] *were filled:* [b] *and they took of the fragments that remained twelve baskets full.*

[a] And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, They shall eat, and shall leave *thereof*. So he set *it* before them, and they did eat, and left *thereof*, according to the word of the LORD, 2 Kings iv. 43, 44. And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets, Luke ix. 17. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little, John vi. 7. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would, 11.

[b] And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full. And they that did eat were four thousand men, beside women and children, Matt. xv. 37, 38. *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand? neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? xvi. 8—10. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men, Mark vi. 42—44. So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets. And they that had eaten were about four thousand: and he sent them away, viii. 8, 9. And they reasoned among themselves, saying, *It is* because we have no bread. And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do

ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand? 16—21. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world, John vi. 12—14.

VER. 21.

Οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων.

And they that had eaten were [a] *about five thousand men, beside women and children.*

[a] And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand, John vi. 10.

VER. 22.

Καὶ εὐθέως ἠνάγκασεν ὁ Ἰησοῦς, τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.

And straightway [a] *Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.*

[a] And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people, Mark vi. 45.

VER. 23.

Καὶ ἀπολύσας τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι· Ὀψίας δὲ γενομένης, μόνος ἦν ἐκεῖ.

And when he had sent the multitudes away, [a] *he went up into a mountain apart to pray: and when the evening was come, he was there alone.*

[a] See on clause 1. ver. 6. chap. vi.

VER. 24.

Τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος.

[a] *But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.*

[a] And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep, Matt. viii. 24.

VER. 25.

Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθε πρὸς αὐτοὺς ὁ Ἰησοῦς, περιπατῶν ἐπὶ τῆς θαλάσσης.

And in [a] *the fourth watch of the night Jesus went unto them,* [b] *walking on the sea.*

[a] But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up, Matt. xxiv. 43. And if he shall come in the second watch, or come in the third watch and find *them* so, blessed are those servants, Luke xii. 38.

[b] Which alone spreadeth out the heavens, and treadeth upon the waves of the sea, Job. ix. 8. The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves. The LORD on high *is* mightier than the noise of many waters, *yea, than* the mighty waves of the sea, Ps. xciii. 3, 4. Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind, civ. 3. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them, Mark vi. 48. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid, John vi. 19.

VER. 26.

Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα, ἐταράχθησαν, λέγοντες, Ὅτι φάντασμά ἐστι· καὶ ἀπὸ τοῦ φόβου ἔκραξαν.

And when the disciples saw him walk-

ing on the sea,[a] *they were troubled, saying, It is a spirit; and they cried out for fear.*

[a] And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form *is* he of? And she said, An old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* Samuel, and he stooped *with* his face to the ground, and bowed himself, 1 Sam. xxviii. 12—14. Fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up: It stood still, but I could not discern the form thereof: an image *was* before mine eyes, *there was* silence, and I heard a voice, *saying*, Job iv. 14—16. His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption; and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. And, behold, an hand touched me, which set me upon my knees and *upon* the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words, Dan. x. 6—12. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out; For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid, Mark vi. 49, 50. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel, Acts xii. 15.

VER. 27.

Εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων· Θαρσεῖτε· ἐγώ εἰμι· μὴ φοβεῖσθε.

But straightway Jesus spake unto them, saying, [a] *Be of good cheer: it is I; be not afraid.*

[a] Who hath wrought and done *it*, calling the generations from the beginning? I the Lord, the first, and with the last; I *am* he, Is. xli. 4. Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness, 10. Fear not, thou worm Jacob, *and* ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel, 14. I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass? li. 12. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have, Luke xxiv. 38, 39. But he saith unto them, It is I; be not afraid, John vi. 20. Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: If *it were* not *so*, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also, xiv. 1—3. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: *I am* he that liveth, and was dead; and, behold,

I am alive for evermore, Amen; and have the keys of hell and of death, Rev. i. 17, 18.

VER. 28.

Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος, εἶπε· Κύριε, εἰ σὺ εἶ, κέλευσόν με πρός σε ἐλθεῖν ἐπὶ τὰ ὕδατα.

And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

VER. 29.

Ὁ δὲ εἶπεν· Ἐλθέ. Καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος, περιεπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν.

And he said, Come. And when Peter was come down out of the ship, [a] he walked on the water, to go to Jesus.

[a] Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you, Matt. xvii. 20. Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done, xxi. 21. Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth, Mark ix. 23. And Jesus answering, saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith, xi. 22, 23. And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you, Luke xvii. 6. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb, Rom. iv. 19.

VER. 30.

Βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν, ἐφοβήθη. Καὶ ἀρξάμενος καταποντίζεσθαι, ἔκραξε, λέγων· Κύριε, σῶσόν με.

But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, [a] Lord, save me.

[a] And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish, Matt. viii. 24, 25. Save me, O God; for the waters are come in unto *my* soul. I sink in deep mire, where *there is* no standing: I am come into deep waters, where the floods overflow me, Psal. lxix. 1, 2. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven, cvii. 27—30. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly *therefore* will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong, 2 Cor. xii. 7—10.

VER. 31.

Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας, τὴν χεῖρα, ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ· Ὀλιγόπιστε, εἰς τί ἐδίστασας;

And immediately Jesus [a] stretched forth his *hand*, [b] *and caught him, and said unto him,* [c] *O thou of little faith, wherefore didst thou* [d] *doubt?*

[a] Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me, Psal. cxxxviii. 7. And he came and took her by the hand and lifted her up; and immediately the fever left her, and she ministered unto them, Mark i. 31. And Jesus

moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean, Mark i. 41. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise, v. 41. By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus, Acts iv. 30.

[b] For the LORD shall judge his people, and repent himself for his servants, when he seeth that *their* power is gone, and *there is* none shut up, or left, Deut. xxxii. 36. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time, 1 Pet. i. 5.

[c] And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm, Matt. viii. 26. *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? xvi. 8.

[d] Jesus answered, and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done, Matt. xxi. 21. And when they saw him, they worshipped him: but some doubted, xxviii. 17. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting, 1 Tim. ii. 8. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man *is* unstable in all his ways, Jam. i. 6—8.

VER. 32.

Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος.

And when they were [a] *come into the ship, the wind ceased.*

[a] He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven, Psal. cvii. 29, 30. And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him? Mark iv. 41. And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered, vi. 51.

VER. 33.

Οἱ δὲ ἐν τῷ πλοίῳ, ἐλθόντες προσεκύνησαν αὐτῷ, λέγοντες· Ἀληθῶς Θεοῦ υἱὸς εἶ.

Then they that were in the ship came and [a] *worshipped him, saying,* [b] *Of a truth thou art the Son of God.*

[a] See on clause 3. ver. 2. chap. ii.

[b] And Simon Peter answered and said, Thou art the Christ, the Son of the living God, Matt. xvi. 16. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him, xvii. 5. But Jesus held his peace. And the High Priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God, xxvi. 63. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God, xxvii. 43. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God, 54. I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee, Psal. ii. 7. Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his son's name, if thou canst tell? Prov. xxx. 4. The beginning of the gospel of Jesus Christ, the Son of God, Mark i. 1. But he held his peace, and answered nothing. Again the High Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? xiv. 61. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God, xv. 39.

And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God, Luke i. 35. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak; for they knew that he was Christ, iv. 41. When he saw Jesus, he cried out, and fell down before him; and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of the most high? I beseech thee, torment me not, Luke viii. 28. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*, John i. 18. And I saw, and bare record that this is the Son of God, 34. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the king of Israel, 49. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, iii. 16. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him, v. 17—23. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath

life in himself; so hath he giv
Son to have life in himself,
And we believe and are sure t
art that Christ, the Son of t
God, vi. 69. Jesus heard t
had cast him out; and wher
found him, he said unto him, I
believe on the Son of God?
swered and said, Who is h
that I might believe on hin
Jesus said unto him, Thou l
seen him, and it is he that tall
thee. And he said, Lord, I
And he worshipped him, ix.
She saith unto him, Yea, Lo
lieve that thou art the Christ
of God, which should come
world, xi. 27. These word
Jesus, and lifted up his eyes to
and said, Father, the hour i
glorify thy Son, that thy S
may glorify thee, xvii. 1. T
answered him, We have a l
by our law he ought to die, be
made himself the Son of God
But these are written, that
believe that Jesus is the Cl
Son of God; and that beli
might have life through his n
31. And Philip said, If tho
est with all thine heart, th
est. And he answered and
believe that Jesus Christ
Son of God, Acts viii. 37
cerning his Son Jesus Ch
Lord, which was made of th
David according to the flesh
declared *to be* the Son of G
power, according to the Spir
liness, by the resurrection f
dead, Rom. i. 3, 4. For v
law could not do, in that it w
through the flesh, God sen
own Son in the likeness o
flesh, and for sin, condemne
the flesh, viii. 3. God, who a
times and in divers manners
times past unto the fathers
prophets, hath in these la
spoken unto us by *his* Son, v
hath appointed heir of all th
whom also he made the worl
i. 1, 2. Herein is love, not
loved God, but that he loved
sent his Son *to be* the propiti
our sins, 1 John iv. 10. He
lieveth on the Son of God l
witness in himself: he that b
not God hath made him a l

cause he believeth not the record that God gave of his Son, v. 10.

VER. 34.

Καὶ διαπεράσαντες, ἦλθον εἰς τὴν γῆν Γεννησαρέτ.

And[a] when they were gone over, they came into the land of Gennesaret.

[a] And when they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they were come out of the ship, straightway they knew him, and ran through that whole region round about, and began to convey about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole, Mark vi. 53—56.

VER. 35.

Καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου, ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας.

And when the men of that place had knowledge of him, they sent out into all that country round about, [a] and brought unto him all that were diseased;

[a] See parallels on ver. 24. chap. iv.

VER. 36.

Καὶ παρεκάλουν αὐτὸν, ἵνα μόνον ἅψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἥψαντο διεσώθησαν.

And besought him that they might [a] only touch the [b] hem of his garment: and as many as touched were [c] made perfectly whole.

[a] And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment: For she said within herself, If I may but touch his garment, I shall be whole, Matt. ix. 20, 21. For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues, Mark iii. 10. And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all, Luke vi. 19.

[b] But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, Matt. xxiii. 5. And *beneath* upon the hem of it thou shalt make pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and bells of gold between them round about, Ex. xxviii. 33. Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring, Num. xv. 38, 39.

[c] If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? John vii. 23. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all, Acts iii. 16. If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole, iv. 9, 10. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men, for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*, 14—16.

CHAP. XV.—VER. 1.

Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων Γραμματεῖς καὶ Φαρισαῖοι, λέγοντες·

Then [a] came to Jesus [b] Scribes and

[c]*Pharisees, which were of Jerusalem, saying,*

[a] Then came unto him the Pharisees, and certain of the Scribes which came from Jerusalem, Mark vii. 1.

[b] See on clause 2. ver. 4. ch. ii.

[c] See on clause 1. ver. 7. ch. iii.

VER. 2.

Διατί οἱ μαθηταί σου παραβαίνουσι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν.

Why do thy disciples [a] *transgress the tradition of the elders? for they wash not their hands when they eat bread.*

[a] And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault, Mark vii. 2. And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers, Gal. i. 14. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ, Col. ii. 8. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body, not in any honour to the satisfying of the flesh, 20—23. Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers, 1 Pet. i. 18.

VER. 3.

Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ, διὰ τὴν παράδοσιν ὑμῶν;

But he answered and said unto them, [a] *Why do ye also transgress the commandment of God by your tradition?*

[a] And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye? Thou hy first cast out the beam out own eye; and then shalt t clearly to cast out the mote thy brother's eye, Matt. vii He answered and said unto Well hath Esaias prophesied hypocrites, as it is written, T ple honoureth me with *their* l their heart is far from me. H in vain do they worship me, t *for* doctrines the commandm men. For laying aside th mandment of God, ye hold th tion of men, *as* the washing and cups: and many other su things ye do, Mark vii. 6—8. ing the word of God of none through your tradition, which delivered: and many such like do ye, 13.

VER. 4.

Ὁ γὰρ Θεὸς ἐνετείλατο, λέγω τὸν πατέρα σου, καὶ τὴν μητέρ κακολογῶν πατέρα ἢ μητέρα, τελευτάτω.

For [a] *God commanded, saying nour thy father and mother: a that curseth father or mother, die the death.*

[a] To the law and to the testi if they speak not according word, *it is* because *there is* in them, Isa. viii. 20. Do w make void the law through God forbid: yea, we establ law, Rom. iii. 31.

[b] Honour thy father and t ther: and, Thou shalt love thy bour as thyself, Matt. xix. 19 nour thy father and thy mothe thy days may be long upon th which the LORD thy God give Exod. xx. 12. Ye shall fear eve his mother, and his father, an my sabbaths: I *am* the LOR God, Lev. xix. 3. Honour thy and thy mother, as the LORD t hath commanded thee; that t may be prolonged, and that it well with thee, in the land wh LORD thy God giveth thee, I 16. Hearken unto thy fath begat thee, and despise not t ther when she is old, Prov. xx Children, obey your parents Lord: for this is right, Eph. vi

[c] And he that curseth his

or his mother, shall surely be put to death, Exod. xxi. 17. For every one that curseth his father or his mother, shall be surely put to death: he hath cursed his father or his mother; his blood *shall be* upon him, Lev. xx. 9. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they have chastened him, will not hearken unto them: Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear, Deut. xxi. 18—21. Cursed *be* he that setteth light by his father or his mother. And all the people shall say, Amen. xxvii. 16. Whoso curseth his father or his mother; his lamp shall be put out in obscure darkness, Prov. xx. 20. The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it, xxx. 17.

VER. 5.

Ὑμεῖς δὲ λέγετε· Ὃς ἂν εἴπῃ τῷ πατρὶ, ἢ τῇ μητρί· Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ, ἢ τὴν μητέρα αὐτοῦ.

But [a] *ye say, Whosoever shall say to his father, or* his *mother*, It is *a gift, by whatsoever thou mightest be profited by me;*

[a] Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is guilty, Matt. xxiii. 16—18. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*. And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye, Mark vii. 10—13. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, Acts iv. 19. Then Peter and the *other* apostles answered and said, We ought to obey God rather than men, v. 29.

VER. 6.

Καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν.

And [a] *honour not his father or his mother*, he shall be free. [b] *Thus have ye made the commandment of God of none effect by your tradition.*

[a] Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God, 1 Tim. v. 3, 4. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel, 8. If any man or woman that believeth have widows, let them relieve them, and let not the Church be charged: that it may relieve them that are widows indeed, 16.

[b] *It is* time for *thee*, LORD, to work: *for* they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold, Psal. cxix. 126, 127. Thy testimonies *are* wonderful: therefore doth my soul keep them, 129. How do ye say, We *are* wise, and the law of the LORD *is* with us? Lo, certainly in vain made he *it*; the pen of the scribes *is* in vain. The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom *is* in them, Jer. viii. 8, 9. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast for-

gotten the law of thy God, I will also forget thy children, Hos. iv. 6. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of the LORD of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law, Mal. ii. 7—9.

VER. 7.

Ὑποκριταί, καλῶς προεφήτευσε περὶ ὑμῶν Ἡσαΐας, λέγων·

Ye[a] *hypocrites,*[b] *well did Esaias prophesy of you, saying,*

[a] See on clause 2. ver. 2. chap. vi.

[b] He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me, Mark, vii. 6.

VER. 8.

Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χείλεσί με τιμᾷ· ἡ δὲ καρδία αὐτῶν πόῤῥω ἀπέχει ἀπ᾽ ἐμοῦ.

This people[a] *draweth nigh unto me with their mouth, and honoureth me with* their *lips;* [b] *but their heart is far from me.*

[a] Wherefore the LORD said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men, Isa. xxix. 13. And they come unto thee as the people cometh, and they sit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, *but* their heart goeth after their covetousness, Ezek. xxxiii. 31. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! John i. 47. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile, 1 Pet. iii. 10.

[b] My son, give me thine hea
let thine eyes observe my way
xxiii. 26. Thou hast planted
yea, they have taken root: the
yea, they bring forth fruit:
near in their mouth, and fa
their reins, Jer. xii. 2. Th
neither part nor lot in this
for thy heart is not right in t
of God, Acts viii. 21. Tak
brethren, lest there be in any
an evil heart of unbelief, in de
from the living God, Heb. iii.

VER. 9.

*Μάτην δὲ σέβονταί με, διδάσκ
δασκαλίας ἐντάλματα ἀνθρώπων.*

But [a] *in vain they do wor
*[b] *teaching* for *doctrines the co
ments of men.*

[a] I also will do this unto you
even appoint over you terr
sumption, and the burning agu
shall consume the eyes, an
sorrow of heart: and ye sh
your seed in vain, for your
shall eat it, Lev. xxvi. 16. A
strength shall be spent in v
your land shall not yield her i
neither shall the trees of
yield their fruits, 20. Now
had said, Surely in vain hav
all that this *fellow* hath in the
ness, so that nothing was n
all that *pertained* unto him:
hath requited me evil for good
xxv. 21. Verily I have clea
heart *in* vain, and washed n
in innocency, Psal. lxxiii. 13.
rash with thy mouth, and let
heart be hasty to utter *any* t
fore God: for God *is* in hea
thou upon earth: therefore
words be few. For a dream
through the multitude of busin
a fool's voice *is known* by n
of words. When thou vowe
unto God, defer not to pay it
hath no pleasure in fools:
which thou hast vowed. Be
that thou shouldest not vow, t
thou shouldest vow and not pa
fer not thy mouth to cause
to sin; neither say thou be
angel, that it *was* an error: w
should God be angry at th
and destroy the work of thine
For in the multitude of dre
many words *there are*, als

vanities: but fear thou God, Eccles. v. 2—7. Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood, Isa. i. 13—15. Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours, lviii. 1—3. Ye have said, It *is* vain to serve God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts? Mal. iii. 14. Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men, Mark vii. 7. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain, 1 Cor. xv. 2.

[b] What thing soever I command you, observe to do it: thou shalt not add thereto nor diminish from it, Deut. xii. 32. Every word of God *is* pure: he *is* a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar, Prov. xxx. 5, 6. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances; (Touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men? Col. ii. 18—22. Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying, which is in faith: *so do*, 1 Tim. i. 4. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, iv. 1. 3. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness, 6, 7. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth, Tit. i. 13, 14. Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein, Heb. xiii. 9. For I testify to every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book, Rev. xxii. 18.

VER. 10.

Καὶ προσκαλεσάμενος τὸν ὄχλον, εἶπεν αὐτοῖς· Ἀκούετε καὶ συνίετε.

And [a] *he called the multitude, and said unto them,* [b] *Hear, and understand:*

[a] And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand: There is nothing from without a man, that entering in to him can defile him: but the things which come out of him, those are

they that defile the man. If any man have ears to hear, let him hear, Mark vii. 14—16.

[b] When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one* and catcheth away that which was sown in his heart. This is he which received seed by the way side, Matt. xiii. 19. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not, Isa. vi. 9. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David, lv. 3. Then opened he their understanding, that they might understand the Scriptures, Luke xxiv. 45. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, Eph. i. 17, 18. For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding, Col. i. 9. If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him, Jam. i. 5.

VER. 11.

Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον.

Not [a] that which goeth into the mouth defileth a man; [b] but that which cometh out of the mouth, this defileth a man.

[a] There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man, Mark vii. 15. And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. *Ye* fools, did not he

that made that which is with
that which is within also? I
give alms of such things as
and, behold, all things are c
you, Luke xi. 38—41. P
said, Not so, Lord; for I h
eaten any thing that is co
unclean. And the voice s
him again the second tim
God hath cleansed, *that* cal
common, Acts x. 14, 15. B
Not so, Lord: for nothing c
unclean hath at any time en
my mouth. But the voice
me again from heaven, W
hath cleansed, *that* call thou
mon, xi. 8, 9. I know, and
suaded by the Lord Jesus,
is nothing unclean of itsel
him that esteemeth any thi
unclean, to him *it is* uncle
xiv. 14. For the kingdom
not meat and drink; but right
and peace, and joy in the H
17. For meat destroy not
of God. All things indeed
but *it is* evil for that man w
with offence, 20. For every
of God *is* good, and nothing
fused, if it be received wit
giving: For it is sanctifie
word of God and prayer, 1 T
5. Unto the pure all things
but unto them that are defile
believing *is* nothing pure;
their mind and conscience
Tit. i. 15. Be not carried a
divers and strange doctrine
is a good thing that the hea
tablished with grace; not wi
which have not profited them
been occupied therein, Hel

[b] But those things which
out of the mouth come fo
the heart; and they defile
For out of the heart pro
thoughts, murders, adulteri
cations, thefts, false witness
mies: These are *the things*
file a man: but to eat with
hands defileth not a man, ve
O generation of vipers, how
being evil, speak good things
of the abundance of the h
mouth speaketh. A good
of the good treasure of t
bringeth forth good things
evil man out of the evil treas
eth forth evil things. But I

You, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned, xii. 34—37. His mouth is full of cursing and deceit and fraud: under his tongue *is* mischief and vanity, Psal. x. 7. They speak vanity every one with his neighbour: *with* flattering lips, *and* with a double heart do they speak, xii. 2. Thy tongue deviseth mischief; like a sharp razor, working deceitfully. Thou lovest evil more than good; *and* lying rather than to speak righteousness. Selah. Thou lovest all devouring words, O *thou* deceitful tongue, lii. 2—4. The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies. Their poison *is* like the poison of a serpent: *they are* like the deaf adder *that* stoppeth her ear, lviii. 3, 4. Whom hast thou reproached and blasphemed? and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy One of Israel, Isa. xxxvii. 23. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper, lix. 3—5. In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he *that* departeth from evil maketh himself a prey: and the Lord saw *it*, and it displeased him that *there was* no judgment, 13—15. And they bend their tongues *like* their bow *for* lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord. Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, *and* weary themselves to commit iniquity. Thine habitation *is* in the midst of deceit; through deceit they refuse to know me, saith the Lord, Jer. ix. 3—6. Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips: Whose mouth *is* full of cursing and bitterness, Rom. iii. 13, 14. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; *it is* an unruly evil, full of deadly poison, Jam. iii. 5—8. For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error, 2 Pet. ii. 18.

VER. 12.

Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ, εἶπον αὐτῷ· Οἶδας ὅτι οἱ Φαρισαῖοι, ἀκούσαντες τὸν λόγον, ἐσκανδαλίσθησαν;

Then came his disciples, and said unto him,[a] *Knowest thou that the Pharisees were offended, after they heard this saying?*

[a] See on clause 2. ver. 6. chap. xi.

VER. 13.

Ὁ δὲ ἀποκριθεὶς, εἶπε· Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκριζωθήσεται.

But he answered and said,[a] *Every plant, which my heavenly Father hath not planted, shall be rooted up.*

[a] As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of

his kingdom all things that offend, and them which do iniquity, Matt. xiii. 40, 41. Those that be planted in the house of the LORD shall flourish in the courts of our God, Psal. xcii. 13. Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified, Isa. lx. 21. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit, John xv. 2. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire, 1 Cor. iii. 12—15.

VER. 14.

Ἄφετε αὐτούς· ὁδηγοί εἰσι τυφλοὶ τυφλῶν. τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται.

Let them alone: [a] *they be blind leaders of the blind.* [b] *And if the blind lead the blind,* [c] *both shall fall into the ditch.*

[a] Ephraim *is* joined to idols: let him alone, Hos. iv. 17. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself, 1 Tim. vi. 5.

[b] Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Matt. xxiii. 16. Through the wrath of the LORD of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother, Isa. ix. 19. And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them, xlii. 16. His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark;

sleeping, lying down, lovin
ber, lvi. 10. And he spake
unto them, Can the blin
blind? shall they not both f
ditch? Luke vi. 39.

[c] The prophets prophesy f
the priests bear rule by th
and my people love *to have*
what will ye do in the end th
v. 31. Were they ashamed
had committed abominat
they were not at all asham
could they blush: therefor
fall among them that fall:
that I visit them, they sh
down, saith the LORD, vi. 1
they ashamed when they ha
ed abomination? nay, the
at all ashamed, neither c
blush: therefore shall they
them that fall; in the tim
visitation they shall be c
saith the LORD, viii. 12.
prophet be deceived whe
spoken a thing, I the LORD
ceived that prophet, and I w
out my hand upon him, an
stroy him from the midst of
Israel. And they shall bear t
ment of their iniquity: the p
of the prophet shall be even
nishment of him that seeket
Ezek. xiv. 9, 10. But there
prophets also among the pe
as there shall be false teach
you, who privily shall brin
nable heresies, even denyin
that bought them, and b
themselves swift destructio
1. These are wells witho
clouds that are carried with
to whom the mist of darkn
served for ever, 17. And
was taken, and with him
prophet that wrought mira
him, with which he decei
that had received the ma
beast, and them that worsh
image. These both were cas
a lake of fire burning with
Rev. xix. 20. For without
and sorcerers, and whor
and murderers, and idola
whosoever loveth and mak
xxii. 15.

VER. 15.

Ἀποκριθεὶς δὲ ὁ Πέτρος, ε
Φράσον ἡμῖν τὴν παραβολὴν ταύ

Then answered Peter and said unto him, Declare unto us this parable.

VER. 16.

Ὁ δὲ Ἰησοῦς εἶπεν· Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε;

And Jesus said, [a] *Are ye also yet without understanding?*

[a] And he called the multitude, and said unto them, Hear, and understand, ver. 10. Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord, xiii. 51. Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducess? xvi. 9. 11. Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little, Isa. xxviii. 9, 10. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him, Mark vii. 18. And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? viii. 17, 18. But they understood not that saying, and were afraid to ask him, ix. 32. But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying, Luke ix. 45. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken, xviii. 34. Then opened he their understanding, that they might understand the Scriptures, xxiv. 45. For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat, Heb. v. 12.

VER. 17.

Οὔπω νοεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα, εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται;

Do not ye yet understand, [a] *that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?*

[a] Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? And he said, That which cometh out of the man, that defileth the man, Mark vii. 19, 20. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body, 1 Cor. vi. 13.

VER. 18.

Τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος, ἐκ τῆς καρδίας ἐξέρχεται, κἀκεῖνα κοινοῖ τὸν ἄνθρωπον.

But [a] *those things which proceed out of the mouth come forth from the heart; and they defile the man.*

[a] Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man, ver. 11. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh, xii. 34. As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee, 1 Sam. xxiv. 13. The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good, Psal. xxxvi. 3. A naughty person, a wicked man, walketh with a froward mouth, Prov. vi. 12. The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* frowardness, x. 32. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness, xv. 2. The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things, 28. And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not

sow, Luke xix. 22. And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; *it is* an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be, Jam. iii. 6—10. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven, Rev. xiii. 5, 6.

VER. 19.

Ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι:

For [a] *out of the heart proceed* [b] *evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:*

[a] See on clause 1. ver. 11. chap. vii.

[b] And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? Matt. ix. 4. I hate *vain* thoughts: but thy law do I love, Psal. cxix. 113. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, Isa. lv. 7. Their feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and destruction *are* in their paths, lix. 7. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? Jer. iv. 14. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee, Acts viii. 22. Let no man say when he is tempted,

I am tempted of God: for
not be tempted with evi
tempteth he any man: I
man is tempted, when he
away of his own lust, an
Then when lust hath con
bringeth forth sin: and si
is finished, bringeth forth d
i. 13—15.

VER. 20.

Ταῦτά ἐστι τὰ κοινοῦντα τὸ
τὸ δὲ ἀνίπτοις χερσὶ φαγεῖν,
ἄνθρωπον.

These are the things [a] *wh*
man: [b] *but to eat with unwa*
defileth not a man.

[a] Know ye not that y
temple of God, and *that* th
God dwelleth in you? If
defile the temple of God,
God destroy; for the temp
is holy, which temple ye a
iii. 16, 17. Know ye not
unrighteous shall not inheri
dom of God? Be not decei
ther fornicators, nor idol
adulterers, nor effeminate
sers of themselves with
Nor thieves, nor covetous,
ards, nor revilers, nor ex
shall inherit the kingdom
And such were some of yo
are washed, but ye are
but ye are justified in the
the Lord Jesus, and by th
our God, vi. 9—11. Flee f
Every sin that a man doet
out the body; but he tha
teth fornication sinneth a
own body. What? know y
your body is the temple of
Ghost *which is* in you, whic
of God, and ye are not y
For ye are bought with a pri
fore glorify God in your bo
your spirit, which are Go
20. But fornication, and al
ness, or covetousness, let
once named among you, as
saints; neither filthiness,
talking, nor jesting, which
convenient: but rather
thanks. For this ye know
whoremonger, nor unclea
nor covetous man, who is a
hath any inheritance in the
of Christ and of God. Le
deceive you with vain wo
because of these things co

wrath of God upon the children of disobedience, Eph. v. 3—6. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death, Rev. xxi. 8. And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life, 27.

[b] Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread, ver. 2. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup, and of the platter, but within they are full of extortion and excess. *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also, xxiii. 25, 26. For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables, Mark, vii. 3, 4. And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. *Ye* fools, did not he that made that which is without make that which is within also? Luke xi. 38—40.

VER. 21.

Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς, ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.

Then Jesus went thence, [a] *and departed into the coasts of* [b] *Tyre and Sidon.*

[a] And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid, Mark vii. 24.

[b] See on clause 2. ver. 22. chap. xi.

VER. 22.

Καὶ ἰδοὺ, γυνὴ Χαναναία, ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα, ἐκραύγασεν αὐτῷ, λέγουσα· Ἐλέησόν με, Κύριε, υἱὲ Δαβὶδ, ἡ θυγάτηρ μου κακῶς δαιμονίζεται.

And, behold, [a] *a woman of Canaan came out of the same coasts, and cried unto him, saying,* [b] *Have mercy on me, O Lord,* thou [c] *Son of David;* [d] *my daughter is grievously vexed with a devil.*

[a] Bring forth therefore fruits meet for repentance. And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham, Matt. iii. 8, 9. The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter, Mark vii. 26.

[b] See on clause 3. ver. 27. chap. ix.

[c] See on clause 2. ver. 1. chap. i.

[d] See on clause 4. ver. 24. chap. iv.

VER. 23.

Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ, ἠρώτων αὐτὸν, λέγοντες· Ἀπόλυσον αὐτὴν, ὅτι κράζει ὄπισθεν ἡμῶν.

But [a] *he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.*

[a] And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food, Gen. xlii. 7. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no, Deut. viii. 2. Unto thee will I cry, O Lord, my rock; be not silent to me: lest, *if* thou be silent to me, I become like them that go down into the pit, Psal. xxviii. 1. Also when I cry and shout, he shutteth out my prayer, Lam. iii. 8.

VER. 24.

Ὁ δὲ ἀποκριθεὶς, εἶπεν· Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ.

But he answered and said, [a] *I am not sent but unto* [b] *the lost sheep of the house of Israel.*

[a] These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel, Matt. x. 5—6. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from your iniquities, Acts iii. 25, 26. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, xiii. 46. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers, Rom. xv. 8.

[b] See on clause 2. ver. 36. chap. ix.

VER. 25.

Ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ, λέγουσα. Κύριε, βοήθει μοι.

Then [a] *came she and* [b] *worshipped him, saying, Lord, help me.*

[a] And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David, Matt. xx. 31. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me, Gen. xxxii. 26. Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him *in* Beth-el, and there he spake with us, Hos. xii. 4. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened, Luke xi. 8—10. And he spake a parable unto them

to this end, that men ou
pray, and not to faint, x

[b] See on clause 3. ver

VER. 26

Ὁ δὲ ἀποκριθεὶς, εἶπεν
λαβεῖν τὸν ἄρτον τῶν τέκ
τοῖς κυναρίοις.

But he answered and
meet to take the children'
cast it *to dogs.*

[a] But Jesus said unt
children first be filled:
meet to take the childre
to cast *it* unto the do
answered and said un
Lord; yet the dogs un
eat of the children's c
vii. 27, 28. Who are
whom *pertaineth* the a
the glory, and the coven
giving of the law, and t
God, and the promises,
We *who are* Jews by nat
sinners of the Gentiles
That at that time ye
Christ, being aliens from
wealth of Israel, and st
the covenants of promis
hope, and without God
Eph. ii. 12.

VER. 27.

Ἡ δὲ εἶπε· Ναὶ, Κύριε· κα
ρια ἐσθίει ἀπὸ τῶν ψιχίων τ
ἀπὸ τῆς τραπέζης τῶν κυρίω

And she said, [a] *Truth,*
the dogs eat of the crum
from their master's table.

[a] The centurion answe
Lord, I am not worth
shouldest come under
speak the word only, and
shall be healed, Matt. v
not worthy of the least
mercies, and of all the
thou hast shewed unto
for with my staff I pass
Jordan; and now I am
bands, Gen. xxxii. 10.
vile; what shall I ans
will lay mine hand upon
Once have I spoken; bu
answer: yea, twice; but
ceed no farther, Job xl. 4
that thou canst do every
that no thought can be
from thee. Who *is* he
counsel without knowle
fore have I uttered that I
not; things too wonderf

which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing the ear: but now mine eye seeth thee. Wherefore I abhor *myself*, and repent in dust and ashes, xlii. 2—6. Against thee, thee only, have I sinned, and done *this* evil in thy sight: that thou mightest be justified when thou speakest, *and* be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me, Psal. li. 4, 5. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies, Dan. ix. 18. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed, Luke vii. 6, 7. And the Publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner, xviii. 13. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom, xxiii. 40—42. God forbid: yea, let God be true, but every man a liar: as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged, Rom. iii. 4. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God, 19. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God, 1 Cor. xv. 8, 9.

[b] That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Matt. v. 45. *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also, Rom. iii. 29. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him, x. 12. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 8. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God, 19.

VER. 28.

Τότε ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτῇ· Ὦ γύναι, μεγάλη σου ἡ πίστις· Γενηθήτω σοι ὡς θέλεις. Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

Then Jesus answered and said unto her, O woman, [a] *great* is *thy faith:* [b] *be it unto thee even as thou wilt. And her daughter was made whole from that very hour.*

[a] When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel, Matt. viii. 10. Wherefore the LORD God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me, I will honour, and they that despise me shall be lightly esteemed, 1 Sam. ii. 30. And the apostles said unto the Lord, Increase our faith, Luke xvii. 5. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God, Rom. iv. 19, 20. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth, 2 Thess. i. 3.

[b] And Jesus said unto the centurian, Go thy way; and as thou hast

believed, so be it done unto thee. And his servant was healed in the self same hour, Matt. viii. 13. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*, ix. 29, 30. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague, Mark v. 34. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed, vii. 29, 30. Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief, ix. 23, 24. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel, Luke vii. 9. And he said to the woman, Thy faith hath saved thee: go in peace, 50. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God, xviii. 42, 43. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour, the fever left him. So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house, John iv. 50—53.

VER. 29.

Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς, ἦλθε παρὰ τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ ὄρος, ἐκάθητο ἐκεῖ.

And Jesus departed from thence, and came nigh unto the sea of Galilee; and [a] *went up into a mountain, a*
there.

[a] And seeing the mult
went up into a mountain:
he was set, his disciples
him, Matt. v. 1. And gr
tudes were gathered tog
him, so that he went into a
sat; and the whole multi
on the shore, xiii. 2.

VER. 30.

Καὶ προσῆλθον αὐτῷ ὄχλοι
τες μεθ' ἑαυτῶν χωλοὺς, τυφλ
κυλλοὺς, καὶ ἑτέρους πολλούς·
αὐτοὺς παρὰ τοὺς πόδας τοῦ
ἐθεράπευσεν αὐτούς.

And great [a] *multitudes*
him, having with them those
lame, blind, dumb, maimed,
others, and cast them dow
feet; and he healed them:

[a] See on ver. 23, 24. clau

VER. 31.

Ὥστε τοὺς ὄχλους θαυμάσα
κωφοὺς λαλοῦντας, κυλλοὺς ὑγ
περιπατοῦντας, καὶ τυφλοὺς
καὶ ἐδόξασαν τὸν Θεὸν Ἰσραήλ.

Insomuch that [a] *the mul*
dered, when they saw the dun
the maimed to be whole, the la
and the blind to see: and th
the God of Israel.

[a] And when the devil wa
the dumb spake: and the
marvelled, saying, It was
seen in Israel, Matt. ix.
were beyond measure aston
ing, He hath done all thing
maketh both the deaf to
the dumb to speak, Mark

VER. 32.

Ὁ δὲ Ἰησοῦς, προσκαλεσάμε
θητὰς αὐτοῦ, εἶπε· Σπλαγχ
τὸν ὄχλον, ὅτι ἤδη ἡμέρας τρ
νουσί μοι, καὶ οὐκ ἔχουσι τί φ
ἀπολῦσαι αὐτοὺς νήστεις οὐ θέ
ἐκλυθῶσιν ἐν τῇ ὁδῷ.

Then [a] *Jesus called his di*
him, *and said, I have compa*
multitude, because they con
me now three days, [b] *and ha*
to eat: and I will not send
fasting, [c] *lest they faint in th*

[a] See on clause 1. ver. 36
[b] (For after all these thi
Gentiles seek:) for your he

ther knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you, Matt. vi. 32, 33. And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things, Luke xii. 29, 30.

[c] And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far, Mark viii. 3.

VER. 33.

Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι, ὥστε χορτάσαι ὄχλον τοσοῦτον;

And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

VER. 34.

Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πόσους ἄρτους ἔχετε; Οἱ δὲ εἶπον· Ἑπτὰ, καὶ ὀλίγα ἰχθύδια.

And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

VER. 35.

Καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν.

And he commanded the multitude to sit down on the ground.

VER. 36.

Καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας, εὐχαριστήσας, ἔκλασε, καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ· οἱ δὲ μαθηταὶ τῷ ὄχλῳ.

And he took the seven loaves and the fishes, [a] *and gave thanks, and brake* them, *and gave to his disciples, and the disciples to the multitude.*

[a] And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, Matt. xxvi. 26, 27. And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me, Luke xxii. 19. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would, John vi. 11. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat, Acts xxvii. 35. He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks, Rom. xiv. 6. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God, 1 Cor. x. 31. Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving, 1 Tim. iv. 3, 4.

VER. 37.

Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων, ἑπτὰ σπυρίδας πλήρεις.

And they did all eat, and were filled: and they took up of the broken meat *that was left seven baskets full.*

VER. 38.

Οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ παιδίων.

[a] *And they that did eat were four thousand men, beside women and children.*

[a] See on chap. xiv. ver. 17—21.

VER. 39.

Καὶ ἀπολύσας τοὺς ὄχλους, ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὅρια Μαγδαλά.

And [a] *he sent away the multitude, and took ship, and came into the coasts of Magdala.*

[a] And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha, Mark viii. 10.

CHAP. XVI.—VER. 1.

Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι, πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς.

The [a] *Pharisees also with the Sadducees* [b] *came and tempting desired him that he would shew* [c] *them a sign from heaven.*

[a] See on chap. iii. ver. 7. clause 1.

[b] The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? Matt. xix. 3. But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites? xxii. 18. Then one of them *which was* a Lawyer, asked *him a question*, tempting him, and saying, 35. And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him, Mark x. 2. Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it, xii. 15. And, behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? Luke x. 25. And others, tempting *him*, sought of him a sign from heaven, xi. 16. But he perceived their craftiness, and said unto them, Why tempt ye me? xx. 23. This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*, John viii. 6.

[c] See on chap. xii. ver. 38. clause 3.

VER. 2.

Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὀψίας γενομένης λέγετε, Εὐδία· πυῤῥάζει γὰρ ὁ οὐρανός.

He answered and said unto them,[a] *When it is evening, ye say,* It will be *fair weather: for the sky is red.*

[a] And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Luke xii. 54—56.

VER. 3.

Καὶ πρωΐ· Σήμερον χειμών· πυῤῥάζει γὰρ στυγνάζων ὁ οὐρανός. Ὑποκριταὶ, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;

And in the morning, It wil
weather to day: for the sky is
lowering. [a] *O ye hypocrites, ye*
cern the face of the sky; but ca
discern [b] *the signs of the times*

[a] See on chap. vi. ver. 2. cl

[b] And Jesus went about all
teaching in their synagogu
preaching the Gospel of the k
and healing all manner of
and all manner of disease
the people, Matt. iv. 23. T
receive their sight, and the la
the lepers are cleansed, and
hear, the dead are raised up,
poor have the Gospel prea
them, xi. 5. And of the ch
Issachar, *which were men* t
understanding of the times,
what Israel ought to do; th
of them *were* two hundred,
their brethren *were* at the
mandment, 1 Chron. xii. 32.

VER. 4.

Γενεὰ πονηρὰ καὶ μοιχαλὶς ση
ζητεῖ· καὶ σημεῖον οὐ δοθήσετα
μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφή
καταλιπὼν αὐτοὺς, ἀπῆλθε.

A [a] *wicked and adulterous g*
seeketh after a sign; and th
no sign be given unto it, but
of the prophet Jonas. And he
and departed.

[a] See on chap. xii. ver. 39.

VER. 5.

Καὶ ἐλθόντες οἱ μαθηταὶ αὐ
πέραν, ἐπελάθοντο ἄρτους λαβεῖν

And when his disciples [a] *wer*
the other side, they had forgott
bread.

[a] And he sent away the m
and took ship, and came
coasts of Magdala, Matt. xv.
he left them, and entering
ship again, departed to the ot
Now *the disciples* had forg
take bread, neither had the
ship with them more than
Mark viii. 13, 14.

VER. 6.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς·
προσέχετε ἀπὸ τῆς ζύμης τῶν
καὶ Σαδδουκαίων.

Then Jesus said unto them
heed and beware of [b] *the leav*
Pharisees and of the Sadducees

[a] And he said unto the
heed, and beware of covet

for a man's life consisteth not in the abundance of the things which he possesseth, Luke xii. 15.

b Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees, Matt. xvi. 12. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod, Mark viii. 15. In the meantime, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy, Luke xii. 1. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth, 1 Cor. v. 6—8. And their word will eat as doth a canker: of whom is Hymeneus and Philetus, 2 Tim. ii. 17.

VER. 7.

Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες· Ὅτι ἄρτους οὐκ ἐλάβομεν.

And a *they reasoned among themselves, saying,* It is *because we have taken no bread.*

a And they reasoned among themselves, saying, *It is* because we have no bread. And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? Mark viii. 16—18. Then there arose a reasoning among them, which of them should be the greatest, Luke ix. 46.

VER. 8.

Γνοὺς δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε;

Which a *when Jesus perceived, he said unto them,* b *O ye of little faith, why reason ye among yourselves, because ye have brought no bread?*

a See on chap. ix. ver. 4. clause 1.
b See on chap. vi. ver. 30. clause 2.

VER. 9.

Οὔπω νοεῖτε; οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε;

Do a *ye not yet understand, neither remember* b *the five loaves of the five thousand, and how many baskets ye took up?*

a See on chap. xv. ver. 10. clause 2.
b See on chap. xiv. ver. 17—21.

VER. 10.

Οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σπυρίδας ἐλάβετε;

Neither the a *seven loaves of the four thousand, and how many baskets ye took up?*

a And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full. And they that did eat were four thousand men, beside women and children, Matt. xv. 34—38. And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people. And they had a few small fishes: and he blessed, and commanded to set them also before *them*. So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets. And they that had eaten were about four thousand: and he sent them away, Mark viii. 5—9.

VER. 11.

Πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτου εἶπον ὑμῖν, προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων;

How a *is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?*

[a] Why are ye so fearful? how is it that ye have no faith? Mark iv. 40. And he said unto them, How is it that ye do not understand? viii. 21. *Ye* hypocrites, ye can discern the face of the sky and of the earth, but how is it that ye do not discern this time? Luke xii. 56. Why do ye not understand my speech? *even* because ye cannot hear my word, John viii. 43.

VER. 12.

Τότε συνῆκαν ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης, τοῦ ἄρτου, ἀλλ' ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

Then understood they how that he bade them *not beware of the leaven of bread,* [a] *but of the doctrine of the Pharisees and of the Sadducees.*

[a] For God commanded, saying, Honour thy Father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition. *Ye* hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me. But in vain they do worship me, teaching *for* doctrines the commandments of men, Matt. xv. 4—9. But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves,* neither suffer ye them that are entering to go in, xxiii. 13. For the Sadducees say, that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both, Acts xxiii. 8.

VER. 13.

Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου, ἠρώτα τοὺς μαθητὰς αὐτοῦ, λέγων· Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου;

When Jesus [a] *came into the coasts of* [b] *Cæsarea Philippi, he asked his disciples, saying,* [c] *Whom do men say that* [d] *I the Son of man am?*

[a] How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good,
and healing all that were
of the devil; for God was
Acts x. 38.

[b] And Jesus went out, a
ciples, into the towns of Ca
lippi: and by the way he
disciples, saying unto them
men say that I am? Mark

[c] And it came to pass,
alone praying, his disciple
him: and he asked the
Whom say the people that
ix. 18.

[d] And Jesus saith unto
foxes have holes, and the
air *have* nests; but the S
hath not where to lay *his* h
viii. 20. But that ye may
the Son of man hath powe
to forgive sins (then saith
sick of the palsy), Arise, t
bed, and go unto thine ho
For the Son of man is Lo
the sabbath-day, xii. 8. A
ever speaketh a word a
Son of man, it shall be forg
but whosoever speaketh a
Holy Ghost, it shall not b
him, neither in this world,
the world to come, 32. Fo
was three days and three
the whale's belly: so shall
man be three days and th
in the heart of the earth,
answered and said unto
that soweth the good seed
of man, xiii. 37. The Son
shall send forth his angels,
shall gather out of his kin
things that offend, and them
iniquity, 41. When the So
shall come in his glory, an
holy angels with him, then
sit upon the throne of his g
31. I saw in the night visi
behold, *one* like the Son of
with the clouds of heaven,
to the Ancient of days,
brought him near before h
vii. 13. Whosoever, theref
be ashamed of me and of
in this adulterous and sinful
tion; of him also shall th
man be ashamed, when he c
the glory of his Father with
angels, Mark viii. 38. For
Son of man came not to be m
unto, but to minister, and to
life a ransom for many, x.

he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man, John i. 51. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, iii. 14. And hath given him authority to execute judgment also, because he is the Son of man, v. 27. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man? xii. 34. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God, Acts vii. 56. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham. Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high-priest in things *pertaining* to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted, Heb. ii. 14—18.

VER. 14.

Οἱ δὲ εἶπον· Οἱ μὲν, Ἰωάννην τὸν Βαπτιστήν· ἄλλοι δὲ, Ἠλίαν· ἕτεροι δὲ, Ἰερεμίαν, ἢ ἕνα προφητῶν.

And they said, Some say that thou art [a] *John the Baptist: some,* [b] *Elias; and others, Jeremias, or one of the prophets.*

[a] And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him, Matt. xiv. 2. And they answered, John the Baptist; but some *say,* Elias; and others, One of the prophets, viii. 28. They answering said, John the Baptist; but some *say,* Elias; and others *say,* That one of the old prophets is risen again, Luke ix. 19.

[b] Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD, Mal. iv. 5. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets, Mark vi. 15. And of some, that Elias had appeared; and of others, that one of the old prophets was risen again, Luke ix. 8. They answering said, John the Baptist; but some *say,* Elias; and others *say,* that one of the old prophets is risen again, 19. And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people, John vii. 12. Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? 40, 41. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet, ix. 17.

VER. 15.

Λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι;

He saith unto them, [a] *But whom say ye that I am?*

[a] He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given, Matt. xiii. 11. And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ, Mark viii. 29. He said unto them, But whom say ye that I am? Peter answering said, The Christ of God, Luke ix. 20.

VER. 16.

Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε· Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, τοῦ ζῶντος.

And Simon Peter answered and said, [a] *Thou art the Christ,* [b] *the Son of the living God.*

[a] See on ver. 20. clause 2.

[b] See on chap. xiv. ver. 33. clause 2.

VER. 17.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτῷ· Μακάριος εἶ, Σίμων, βὰρ Ἰωνᾶ· ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ πατήρ μου, ὁ ἐν τοῖς οὐρανοῖς.

And Jesus answered and said unto him, Blessed art thou, [a] *Simon Bar-*

jona: [b] *for flesh and blood hath not revealed it unto thee,* [c] *but my Father* [d] *which is in heaven.*

[a] And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is, by interpretation, a stone, John i. 42. So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? he saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep; xxi. 15—17.

[b] But I certify you, brethren, That the gospel which was preached of me is not after man. For I neither received of man, neither was I taught *it*, but by the revelation of Jesus Christ, Gal. i. 11, 12. To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood, 16.

[c] At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father: neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*, Matt. xi. 25—27. And all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children, Isa. liv. 13. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me, John vi. 45. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou

gavest them me; and they
thy word. Now they ha
that all things whatsoever
given me are of thee. I
given unto them the words
gavest me; and they hav
them, and have known su
came out from thee, and the
lieved that thou didst sen
6—8. But as it is written, E
seen, nor ear heard, neithe
tered into the heart of man
which God hath prepared
that love him. But God
vealed *them* unto us by his
the Spirit searcheth all t
the deep things of God.
man knoweth the things
save the spirit of man whic
even so the things of Go
no man, but the Spirit of
we have received, not the s
world, but the Spirit which
that we might know the t
are freely given to us of G
ii. 9—12. To reveal his
that I might preach him
heathen; immediately I co
with flesh and blood, Gal.
the God of our Lord Jesus
Father of glory, may give
the Spirit of wisdom and
in the knowledge of him:
your understanding being e
that ye may know what i
of his calling, and what th
the glory of his inheritan
saints, Eph i. 17, 18. Fo
are ye saved through faith
not of yourselves: *it is* the g
ii. 8. Which in other ag
made known unto the sons o
is now revealed unto the ho
and prophets by the Spirit, i
be able to comprehend with
what *is* the breadth, and le
depth, and height; And to
love of Christ, which pass
ledge, that ye might be fille
the fulness of God, 18, 19.
mystery which hath been
ages and from generations
is made manifest to his s
whom God would make kn
is the riches of the glory of
tery among the Gentiles;
Christ in you, the hope of g
i. 26, 27. And we know
Son of God is come, and h

us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 20.

[d] See on chap. v. ver. 16. clause 4.

VER. 18.

Κἀγὼ δέ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν· καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς.

And I say also unto thee, That [a] *thou art Peter, and* [b] *upon this rock* [c] *I will build* [d] *my church;* [e] *and the gates of hell* [f] *shall not prevail against it.*

[a] And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona; thou shalt be called Cephas, which is, by interpretation, a stone, John i. 42.

[b] Therefore, thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste, Isa. xxviii. 16. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ, 1 Cor. iii. 10, 11. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; in whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit, Eph. ii. 19—22.

[c] And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name *is* the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both, Zech. vi. 12, 13. For we are labourers together with God: ye are God's husbandry, *ye are* God's building, 1 Cor. iii. 9. For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some *man*; but he that built all things *is* God, Heb. iii. 3, 4.

[d] And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a Publican, Matt. xviii. 17. Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved, Acts ii. 47. And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles, viii. 1. To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, Eph. iii. 10. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish, v. 25—27. This is a great mystery: but I speak concerning Christ and the church, 32. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence, Col. i. 18. For if a man know not how to rule his own house, how shall he take care of the church of God? 1 Tim. iii. 5. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth, 15.

[e] That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies, Gen. xxii. 17. They that sit in the gate speak against me; and I *was* the song of the drunkards,

Psal. lxix. 12. Happy is the man who hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate, cxxvii. 5. Wisdom *is* too high for a fool: he openeth not his mouth in the gate, Prov. xxiv. 7. And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate, Isa. xxviii. 6.

[f] They that trust in the LORD *shall be* as mount Zion, which cannot be removed, *but* abideth for ever. *As* the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth even for ever, Psal. cxxv. 1, 2. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD, Isa. liv. 17. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. My Father, which gave *them* me is greater than all; and no *man* is able to pluck *them* out of my Father's hand. I and *my* Father are one, John x. 27—30. Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom. viii. 33—39. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear, Heb. xii. 28. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever, Rev. xi. 15. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away, xxi. 1—4.

VER. 19.

Καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν· καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

And I will [a] *give unto thee,* [b] *the keys of the kingdom of heaven:* [c] *and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.*

[a] But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words, Acts ii. 14. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe, xv. 7.

[b] And the key of the house of David will I lay upon his shoulder; so he shall open and none shall shut; and he shall shut, and none shall open, Isa. xxii. 22. I *am* he that liveth, and was dead; and, behold, I am alive

for evermore, Amen; and have the keys of hell and of death, Rev. i. 18. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth, iii. 7.

[c] Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven, Matt. xviii. 18. Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained, John xx. 23. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, 1 Cor. v. 4, 5. To whom ye forgive any thing, I *forgive* also: for if I forgive any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ, 2 Cor. ii. 10. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit, 1 Thess. iv. 8. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will, Rev. xi. 6.

VER. 20.

Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδενὶ εἴπωσιν, ὅτι αὐτός ἐστιν Ἰησοῦς ὁ Χριστός.

Then [a] *charged he his disciples that they should tell no man that he was* [b] *Jesus the Christ.*

[a] See on chap. viii. ver. 4. clause 1.

[b] He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ, John i. 41. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph, 45. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, xx. 31. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified both Lord and Christ, Acts ii. 36. Who is a liar but he that denieth that Jesus is the Christ? he is antichrist, that denieth the Father and the Son, 1 John ii. 22. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him, v. 1.

VER. 21.

Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων, καὶ ἀρχιερέων, καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

From that time forth [a] *began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things* [b] *of the elders and Chief Priests and Scribes, and be killed,* [c] *and be raised again the third day.*

[a] And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry, Matt. xvii. 22, 23. And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the Chief Priests, and unto the Scribes, and they shall condemn him to death. And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again, xx. 17—19. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many, 28. Ye know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified, xxvi. 2. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the Chief Priests, and Scribes, and be killed, and after three days rise again, Mark viii. 31. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall

kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him, ix. 31, 32. And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the Chief Priests, and unto the Scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again, x. 32—34. Saying, The Son of man must suffer many things, and be rejected of the elders and Chief Priests, and Scribes, and be slain, and be raised the third day, Luke ix. 22. Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem, 31. Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying, 44, 45. Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge *him*, and put him to death: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken, xviii. 31—34. He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again, xxiv. 6, 7. Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself, 26, 27. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, 46.

[b] And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the Chief Priests and elders of the people, Matt. xxvi. 47. And when he was accused of the Chief Priests and elders, he answered nothing, xxvii. 12.

[c] Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again, Matt. xxvii. 63. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body, John ii. 19—21. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses, Acts ii. 23—32.

VER. 22.

Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾷν αὐτῷ, λέγων· Ἵλεώς σοι Κύριε· οὐ μὴ ἔσται σοι τοῦτο.

Then Peter took him, and [a] *began to rebuke him, saying, Be it far from thee, Lord : this shall not be unto thee.*

[a] And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the High Priest's, and cut off his ear. Then said Jesus unto him, Put up again thy sword into his place : for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? Matt. xxvi. 51—53. And he spake that saying openly. And Peter took him, and began to rebuke him, Mark viii. 32.

VER. 23.

Ὁ δὲ στραφεὶς, εἶπε τῷ Πέτρῳ· Ὕπαγε ὀπίσω μου Σατανᾶ, σκάνδαλόν μου εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.

But he turned, and said unto Peter, [a] *Get thee behind me,* [b] *Satan : thou art an offence unto me : for* [c] *thou savourest not the things that be of God, but those that be of men.*

[a] Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve, Matt. iv. 10. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men, Mark viii. 33. And Jesus answered and said unto him, Get thee behind me, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve, Luke iv. 8.

[b] And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel? 2 Sam. xix. 22. And Satan stood up against Israel, and provoked David to number Israel, 1 Chron. xxi. 1. And he shewed me Joshua the High Priest, standing before the angel of the LORD, and Satan standing at his right hand, to resist him. And the LORD said unto Satan, The LORD rebuke thee, O Satan ; even the LORD that hath chosen Jerusalem rebuke thee ; *is* not this a brand plucked out of the fire? Zech. iii. 1, 2.

[c] For they that are after the flesh do mind the things of the flesh ; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death ; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God : for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God, Rom. viii. 5—8. But the natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know *them*, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man, 1 Cor. ii. 14, 15.

VER. 24.

Τότε ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι.

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

VER. 25.

Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὑρήσει αὐτήν·

[a] *For whosoever will save his life shall lose it : and whosoever will lose his life for my sake shall find it.*

[a] See on chap. x. ver. 39.

VER. 26.

Τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ ;

For [a] *what is a man profited, if he shall* [b] *gain the whole world, and lose his own soul?* [c] *or what shall a man give in exchange for his soul?*

[a] And if thy right eye offend thee, pluck it out, and cast it from thee : for it is profitable for thee that one of

thy members should perish, and not *that* thy whole body should be cast into hell, Matt. v. 29. And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life, Job ii. 4. For what shall it profit a man, if he shall shall gain the whole world, and lose his own soul, Mark viii. 36. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? Luke ix. 25.

[b] Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me, Matt. iv. 8, 9. For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul? Job xxvii. 8. But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? Luke xii. 20. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented, xvi. 25.

[c] None *of them* can by any means redeem his brother, nor give to God a ransom for him: (For the redemption of their soul *is* precious, and it ceaseth for ever.) Psal. xlix. 7, 8. Or what shall a man give in exchange for his soul? Mark viii. 37.

VER. 27.

Μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ, μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ.

For [a] the Son of man shall come in the glory of his Father [b] with his angels; [c] and then he shall reward every man according to his works.

[a] And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory, Matt. xxiv. 30. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, xxv. 31. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, xxvi. 64. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels, Mark viii. 38. And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, xiv. 62. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels, Luke ix. 26. And then shall they see the Son of man coming in a cloud with power and great glory, xxi. 27. Hereafter shall the Son of man sit on the right hand of the power of God, xxii. 69.

[b] See on chap. xiii. ver. 41. clause 1.

[c] He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward, Matt. x. 41, 42. For the work of man shall he render unto him, and cause every man to find according to *his* ways, Job xxxiv. 11. Also unto thee, O LORD, *belongeth* mercy: for thou renderest to every man according to his work, Psal. lxii. 12. If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it*? and he that keepeth thy soul, doth not he know *it*? and shall *not* he render to *every* man according to his works? Prov. xxiv. 12. Say ye to the righteous, that *it shall be* well *with him*: for they shall eat the fruit of their doings. Woe unto the wicked! *it shall be* ill *with him*: for the reward of his hands shall be given him, Isa. iii. 10, 11. I the LORD search the heart, I try the reins, even to give

every man according to his ways, *and* according to the fruit of his doings, Jer. xvii. 10. Great in counsel, and mighty in work: for thine eyes *are* open upon all the ways of the sons of men: to give every *one* according to his ways, and according to the fruit of his doings, xxxii. 19. The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I *am* the Lord, Ezek. vii. 27. Who will render to every man according to his deeds, Rom. ii. 6. For we must all appear before the judgment-seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad, 2 Cor. v. 10. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free, Eph. vi. 8. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear, 1 Pet. i. 17. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works, Rev. ii. 23. And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie, xxii. 12—15.

VER. 28.

Ἀμὴν λέγω ὑμῖν, εἰσί τινες τῶν ὧδε ἑστηκότων, οἵτινες οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

Verily I say unto you, [a] *There be some standing here, which shall not* [b] *taste of death,* [c] *till they see the Son of man coming in his kingdom.*

[a] And he said unto them, Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power, Mark ix. 1. But I tell you of a truth, there be some standing here, which shall not taste of death till they see the kingdom of God, Luke ix. 27.

[b] And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ, Luke ii. 26. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death, John viii. 52. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste of death for every man, Heb. ii. 9.

[c] See on chap. x. ver. 23. clause 2.

CHAP. XVII.—VER. 1.

Καὶ μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον, καὶ Ἰάκωβον, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ· καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.

And [a] *after six days* [b] *Jesus taketh Peter, James, and John his brother, and bringeth them up into* [c] *an high mountain apart,*

[a] And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them, Mark ix. 2. And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray, Luke ix. 28.

[b] And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy, Matt. xxvi. 37. And he suffered no man to follow him, save Peter, and James, and John the brother of James, Mark v. 37. And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden, Luke viii. 51.

[c] And this voice which came from heaven we heard, when we were with him in the holy mount, 2 Pet. i. 18.

VER. 2.

Καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος· τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς.

And was [a] *transfigured before them: and* [b] *his face did shine as the sun, and his* [c] *raiment was white as the light.*

[a] And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering, Luke ix. 29.

[b] His countenance was like lightning, and his raiment white as snow, Matt. xxviii. 3. And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in Mount Sinai. And *till* Moses had done speaking with them, he put a vail on his face. But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out and spake unto the children of Israel *that* which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: And Moses put the vail upon his face again, until he went in to speak with him, Ex. xxxiv. 29—35. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth, John i. 14. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world, xvii. 24. At midday, O King, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest, Acts xxvi. 13—15. And in the midst of the seven candlesticks, *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire. And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last, Rev. i. 13—17. And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire, x. 1. His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written that no man knew, but he himself. And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God, xix. 12, 13.

[c] Who coverest *thyself* with light as *with* a garment: who stretchest out the heavens like a curtain, Psal. civ. 2. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them, Mark ix. 3.

VER. 3.

Καὶ ἰδοὺ, ὤφθησαν αὐτοῖς Μωσῆς καὶ Ἠλίας, μετ' αὐτοῦ συλλαλοῦντες.

And, [a] *behold, there appeared unto them* [b] *Moses and* [c] *Elias talking with him.*

[a] And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem, Luke ix. 30, 31.

[b] For the law was given by Moses, *but* grace and truth came by Jesus Christ, John i. 17.

[c] And it came to pass at *the time of* the offering of the *evening* sacrifice,

that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again. Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench. And when all the people saw *it*, they fell on their faces; and they said, The LORD, he *is* the God; the LORD, he *is* the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there, 1 Kings xviii. 36—40. And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw *it*, and he cried, My Father, my Father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan; And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the LORD God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over, 2 Kings ii. 11—14.

VER. 4.

Ἀποκριθεὶς δὲ ὁ Πέτρος, εἶπε τῷ Ἰησοῦ· Κύριε, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνὰς, σοὶ μίαν, καὶ Μωσῇ μίαν, καὶ μίαν Ἠλίᾳ.

Then [a] *answered Peter, and said unto Jesus, Lord,* [b] *it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.*

[a] And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid, Mark ix. 5, 6. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said, Luke ix. 33.

[b] *There be* many that say, Who will shew us *any* good? LORD, lift thou up the light of thy countenance upon us, Psal. iv. 6. Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore, xvi. 11. O God, thou *art* my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; To see thy power and thy glory, so *as* I have seen thee in the sanctuary. Because thy lovingkindness *is* better than life, my lips shall praise thee. Thus will I bless thee while I live: I will lift up my hands in thy name. My soul shall be satisfied as *with* marrow and fatness: and my mouth shall praise *thee* with joyful lips, lxiii. 1—5. Thine eyes shall see the king in his beauty: They shall behold the land that is very far off, Isa. xxxiii. 17. For how great *is* his goodness, and how great *is* his beauty! corn shall make the young men cheerful, and new wine the maids, Zech. ix. 17. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world, John xvii. 24. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better, Phil. i. 23. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is, 1 John iii. 2. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name *shall be* in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever, Rev. xxii. 3—5.

VER. 5.

Ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς· καὶ ἰδοῦ φωνὴ ἐκ τῆς νεφέλης, λέγουσα· Οὗτός ἐστιν ὁ υἱός μόυ ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα· αὐτοῦ ακούετε.

While he yet spake, [a] *behold, a bright cloud overshadowed* them : [b] *and behold a voice out of the cloud, which said,* [c] *This is my beloved Son,* [d] *in whom I am well pleased; hear ye him.*

[a] Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle, Exod. xl. 34, 35. And it came to pass, when the priests were come out of the holy *place,* that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud : for the glory of the Lord had filled the house of the Lord. Then spake Solomon, The Lord said that he would dwell in the thick darkness, 1 Kings viii. 10—12. And he rode upon a cherub, and did fly : yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him *were* dark waters, *and* thick clouds of the skies, Psal. xviii. 10, 11. While he thus spake, there came a cloud, and overshadowed them : and they feared as they entered into the cloud, Luke ix. 34.

[b] And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice, Exod. xix. 19. And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only *ye heard* a voice, Deut. iv. 11, 12. These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice : and he added no more : and he wrote them in two tables of stone, and delivered them unto me, v. 22. Then the Lord answered Job out of the whirlwind, and said, Job xxxviii. 1. See also on chap. iii. ver. 17. clause 1.

[c] See on chap. iii. ver. 17. clause 2.

[d] See on chap. v. ver. 22. clause 1.

VER. 6.

Καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα.

And when the disciples heard it, [a] *they fell on their face, and were sore afraid.*

[a] And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: *which* when all the people saw, they shouted, and fell on their faces, Lev. ix. 24. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on *it,* and fell on their faces to the ground. And Manoah said unto his wife, We shall surely die, because we have seen God, Judges xiii. 20. 22. And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders *of Israel, who were* clothed in sackcloth, fell upon their faces, 1 Chron. xxi. 16. Then I arose, and went forth into the plain : and, behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar : and I fell on my face, Ezek. iii. 23. And *it was* according to the appearance of the vision which I saw, *even* according to the vision that I saw when I came to destroy the city : and the visions *were* like the vision that I saw by the river Chebar; and I fell upon my face, xliii. 3. So he came near where I stood : and when he came, I was afraid, and fell upon my face : but he said unto me, Understand, O son of man : for at the time of the end *shall be* the vision, Dan. viii. 17. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? Acts xxii. 7. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *It is* hard for thee to kick against the pricks, xxvi. 14.

VER. 7.

Καὶ προσελθὼν ὁ Ἰησοῦς, ἥψατο αὐτῶν, καὶ εἶπεν· Ἐγέρθητε, καὶ μὴ φοβεῖσθε.

And Jesus came, and [a] *touched them, and said,* [b] *Arise, and be not afraid.*

[a] Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright, Dan. viii. 18. Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation, ix. 21. And, behold, an hand touched me, which set me upon my knees, and *upon* the palms of my hands, Then there came again and touched me *one* like the appearance of a man, and he strengthened me, x. 10. 18. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, fear not; I am the first and the last, Rev. i. 17.

[b] And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do, Acts ix. 6.

VER. 8.

Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν, οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον.

And [a] *when they had lifted up their eyes, they saw no man, save Jesus only.*

[a] And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves, Mark ix. 8. And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen, Luke ix. 36.

VER. 9.

Καὶ καταβαινόντων αὐτῶν ἀπὸ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Μηδενὶ εἴπητε τὸ ὅραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.

And as they came down from the mountain, [a] *Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.*

[a] And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean, Mark ix. 9, 10.

VER. 10.

Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες· Τί οὖν οἱ Γραμματεῖς λέγουσιν, ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον;

And his disciples asked him, saying, Why then say the Scribes, that [a] *Elias must first come?*

[a] And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey, Matt. iii. 4. And if ye will receive *it*, this is Elias, which was for to come, xi. 14. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD, Mal. iv. 5. And they asked him, saying, Why say the Scribes that Elias must first come, Mark ix. 11.

VER. 11.

Ὁ δὲ Ἰησοῦς ἀποκριθεὶς, εἶπεν αὐτοῖς· Ἠλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει πάντα.

And Jesus answered and said unto them, Elias truly shall first come, [a] *and restore all things.*

[a] And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse, Mal. iv. 6. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 16, 17. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth. And all flesh shall see the salvation of God. Then said he to the multitude that came

forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; And he that hath meat, let him do likewise. Then came also Publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages, iii. 3—14.

VER. 12.

Λέγω δὲ ὑμῖν, ὅτι Ἠλίας ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτὸν, ἀλλ᾽ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν. Οὕτω καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ᾽ αὐτῶν.

But I say unto you, That [a] Elias is come already, and they knew him not, [b] but have done unto him, whatsoever they listed. [c] Likewise shall also the Son of man suffer of them.

[a] But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive *it*, this is Elias, which was for to come. He that hath ears to hear, let him hear, Matt. xi. 9—15. And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him, Mark ix. 12, 13. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil, Luke vii. 33.

[b] And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. Now when John had heard in the prison the works of Christ, he sent two of his disciples, Matt. xi. 1, 2. For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*. And he sent, and beheaded John in the prison, xiv. 3—10. And king Herod heard *of him*; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against

him, and would have killed him; but she could not: For Herod feared John, knowing that he was a just man, and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. And when a convenient time was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee: And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom. And she went forth, and said unto her mother, What shall I ask? and she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother, Mark vi. 14—28. But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, Added yet this above all, that he shut up John in prison, Luke iii. 19, 20.

[c] See on chap. xvi. ver. 21. clause 1.

VER. 13.

Τότε συνῆκαν οἱ μαθηταὶ, ὅτι περὶ Ἰωάννου τοῦ Βαπτιστοῦ εἶπεν αὐτοῖς.

Then the disciples understood that he spake unto them of John the Baptist.

VER. 14.

Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσῆλθεν αὐτῷ ἄνθρωπος, γονυπετῶν αὐτῷ.

And [a] *when they were come to the multitude, there came to him a* certain *man,* [b] *kneeling down to him, and saying,*

[a] And it came to pass, that on the next day, when they were come down from the hill, much people met him, Luke ix. 37.

[b] And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean, Mark i. 40. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life, x. 17. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*. But Peter took him up, saying, Stand up; I myself also am a man, Acts x. 25, 26.

VER. 15.

Καὶ λέγων· Κύριε, ἐλέησόν μου τὸν υἱὸν, ὅτι σεληνιάζεται, καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ.

Lord,[a] *have mercy on my son: for he is lunatick, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.*

[a] See on chap. ix. ver. 27. clause 3.

VER 16.

Καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι.

[a] *And I brought him to thy disciples, and they could not cure him.*

[a] Then came the disciples to Jesus apart, and said, Why could not we cast him out? and Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you, Matt. xvii. 19, 20. And I besought thy disciples to cast him out; and they could not, Luke ix. 40.

VER. 17.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι μεθ᾽ ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.

Then Jesus answered and said, [a] *O faithless and perverse generation,* [b] *how long shall I be with you? how long shall I suffer you? Bring him hither to me.*

[a] He answereth him, and saith, O faithless generation, how long shall I be with you? How long shall I suffer you? bring him unto me, Mark ix. 19.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen, xvi. 14. And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither, Luke ix. 41. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken, xxiv. 25. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing, John xx. 27.

[b] And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? let my people go, that they may serve me, Exod. x. 3. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? xvi. 28. And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? How long *shall I bear with* this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me, Num. xiv. 11. 27.

VER. 18.

Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.

And Jesus [a] rebuked the devil; and he departed out of him: and the child was cured from that very hour.

[a] See on chap. iv. ver. 24. clause 4.

VER. 19.

Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν, εἶπον· Διατί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

Then [a] came the disciples to Jesus apart, and said, Why could not we cast him out?

[a] And when he was come into the house, his disciples asked him privately, Why could not we cast him out? Mark ix. 28.

VER. 20.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Διὰ τὴν ἀπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῖν.

And Jesus said unto them, [a] Because of your unbelief: for verily I say unto you, If ye have faith as a [b] grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and [c] nothing shall be impossible unto you.

[a] Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done, Matt. xxi. 21. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith, Mark xi. 23. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you, Luke xvii. 6. And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing, 1 Cor. xiii. 2.

[b] *It* is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth, Mark iv. 31.

[c] Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth, Mark ix. 23. For with God nothing shall be impossible, Luke i. 37. And he said, The things which are impossible with men are possible with God, xviii. 27.

VER. 21.

Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

Howbeit this kind goeth not out [a] but by prayer and fasting.

[a]And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes, Dan. ix. 3. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away, Acts xiii. 2, 3. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed, xiv. 23. Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency, 1 Cor. vii. 5. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, 2 Cor. xi. 27. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 18.

VER. 22.

Ἀναστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων·

And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

VER. 23.

Καὶ ἀποκτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. Καὶ ἐλυπήθησαν σφόδρα.

And [a] they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

[a] See on chap. xvi. ver. 21.

VER. 24.

Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοὺμ, προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπον· Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;

*And when they were come to Capernaum, they that received * tribute* money *came to Peter, and said, Doth not your Master pay tribute?*

* Gr. *didrachma*, value 1s. 3*d*.

VER. 25.

Λέγει, Ναί. Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων· Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη, ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;

He saith, Yes. [a]*And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?*

[a] He saith unto them, Whose *is* this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's, Matt. xxii. 20, 21. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour, Rom. xiii. 6, 7.

VER. 26.

Λέγει αὐτῷ ὁ Πέτρος· Ἀπὸ τῶν ἀλλοτρίων. Ἔφη αὐτῷ ὁ Ἰησοῦς· Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί.

Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

VER. 27.

Ἵνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεὶς εἰς τὴν θάλασσαν, βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἆρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὑρήσεις στατῆρα· ἐκεῖνον λαβὼν, δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

Notwithstanding, [a]*lest we should offend them, go thou to the sea, and cast an hook,* [b]*and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find * a piece of money:* [c]*that take, and give unto them for me and thee.*

* Or, *a stater*, ½ oz. silver.

[a] *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak, Rom. xiv. 21. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please *his* neighbour for *his* good to edification. For even Christ pleased not himself; but as it is written, The reproaches of them that reproached thee fell on me. xv. 1—3. But take

heed lest by any means this liberty of yours become a stumbling block to them that are weak. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend, 1 Cor. viii. 9. 13. For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law. To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some, ix. 19—22. Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God. Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved, x. 32, 33. Giving no offence in any thing, that the ministry be not blamed, 2 Cor. vi. 3. Abstain from all appearance of evil, 1 Thess. v. 22. In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you, Tit. ii. 7, 8.

[b] And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth, Gen. i. 28. And it shall be, *that* thou shalt drink of the brook; and I have commanded the ravens to feed thee there, 1 Kings xvii. 4. And the Lord spake unto the fish, and it vomited out Jonah upon the dry *land*, Jon. ii. 10.

[c] For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich, 2 Cor. viii. 9. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? James ii. 5.

CHAP. XVIII.—VER. 1.

Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες· Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;

At [a] the same time came the disciples unto Jesus, saying, [b] Who is the greatest [c] in the kingdom of heaven?

[a] And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? Mark ix. 33.

[b] Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father. And when the ten heard *it*, they were moved with indignation against the two brethren. But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many, Matt. xx. 20—28, and Mark x. 35—45. But he that is greatest among you shall be your servant, Matt. xxiii. 11. But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest, Mark ix. 34. Then there arose a reasoning among them, which of them

should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great, Luke ix. 46—48. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth, xxii. 24—27. *Be* kindly affectioned one to another with brotherly love; in honour preferring one another, Rom. xii. 10. *Let* nothing *be done* through strife or vain glory; but in lowliness of mind let each esteem other better than themselves, Phil. ii. 3.

[c] See on chap. iii. ver. 2. clause 2.

VER. 2.

Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν,

And Jesus called [a] *a little child unto him, and set him in the midst of them,*

[a] Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven, Matt. xix. 13, 14. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me, Mark ix. 36, 37.

VER. 3.

Καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε, καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν·

And said, [a] *Verily I say unto you,* [b] *Except ye be converted,* [c] *and become as little children, ye shall not enter into* [d] *the kingdom of heaven.*

[a] For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled, Matt. v. 18. Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward, vi. 2. And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward, 5. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward, 16. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man, John i. 51. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God, iii. 3.

[b] For this people's heart is waxed gross, and *their* ears are dull of hearing, and *their* eyes have they closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them, Matt. xiii. 15. *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee, Psal. li. 13. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with ears, and understand with their heart, and convert, and be healed, Isa. vi. 10. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them, Mark iv. 12. But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren,

Luke xxii. 32. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, Acts iii. 19. Brethren, if any of you do err from the truth, and one convert him, James v. 19.

[c] And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them. But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God, Luke xviii. 15, 16. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men, 1 Cor. xiv. 20. As newborn babes, desire the sincere milk of the word, that ye may grow thereby, 1 Pet. ii. 2.

[d] See on chap. iii. ver. 2. clause 2.

VER. 4.

Ὅστις οὖν ταπεινώσῃ ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

Whosoever therefore shall [a] *humble himself as this little child, the same is greatest in the kingdom of heaven.*

[a] And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted, Matt. xxiii. 12. LORD, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul *is* even as a weaned child, Psal. cxxxi. 1, 2. For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, Isa. lvii. 15. Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble, 1 Pet. v. 5.

VER. 5.

Καὶ ὃς ἐὰν δέξηται παιδίον τοιοῦτον ἓν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται.

And whoso shall [a] *receive one such little child in my name* [b] *receiveth me.*

[a] He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward, Matt. x. 40—42. And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me, xxv. 40. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me, 45. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward, Mark ix. 41. And said unto them, Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me receiveth him that sent me; for he that is least among you all, the same shall be great, Luke ix. 48. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones, xvii. 2.

[b] Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me, Mark ix. 37. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me, John xiii. 20. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus, Gal. iv. 14.

VER. 6.

Ὃς δ᾽ ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων, τῶν πιστευόντων εἰς ἐμὲ, συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος ὀνικὸς ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.

But whoso shall [a] *offend one of these little ones which believe in me, it were*

better for him that a millstone were hanged about his neck, and that *he were drowned in the depth of the sea.*

[a] *Saying*, Touch not mine anointed, and do my prophets no harm, Psal. cv. 15. For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye, Zech. ii. 8. And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea, Mark ix. 42. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones, Luke xvii. 2. And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *It is* hard for thee to kick against the pricks, Acts ix. 5. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way. I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean. But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died, Rom. xiv. 13—15. *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak, 21. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please *his* neighbour for *his* good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me, xv. 1—3. But take heed lest by any means this liberty of your's become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols? And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend, 1 Cor. viii. 9—13. Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God: Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved, x. 32, 33. Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, 2 Thess. i. 6—9.

VER. 7.

Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ τὸ σκάνδαλον ἔρχεται.

Woe [a] *unto the world because of offences!* [b] *for it must needs be that offences come;* [c] *but woe to that man by whom the offence cometh!*

[a] And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land, Gen. xiii. 7. Wherefore the sin of the young men was very great before the Lord: for men abhorred the offering of the Lord, 1 Sam. ii. 17. Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled *at* the door of the tabernacle of the congregation. And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons; for *it is* no good report that I hear: ye make the Lord's people to transgress. If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the Lord

would slay them, 22—25. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also *that is* born unto thee shall surely die, 2 Sam. xii. 14. Then said he unto the disciples, It is impossible but that offences will come: but woe *unto him,* through whom they come! Luke xvii. 1. Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written, Rom. ii. 23, 24. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan, 1 Tim. v. 14, 15. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed, vi. 1. *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed, Tit. ii. 5. Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you, 8. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of, 2 Pet. ii. 2.

[b] And when ye shall hear of wars, and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet, Mark xiii. 7. For there must be also heresies among you, that they which are approved may be made manifest among you, 1 Cor. xi. 19. Let no man deceive you by any means: for *that day shall not come,* except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what with-holdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth *will let,* until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *Even him,* whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness, 2 Thess. ii. 3—12. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, 1 Tim. iv. 1—3. This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away, 2 Tim. iii. 1—5. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away *their* ears from the truth, and shall be turned unto fables, iv. 3, 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4.

[c] The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity: And

shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth, Matt. xiii. 41, 42. But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in, xxiii. 13. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born, xxvi. 24. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandize of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Pet. ii. 3. Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness; But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever, 15—17. Woe unto them, for they have gone into the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever, Jude 11—13. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate, Rev. ii. 14, 15. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death: and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works, 20—23. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh, xix. 20, 21.

VER. 8.

Εἰ δὲ ἡ χείρ σου, ἢ ὁ ποῦς σου σκανδαλίζει σε, ἔκκοψον αὐτὰ, καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλὸν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.

Wherefore [a] *if thy hand or thy foot offend thee, cut them off, and cast* them *from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.*

[a] See on chap. v. verses 29, 30.

VER. 9.

Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν, καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶ μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.

[a] *And if thine eye offend thee, pluck it out, and cast* it *from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire.*

[a] See on chap. v. verses 29, 30.

VER. 10.

Ὁρᾶτε μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσι

τὸ πρόσωπον τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.

Take [a] *heed that ye despise not one of these little ones; for I say unto you, That in heaven* [b] *their angels do always* [c] *behold the face of my Father* [d] *which is in heaven.*

[a] A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory, Matt. xii. 20. Him that is weak in the faith receive ye, *but* not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him, Rom. xiv. 1—3. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit, 1 Thess. iv. 8. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity, 1 Tim. iv. 12.

[b] But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost, Matt. i. 20. And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, ii. 13. And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This *is* God's host: and he called the name of that place Mahanaim, Gen. xxxii. 1, 2. And he answered, Fear not: for they that *be* with us *are* more than they that *be* with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of horses and chariots of fire round about Elisha, 2 Kings vi. 16, 17. The angel of the Lord encampeth round about them that fear him, and delivereth them, Psal. xxxiv. 7. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all *ye* his hosts; *ye* ministers of his, that do his pleasure, Psal. ciii. 20, 21. For he shall give his angels charge over thee, to keep thee in all thy ways, xci. 11. Bless the Lord, O my soul,—Who maketh his angels spirits; his ministers a flaming fire, civ. 1. 4. I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly, Isa. vi. 1, 2. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him, Dan, vii. 10. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried, Luke xvi. 22. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Acts v. 19. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius, x. 3. And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands, xii. 7. For there stood by me this night the angel of God, whose I am, and whom I serve, xxvii. 23. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Heb. i. 14.

[c] So Absalom dwelt two full years in Jerusalem, and saw not the king's face, 2 Sam. xiv. 28. And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left, 1 Kings xxii. 19. And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the seven princes of Persia and Media, which saw the king's face, *and* which sat the first in the kingdom, Esth. i. 14. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness, Psal. xvii. 15. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to

speak unto thee, and to shew thee these glad tidings, Luke i. 19.

[d] See on chap. v. ver. 16. clause 4.

VER. 11.

Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός.

For [a] the Son of man is come to save that which was lost.

[a] But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance, Matt. ix. 12, 13. But go rather to the lost sheep of the house of Israel, x. 6. But he answered and said, I am not sent but unto the lost sheep of the house of Israel, xv. 24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry, Luke xv. 24. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found, 32. For the son of man is come to seek and to save that which was lost, xix. 10. For God sent not his Son into the world to condemn the world; but that the world through him might be saved, John iii. 17. And if any man hear my words and believe not, I judge him not: for I came not to judge the world, but to save the world, xii. 47. This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief, 1 Tim. i. 15.

VER. 12.

Τί ὑμῖν δοκεῖ; ἐὰν γένηταί τινι ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἓν ἐξ αὐτῶν· οὐχὶ ἀφεὶς τὰ ἐννενηκονταεννέα, ἐπὶ τὰ ὄρη πορευθεὶς, ζητεῖ τὸ πλανώμενον;

How think ye? [a] if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth [b] into the mountains, and seeketh that which is gone astray?

[a] And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out, Matt. xii. 11. I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments, Psal. cxix. 176. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all, Isa. liii. 6. My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their resting place, Jer. l. 6. For thus saith the Lord GOD; Behold, I, *even* I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord GOD. I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment. And *as for* you, O my flock, thus saith the Lord GOD; Behold, I judge between cattle and cattle, between the rams and the he goats. *Seemeth it* a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. Therefore thus saith the Lord GOD unto them; Behold, I, *even* I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and with

shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd, Ezra xxxiv. 11—23. What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? Luke xv. 4. I am the good shepherd: the good shepherd giveth his life for the sheep, John x. 11. For ye were as sheep going astray; but are now returned unto the shepherd and bishop of your souls, 1 Pet. ii. 25.

[b] And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every man to his house in peace, 1 Kings xxii. 17. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them*, Ezek. xxxiv. 6.

VER. 13.

Καὶ ἐὰν γένηται εὑρεῖν αὐτὸ, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς ἐννενηκονταεννέα τοῖς μὴ πεπλανημένοις.

And if so be that he find it, verily I say unto you, [a] *he rejoiceth more of that* sheep, *than of the ninety and nine which went not astray.*

He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities, Isa. liii. 11. For *as* a young man marrieth a virgin, *so* shall thy sons marry thee; and *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee, lxii. 5. Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good; and I will plant them in this land assuredly with my whole heart and with my whole soul, Jer. xxxii. 37—41. Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy, Mic. vii. 18. The LORD thy God in the midst of thee *is* mighty: he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing, Zeph. iii. 17. And when he hath found *it*, he layeth *it* on his shoulders, rejoicing. And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it?* And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of God over one sinner that repenteth, Luke xv. 5—10. And bring hither the fatted calf, and kill *it;* and let us eat and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry, 23, 24. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, there are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reap-

eth may rejoice together, John iv. 34—36.

VER. 14.

Οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν, τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἷς τῶν μικρῶν τούτων.

Even so [a] *it is not the will of* [b] *your Father which is in heaven, that* [c] *one of these little ones should perish.*

[a] Fear not, little flock; for it is your Father's good pleasure to give you the kingdom, Luke xii. 32. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day, John vi. 39, 40. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand. My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand. I and *my* Father are one, x. 27—30. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled, xvii. 12. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? *It is* God that justifieth? Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom. viii. 28—39. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, Eph. i. 5—7. Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time, 1 Pet. i. 3—5.

[b] See on chap. v. ver. 16. clauses 3, 4.

[c] He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young, Isa. xl. 11. Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered, and I will turn mine hand upon the little ones, Zech. xiii. 7. So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs, John xxi. 15. And through thy knowledge shall the weak brother perish, for whom Christ died? But

when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend, 1 Cor. viii. 11—13. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory, 2 Tim. ii. 10. And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed, Heb. xii. 13.

VER. 15.

Ἐὰν δὲ ἁμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου, ὕπαγε, καὶ ἔλεγξον αὐτὸν μεταξύ σου καὶ αὐτοῦ μόνου· ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου.

Moreover, [a]*if thy brother shall trespass against thee,* [b]*go and tell him his fault between thee and him alone: if he shall hear thee,* [c]*thou hast gained thy brother.*

[a] So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses, ver. 35. Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him, Luke xvii. 3, 4. But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to* be defrauded? Nay, ye do wrong, and defraud, and that *your* brethren, 1 Cor. vi. 6—8. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye, Col. iii. 13.

[b] Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him, Lev. xix. 17. Let the righteous smite me, *it shall be* a kindness: and let him reprove me; *it shall be* an excellent oil, *which* shall not break my head: for yet my prayer also *shall be* in their calamities, Psal. cxli. 5. Debate thy cause with thy neighbour *himself;* and discover not a secret to another: Lest he that heareth *it* put thee to shame, and thine infamy turn not away, Prov. xxv. 9, 10.

[c] The fruit of the righteous *is* a tree of life; and he that winneth souls *is* wise, Prov. xi. 30. Be not overcome of evil, but overcome evil with good, Rom. xii. 21. For though I be free from all *men,* yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law, 1 Cor. ix. 19—21. Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins, Jam. v. 19, 20. Likewise, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives, 1 Pet. iii. 1.

VER. 16.

Ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἕνα ἢ δύο· ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα·

But if he will not hear thee, then *take with thee one or two more,* [a]*that in the mouth of two or three witnesses every word may be established.*

[a] Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to *cause him* to die, Num. xxxv. 30. At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death: *but* at the mouth of one witness he shall not be put to death, Deut. xvii. 6. One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established, xix. 15. It is also written in your law, that the testimony of two men is true, John viii. 17. This *is* the third *time*

I am coming to you. In the mouth of two or three witnesses shall every word be established, 2 Cor. xiii. 1. Against an elder receive not an accusation, but before two or three witnesses, 1 Tim. v. 19. He that despised Moses' law died without mercy, under two or three witnesses, Heb. x. 28. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one, 1 John v. 7, 8. And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth, Rev. xi. 3.

VER. 17.

Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης.

And if he shall neglect to hear them, [a] *tell* it *unto the Church: but if he neglect to hear the Church,* [b] *let him be unto thee as an heathen man and a Publican.*

[a] And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples *unto them,* and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business, Acts vi. 1—3. And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made a choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe, xv. 6, 7. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, 1 Cor. v. 4, 5. Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? vi. 1—4.

[b] Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple, Rom. xvi. 17, 18. I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person, 1 Cor. v. 9—13. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us, 2 Thes. iii. 6. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count *him* not as an enemy, but admonish *him* as a brother, 14, 15. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself, 1 Tim. vi. 5. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds, 2 John 10, 11.

VER. 18.

Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ.

Verily I say unto you, [a] Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

[a] And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven, Matt. xvi. 19. He that hateth me, hateth my Father also, John xv. 23. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things. That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well, Acts xv. 28, 29. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, 1 Cor. v. 4, 5. To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things? 2 Cor. ii. 16. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth: I know thy works: Behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name, Rev. iii. 7, 8. See also on chap. xvi. ver. 19. clause 3.

VER. 19.

Πάλιν λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρός μου, τοῦ ἐν οὐρανοῖς.

Again I say unto you, [a] That if two of you shall agree on earth as touching any thing that they shall ask, [b] it shall be done for them of my Father which is in heaven.

[a] And all things, whatsoever ye shall ask in prayer believing, ye shall receive, Matt. xxi. 22. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*, Mark xi. 24. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you, John xv. 7. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you, 16. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren, Acts i. 14. And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting, ii. 1, 2. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together: and they were all filled with the Holy Ghost, and they spake the word of God with boldness, iv. 24—31. But we will give ourselves con-

tinually to prayer, and to the ministry of the word, vi. 4. Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him, xii. 5. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel. For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak, Eph. vi. 19, 20. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, Phil. i. 19. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess *your* faults one to another, and pray one for another, that ye may be healed, Jam. v. 14—16. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it, 1 John v. 14—16. These are the two olive-trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will, Rev. xi. 4—6.

[b] And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do *it*, John xiv. 13, 14. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full, xvi. 23, 24. See also on chap. vi. ver. 7. clause 1.

VER. 20.

Οὗ γάρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.

For where [a] *two or three are gathered together in my name,* [b] *there am I in the midst of them.*

[a] The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*, Gen. xlix. 10. Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ, 1 Thess. i. 1. And to *our* beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house, Philem. 2.

[b] Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen. Matt. xxviii. 20. An altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name, I will come unto thee, and I will bless thee, Exod. xx. 24. For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her, Zech. ii. 5. Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am, John viii. 58. Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia: unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks, *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle, Rev. i. 11—13. Unto

the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks, ii. 1. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God, xxi. 3. See also on chap. i. ver. 23. clause 2.

VER. 21.

Τότε προσελθὼν αὐτῷ ὁ Πέτρος, εἶπε· Κύριε, ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις;

Then came Peter to him, and said, [a] *Lord, how oft shall my brother sin against me, and I forgive him? till seven times?*

[a] Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother, ver. 15. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him, Luke xvii. 3, 4.

VER. 22.

Λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ λέγω σοι, ἕως ἑπτάκις, ἀλλ᾽ ἕως ἑβδομηκοντάκις ἑπτά.

Jesus saith unto him, I say not unto thee, Until seven times: [a] *but, Until seventy times seven.*

[a] Give us this day our daily bread. And forgive us our debts, as we forgive our debtors, Matt. vi. 11, 12. For if ye forgive men their trespasses, your heavenly father will also forgive you: But if we forgive not men their trespasses, neither will your Father forgive your trespasses, 14, 15. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses, Mark xi. 25, 26. Be not overcome of evil, but overcome evil with good, Rom. xii. 21. Be ye angry, and sin not: let not the sun go down upon your wrath, Eph. iv. 26. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you, 31, 32. Be ye therefore followers of God, as dear children, v. 1. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye, Col. iii. 13. I will therefore that men pray every where, lifting up holy hands, without wrath or doubting, 1 Tim. ii. 8.

VER. 23.

Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ.

Therefore [a] *is the kingdom of heaven likened unto a certain king,* [b] *which would take account of his servants.*

[a] See on chap. iii. ver. 2. clause 2.

[b] After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine. His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed; Thou

oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. Take therefore the talent from him, and give *it* unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth, Matt. xxv. 19—30. And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward, Luke xvi. 1, 2. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me, xix. 12—27. So then every one of us shall give account of himself to God, Rom. xiv. 12. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 5. For we must all appear before the judgment-seat of Christ, that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God: and I trust also are made manifest in your consciences, 2 Cor. v. 10, 11.

VER. 24.

Αρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων·

And when he had begun to reckon, one was brought unto him which [a] *owed him* [b] *ten thousand talents.*

[a] There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Luke vii. 41, 42. So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord? Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore, xvi. 5. 7.

[b] For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me, Psal. xxxviii. 4.

For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up: they are more than the hairs of mine head: therefore my heart faileth me, xl. 12. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But *there is* forgiveness with thee, that thou mayest be feared, cxxx. 3, 4.

VER. 25.

Μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πραθῆναι, καὶ τὴν γυναῖκα αὐτοῦ, καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι.

But forasmuch as he had not to pay, his lord [a] *commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.*

[a] And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bond-servant, Lev. xxv. 39. Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen, 2 Kings iv. 1. Yet now our flesh *is* as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought unto bondage *already*: neither *is it* in our power *to redeem them;* for other men have our lands and vineyards, Neh. v. 5. And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing *to answer*, 8. Thus saith the Lord, Where *is* the bill of your mother's divorcement, whom I have put away? or which of my creditors *is it* to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away, Isa. l. i.

VER. 26.

Πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ, λέγων· Κύριε, μακροθύμησον ἐπ' ἐμοὶ, καὶ πάντα σοι ἀποδώσω.

The servant therefore fell down, and worshipped him, saying, Lord, [a] *have patience with me, and I will pay thee all.*

[a] And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all, ver. 29.

VER. 27.

Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου, ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.

Then the lord of that servant was [a] *moved with compassion, and loosed him, and forgave him the debt.*

[a] And they put away the strange gods from among them, and served the Lord: and his soul was grieved for the misery of Israel, Judg. x. 16. And refused to obey, neither were mindful of the wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou *art* a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not, Neh. ix. 17. But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time turned he is anger away, and did not stir up all his wrath, Psal. lxxviii. 38. For thou, Lord, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee, lxxxvi. 5. But thou, O Lord, *art* a God full of compassion, and gracious: long-suffering, and plentious in mercy and truth, 15. The Lord *is* gracious, and full of compassion; slow to anger, and of great mercy, cxlv. 8. How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as Admah? *how* shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together, Hos. xi. 8.

VER. 28.

Ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος, εὗρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια· καὶ κρατήσας αὐτὸν ἔπνιγε, λέγων· Ἀπόδος μοι ὅ τι ὀφείλεις.

But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he

laid hands on him, [a]*and took* him *by the throat, saying, Pay me that thou owest.*

[a] And this *is* the manner of the release: every creditor that lendeth *ought* unto his neighbour shall release *it;* he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD's release, Deut. xv. 2. Wherefore have we fasted, *say they,* and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours, Is. lviii. 3.

VER. 29.

Πεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ, παρεκάλει αὐτὸν, λέγων· Μακροθύμησον ἐπ' ἐμοὶ, καὶ πάντα ἀποδώσω σοι.

And his fellow-servant fell down at his feet, and besought him, saying, [a] *Have patience with me, and I will pay thee all.*

[a] The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all, ver. 26. And forgive us our debts, as we forgive our debtors, vi. 12. If he hath wronged thee, or oweth *thee* ought, put that on mine account; I Paul have written *it* with mine own hand, I will repay *it:* albeit I do not say to thee how thou owest unto me even thine own self besides, Philem. 18, 19.

VER. 30.

Ὁ δὲ οὐκ ἤθελεν· ἀλλὰ ἀπελθὼν, ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως οὗ ἀποδῷ τὸ ὀφειλόμενον.

And he would not: but went and cast him into prison, till he should pay the debt.

VER. 31.

Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα, ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες, διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα.

So when his fellow-servants saw what was done, [a]*they were very sorry,* [b]*and came and told unto their lord all that was done.*

[a] Rivers of waters run down mine eyes, because they keep not thy law, Psal. cxix. 136. I beheld the transgressors, and was grieved; because they kept not thy word, 158. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Jer. ix. 1. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other, Mark iii. 5. And when he was come near, he beheld the city, and wept over it, Luke xix. 41. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, Rom. ix. 1—3. Rejoice with them that do rejoice, and weep with them that weep, xii. 15. Who is weak, and I am not weak? who is offended, and I burn not? 2 Cor. xi. 29. Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body, Heb. xiii. 3.

[b] So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind, Luke xiv. 21. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you, Heb. xiii. 17.

VER. 32.

Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ, λέγει αὐτῷ· Δοῦλε πονηρὲ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με·

Then his lord, after that he had called him, said unto him, [a] *O thou wicked servant, I forgave thee all that debt, because thou desiredst me:*

[a] His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed, Matt. xxv. 26. And he

saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow, Luke xix. 22. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God, Rom. iii. 19.

VER. 33.

Οὐκ ἔδει καί σε ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγώ σε ἠλέησα;

Shouldest thou not also have had compassion on thy fellow-servant, [a]*even as I had pity on thee?*

[a] But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Matt. v. 44, 45. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be called the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful, Luke vi. 35, 36. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you, Eph. iv. 32. Be ye therefore followers of God, as dear children: And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour, v. 1, 2. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye, Col. iii. 13.

VER. 34.

Καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδῷ πᾶν τὸ ὀφειλόμενον αὐτῷ.

And his lord was wroth, [a]*and delivered him to the tormentors, till he should pay all that was due unto him.*

[a] Agree with thine adversary quickly, whiles thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing, Matt. v. 25, 26. When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him: lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite, Luke xii. 58, 59. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, 2 Thess. i. 8, 9. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name, Rev. xiv. 10, 11.

VER. 35.

Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.

So likewise shall my heavenly Father [a]*do also unto you, if ye* [b]*from your hearts forgive not every one his brother their trespasses.*

[a] And forgive us our debts, as we forgive our debtors, Matt. vi. 12. For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses, 14, 15. Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again, vii. 1, 2. Whoso stoppeth his ears at the cry of the poor, he also

shall cry himself, but shall not be heard, Prov. xxi. 13. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again, Luke vi. 37, 38. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment, Jam. ii. 13.

[b] See on chap. vi. ver. 12. clause 3.

CHAP. XIX.—VER. 1.

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας, πέραν τοῦ Ἰορδάνου.

And it came to pass, [a] that *when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judæa beyond Jordan;*

[a] And he arose from thence, and cometh into the coasts of Judæa, by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again, Mark x. 1. And went away again beyond Jordan into the place where John at first baptized; and there he abode, John x. 40.

VER. 2.

Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί· καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

And [a] *great multitudes followed him; and he healed them there.*

[a] See on chap. iv. ver. 23, clause 4. and ver. 24.

VER. 3.

Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι, πειράζοντες αὐτὸν, καὶ λέγοντες αὐτῷ· Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;

The [a] *Pharisees also came unto him,* [b] *tempting him, and saying unto him,* [c] *Is it lawful for a man to put away his wife for every cause?*

[a] See on chap. iii. ver. 7. clause 1.

[b] See on chap. xvi. ver. 1. clause 2.

[c] It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever marrieth her that is divorced committeth adultery, Matt. v. 31, 32. Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy companion, and the wife of thy covenant. And did not he make one? yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord the God of Israel saith, that he hateth putting away: for *one* covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously, Mal. ii. 14—16.

VER. 4.

Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε, ὅτι ὁ ποιήσας ἀπ' ἀρχῆς, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς;

And he answered and said unto them, Have ye not read, [a] *that he which made* them *at the beginning, made them male and female,*

[a] So God created man in his *own* image: in the image of God created he him; male and female created he them, Gen. i. 27. Male and female created he them; and blessed them, and called their name Adam, in the day when they were created, v. 2.

VER. 5.

Καὶ εἶπεν· Ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

And said, [a] *For this cause shall a man leave father and mother, and shall* [b] *cleave to his wife:* [c] *and they twain shall be one flesh?*

[a] And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and

shall cleave unto his wife: and they shall be one flesh, Gen. ii. 21—24. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder, Mark x. 6—9. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh, Eph. v. 31.

[b] And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel, Gen. xxxiv. 3. *Let* love be without dissimulation. Abhor that which is evil, cleave to that which is good, Rom. xii. 9.

[c] Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? For two, saith he, shall be one flesh, 1 Cor. vi. 15, 16. Nevertheless *to avoid* fornication, let every man have his own wife, and let every woman have her own husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife, vii. 2. 4. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself, Eph. v. 28. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh, 31.

VER. 6.

Ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ σάρξ μία. Ὃ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.

Wherefore they are no more twain, but one flesh. [a] *What therefore God hath joined together, let not man put asunder.*

[a] Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion and the wife of thy covenant, Mal. ii. 14. For the woman which hath an husband, is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband, Rom. vii. 2. And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband: But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife. But to the rest speak I, not the Lord; if any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy, 1 Cor. vii. 10—14. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself, Eph. v. 28. Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge, Heb. xiii. 4.

VER. 7.

Λέγουσιν αὐτῷ· Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολῦσαι αὐτήν; Λέγει αὐτοῖς·

They say unto him, [a] *Why did Moses then command to give a writing of divorcement,* [b] *and to put her away?*

[a] See on chap. v. ver. 31.

[b] Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily, Matt. i. 19. For the LORD the God of Israel saith that he hateth putting away: for one covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously, Mal. ii. 16.

VER. 8.

Ὅτι Μωσῆς, πρὸς τὴν σκληροκαρδίαν ὑμῶν, ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτω.

He saith unto them, Moses [a] *because of the hardness of your hearts* [b] *suffered you to put away your wives:* [c] *but from the beginning it was not so.*

[a] Harden not your hearts as in the provocation, *and* as *in* the day of

temptation in the wilderness, Psal. xcv. 8. Yea, they made their hearts *as* an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the LORD of hosts, Zech. vii. 12. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept, Mark x. 5.

[b] But I speak this by permission, *and* not of commandment, 1 Cor. vii. 6.

[c] Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh, Gen. ii. 24. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark because of the waters of the flood, vii. 7. Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk *therein*, Jer. vi. 16.

VER. 9.

Λέγω δὲ ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, εἰ μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας, μοιχᾶται.

And [a] *I say unto you, Whosoever shall put away his wife, except* it be *for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.*

[a] See on chap. v. ver. 32.

VER. 10.

Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικὸς, οὐ συμφέρει γαμῆσαι.

His disciples say unto him, [a] *If the case of a man be so with* his *wife, it is not good to marry.*

[a] And the LORD God said, *It is* not good that the man should be alone; I will make him an helpmeet for him, Gen. ii. 18. Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, *and* rivers of waters in the streets. Let them be only thine own, and not strangers with thee. Let thy fountain be blessed: and rejoice with the wife of thy youth. *Let her be as* the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love, Prov. v. 15—19. *Whoso* findeth a wife findeth a good *thing*, and obtaineth favour of the LORD, xviii. 22. A foolish son is the calamity of his father: and the contentions of a wife *are* a continual dropping. House and riches *are* the inheritance of fathers: and a prudent wife *is* from the LORD, xix. 13, 14. *It is* better to dwell in a corner of the housetop, than with a brawling woman in a wide house, xxi. 9. *It is* better to dwell in the wilderness, than with a contentious and angry woman, 19. Now concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman. Nevertheless *to avoid* fornication, let every man have his own wife, and let every woman have her own husband, 1 Cor. vii. 1, 2. I say therefore to the unmarried and widows, It is good for them if they abide even as I, 8. I suppose therefore that this is good for the present distress, *I say*, that *it is* good for a man so to be. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife. But and if thou marry, thou hast not sinned: and if a virgin marry, she hath not sinned. Nevertheless, such shall have trouble in the flesh, but I spare you, 26—28. But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: But he that is married careth for the things that are of the world, how he may please *his* wife. There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband. And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction, 32—35. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. But she is happier if she so abide after my judgment: and I think also that I have the

Spirit of God, 39, 40. Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, 1 Tim. iv. 3. But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; Having damnation, because they have cast off their first faith. And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tatlers also, and busybodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan, v. 11—15.

VER. 11.

Ὁ δὲ εἶπεν αὐτοῖς· Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, ἀλλ᾽ οἷς δέδοται.

But he said unto them, [a] *All* men *cannot receive this saying, save* they *to whom it is given.*

[a] For I would that all men were even as I myself. But every man hath his proper gift of God; one after this manner, and another after that. I say therefore to the unmarried and widows, it is good for them if they abide even as I, 1 Cor. vii. 7, 8. But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches, 17.

VER. 12.

Εἰσὶ γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτω· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. Ὁ δυνάμενος χωρεῖν, χωρείτω.

For there are some eunuchs, which were so born from their *mother's womb: and there are some eunuchs,* [a] *which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive* it, *let him receive* it.

[a] And of thy sons which shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon, Isa. xxxix. 7.

VER. 13.

Τότε προσηνέχθη αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.

Then were there [a] *brought unto him little children, that he should put* his *hands on them, and pray:* [b] *and the disciples rebuked them.*

[a] And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me, Matt. xviii. 2—5. And it came to pass after these things, that *one* told Joseph, Behold thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim, Gen. xlviii. 1. And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place.* And he said, Bring them I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, *so that* he could not see: and he brought them near unto him: and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him. And Israel stretched out his right hand and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the first-born. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a mul-

titude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this *is* the first-born; put thy right hand upon his head. And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim, and as Manasseh: and he set Ephraim before Manasseh, 9—20. And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child *was* young, 1 Sam. i. 24. And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*, Mark x. 13. And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them, Luke xviii. 15. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call, Acts ii. 39.

[b] Then Peter took him and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee, Matt. xvi. 22.

VER. 14.

Ὁ δὲ Ἰησοῦς εἶπεν· Ἄφετε τὰ παιδία, καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρός με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

But Jesus said, [a] Suffer little children, and forbid them not, to come unto me: [b] for of such is the kingdom of heaven.

[a] But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein, Mark x. 14, 15. But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God, Luke xviii. 16.

[b] At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Matt. xi. 25. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter in the kingdom of heaven, xviii. 3. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men, 1 Cor. xiv. 20. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As new-born babes, desire the sincere milk of the word, that ye may grow thereby, 1 Pet. ii. 1, 2.

VER. 15.

Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν.

And [a] he laid his *hands on them, and departed thence.*

[a] He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young, Isa. xl. 11. And he took them up in his arms, put *his* hands upon them, and blessed them, Mark x. 16. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus, 2 Tim. iii. 15.

VER. 16.

Καὶ ἰδοὺ, εἷς προσελθὼν, εἶπεν αὐτῷ· Διδάσκαλε ἀγαθὲ, τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον;

And, behold, [a] one came and said unto him, [b] Good Master, what good thing shall I do, that I may have [c] eternal life?

[a] And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? Mark x. 17. And a certain ruler asked him, saying, Good Master, What shall I do to inherit eternal life? Luke xviii. 18.

[b] And, behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit

eternal life? Luke x. 25. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent, John vi. 27—29. And brought them out, and said, Sirs, what must I do to be saved? Acts xvi. 30.

[c] And these shall go away into everlasting punishment: but the righteous into life eternal, Matt. xxv. 46. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt, Dan. xii. 2. That whosoever believeth in him should not perish, but have eternal life, John iii. 15. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life, iv. 14. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me, v. 39. Verily, verily, I say unto you, He that believeth on me hath everlasting life, vi. 47. Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life, 68. And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand, x. 28. He that loveth his life shall lose it: and he that hateth his life in this world shall keep it unto life eternal, xii. 25. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent, xvii. 2, 3. To them who by patient continuance in well-doing seek for glory and honour, and immortality, eternal life, Rom. ii. 7. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord, v. 21. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin *is* death; but the gift of God *is* eternal life, through Jesus Christ our Lord, vi. 22, 23. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i. 16. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses, vi. 12. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life, 19. In hope of eternal life, which God, that cannot lie, promised before the world began, Tit. i. 2. That being justified by his grace, we should be made heirs according to the hope of eternal life, iii. 7. (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us), 1 John i. 2. And this is the promise that he hath promised us, *even* eternal life, ii. 25. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; *and* he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God, v. 11—13. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, 20. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life, Jude 21.

VER. 17.

Ὁ δὲ εἶπεν αὐτῷ· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς, ὁ Θεός. Εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς.

And he said unto him, Why callest thou me good? [a] there is *none good but*

one, that is, *God:* [b] *but if thou wilt enter into life, keep the commandments.*

[a] *There is* none holy as the LORD: for *there is* none beside thee; neither is *there* any rock like our God, 1 Sam. ii. 2. Why boastest thou thyself in mischief, O mighty man? the goodness of God *endureth* continually, Psal. lii. 1. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. The LORD *is* gracious, and full of compassion; slow to anger, and of great mercy. The LORD *is* good to all: and his tender mercies *are* over all his works, cxlv. 7—9. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning, Jam. i. 17. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins, 1 John iv. 8—10. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him, 16.

[b] Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I *am* the LORD, Lev. xviii. 5. And I gave them my statutes, and shewed them my judgments, which *if* a man do, he shall even live in them. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them, Ezek. xx. 11, 12. He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live, Luke x. 26—28. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them, Rom. x. 5. But that no man is justified by the law in the sight of God, *it is* evident: for, the just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree, Gal. iii. 11—13.

VER. 18.

Λέγει αὐτῷ· Ποίας; Ὁ δὲ Ἰησοῦς εἶπε· Τό, Οὐ φονεύσεις· Οὐ μοιχεύσεις· Οὐ κλέψεις· Οὐ ψευδομαρτυρήσεις·

He saith unto him, [a] *Which? Jesus said,* [b] *Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,*

[a] For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them, Gal. iii. 10. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law, Jam. ii. 11.

[b] Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, that whosoever looketh on a woman to lust after her

hath committed adultery with her already in his heart, Matt. v. 21—28. Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's, Exod. xx. 12—17. Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee. Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbour. Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any *thing* that *is* thy neighbour's, Deut. v. 16—21. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother, Mark x. 19. Thou knowest the commandments, Do not kill, do not commit adultery, Do not steal, Do not bear false witness, Honour thy father and thy mother, Luke xviii. 20. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law, Rom. xiii. 8—10.

VER. 19.

Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα· καὶ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

[a] *Honour thy father and* thy *mother: and,* [b] *Thou shalt love thy neighbour as thyself.*

[a] For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition, Matt. xv. 4—6. Ye shall fear every man his mother, and his father, and keep my sabbaths: I *am* the LORD your God, Lev. xix. 3. The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the valley shall pick it out, and the young eagles shall eat it, Prov. xxx. 17. Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise, Eph. vi. 1, 2.

[b] See parallels on chap. xxii. ver. 39.

VER. 20.

Λέγει αὐτῷ ὁ νεανίσκος· Πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητός μου· τί ἔτι ὑστερῶ;

The young man saith unto him, [a] *All these things have I kept from my youth up:* [b] *what lack I yet?*

[a] And he answered and said unto him, Master, all these have I observed from my youth, Mark x. 20. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess, Luke xviii. 11, 12. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her, John viii. 7. Now we know that what things soever the law saith, it saith to them that are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God *which is* by faith of

Jesus Christ unto all, and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God, Rom. iii. 19—23. For I was alive without the law once: but when the commandment came, sin revived, and I died, vii. 9. Wherefore the law was our school-master *to bring us* unto Christ, that we might be justified by faith, Gal. iii. 24. Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless, Phil. iii. 6.

[b] Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me, Mark x. 21. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me, Luke xviii. 22.

VER. 21.

Ἔφη αὐτῷ ὁ Ἰησοῦς· Εἰ θέλεις τέλειος εἶναι, ὕπαγε, πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς· καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.

Jesus said unto him, [a] *If thou wilt be perfect,* [b] *go* and *sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and* [c] *come* and *follow me.*

[a] See on chap. v. ver. 48. clause 1.

[b] Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal, Matt. vi. 19, 20. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth, Luke xii. 33. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple, xiv. 33. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations, xvi. 9. And sold their posessions and goods, and parted them to all *men*, as every man had need, Acts ii. 45. And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, iv. 32—34. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate, 1 Tim. vi. 17, 18. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance, Heb. x. 34.

[c] See on chap. iv. ver. 19. clause 1.

VER. 22.

Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον, ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

But when the young man heard that saying, [a] *he went away sorrowful:* [b] *for he had great possessions.*

[a] He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful, Matt. xiii. 22. And the king was sorry; nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*, xiv. 9. And he was sad at that saying, and went away grieved: for he had great possessions, Mark x. 22. And when he heard this, he was very sorrowful: for he was very rich, Luke xviii. 23.

[b] No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon, Matt. vi. 24. For what is a man

profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? xvi. 26. From men, *which are* thy hand, O Lord, from men of the world, *which have* their portion in *this* life, and whose belly thou fillest with thy hid *treasure*: they are full of children, and leave the rest of their *substance* to their babes, Psal. xvii. 14. And they come unto thee as the people cometh, and they sit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, *but* their heart goeth after their covetousness, Ezek. xxxiii. 31. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God, Eph. v. 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, Col. iii. 5.

VER. 23.

Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Ἀμὴν λέγω ὑμῖν, ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.

Then said Jesus unto his disciples, Verily I say unto you, [a] *That a rich man shall hardly* [b] *enter into the kingdom of heaven.*

[a] And it shall be, when the Lord thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, And houses full of all good *things*, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten, and be full; *Then* beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage, Deut. vi. 10—12. If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence; If I rejoiced because my wealth *was* great, and because mine hand hath gotten much, Job xxxi. 24, 25. They that trust in their wealth, and boast themselves in the multitude of their riches; None *of them* can by any means redeem his brother, nor give to God a ransom for him, Psal. xlix. 6, 7. He that trusteth in his riches shall fall: but the righteous shall flourish as a branch, Prov. xi. 28. Remove far from me vanity and lies; give me neither poverty, nor riches; feed me with food convenient for me: Lest I be full, and deny *thee*, and say, Who *is* the Lord? or lest I be poor, and steal, and take the name of my God *in vain*, xxx. 8, 9. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! Mark x. 23. And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry. But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So *is* he that layeth up treasure for himself, and is not rich toward God, Luke xii. 15—21. No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. And the Pharisees also, who were covetous, heard all these things: and they derided him, xvi. 13, 14. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! xviii. 24. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble *are called*, 1 Cor. i. 26. But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. For the

love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows, 1 Tim. vi. 9, 10. Let the brother of low degree rejoice in that he is exalted: But the rich, in that he is brought low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways, Jam. i. 9—11. But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats? ii. 6. Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth, v. 1—4.

[b] See on chap. iii. ver. 2. clause 2.

VER. 24.

Πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

And again I say unto you, [a] *It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.*

[a] But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible, ver. 26. Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are accustomed to do evil, Jer. xiii. 23. And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God, Mark x. 24, 25. For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God, Luke xviii. 25. How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only? John v. 44.

VER. 25.

Ἀκούσαντες δὲ οἱ μαθηταὶ αὐτοῦ, ἐξεπλήσσοντο σφόδρα, λέγοντες· Τίς ἄρα δύναται σωθῆναι;

When his disciples heard it, *they were exceedingly amazed, saying, Who then can be saved?*

VER. 26.

Ἐμβλέψας δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά ἐστι.

But Jesus beheld them, *and said unto them, With men this is impossible;* [a] *but with God all things are possible.*

[a] Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son, Gen. xviii. 14. And the LORD said unto Moses, Is the LORD's hand waxed short? thou shalt see now whether my word will come to pass unto thee or not, Num. xi. 23. I know that thou canst do every *thing*, and *that* no thought can be withholden from thee, Job xlii. 2. Behold, I *am* the LORD, the God of all flesh: is there any thing too hard for me? Jer. xxxii. 27. Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts, Zech. viii. 6. And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible, Mark x. 27. For with God nothing shall be impossible, Luke i. 37. And he said, The things which are impossible with men are possible with God, xviii. 27.

VER. 27.

Τότε ἀποκριθεὶς ὁ Πέτρος, εἶπεν αὐτῷ· Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν;

Then answered Peter and said unto him, Behold, [a] *we have forsaken all, and followed thee;* [b] *what shall we have therefore?*

[a] See on chap. iv. verses 20. 22.

[b] But when the first came, they supposed that they should have re-

ceived more; and they likewise received every man a penny. And when they had received *it*, they murmured against the good man of the house, saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day, Matt. xx. 10—12. And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends, Luke xv. 29. That no flesh should glory in his presence, 1 Cor. i. 29. For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory as if thou hadst not received *it?* iv. 7.

VER. 28.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.

And Jesus said unto them, Verily I say unto you, That ye which have followed me, [a] *in the regeneration* [b] *when the Son of man shall sit in the throne of his glory,* [c] *ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*

[a] For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind, Isa. lxv. 17. For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain, lxvi. 22. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness, 2 Pet. iii. 13. And he that sat upon the throne, said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful, Rev. xxi. 5.

[b] For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works, Matt. xvi. 27. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, xxv. 31. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day, 2 Thes. i. 7—10. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire, Rev. xx. 11—15.

[c] And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom, Matt. xx. 21. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel, Luke xxii. 28—30. Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? 1 Cor. vi. 2, 3. If we suffer, we shall also reign with *him:* if we deny *him,* he also will deny us, 2 Tim. ii. 12. And he that overcometh, and keepeth

my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father, Rev. ii. 26, 27. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, iii. 21.

VER. 29.

Καὶ πᾶς ὃς ἀφῆκεν οἰκίας, ἢ ἀδελφοὺς, ἢ ἀδελφὰς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει.

And [a]*every one that hath forsaken houses,* [b]*or brethren, or sisters, or father, or mother, or wife, or children, or lands, for* [c]*my name's sake,* [d]*shall receive an hundredfold, and shall* [e]*inherit everlasting life.*

[a] For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it, Matt. xvi. 25. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life, Mark x. 29, 30. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting, Luke xviii. 29, 30.

[b] And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead, Matt. viii. 21, 22. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me, x. 37, 38. If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple, Luke xiv. 26. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more, 2 Cor. v. 16. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, Phil. iii. 8.

[c] Blessed are ye, when *men* shall revile you, and persecute *you,* and shall say all manner of evil against you falsely, for my sake, Matt. v. 11. And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved, x. 22. Blessed are ye, when men shall hate you, and when they shall separate you *from their company,* and shall reproach *you,* and cast out your name as evil, for the Son of man's sake, Luke vi. 22. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you, John xv. 19. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel, Acts ix. 15. If ye be reproached for the name of Christ, happy *are ye;* for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified, 1 Pet. iv. 14. Because that for his name's sake they went forth, taking nothing of the Gentiles, 3 John 7.

[d] See on chap. vi. ver. 33. clause 4.

[e] See on ver. 16. clause 3.

VER. 30.

Πολλοὶ δὲ ἔσονται πρῶτοι, ἔσχατοι· καὶ ἔσχατοι, πρῶτοι.

But [a]*many* that are *first shall be last; and the last* shall be *first.*

[a] And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and

gnashing of teeth, Matt. viii. 11, 12. So the last shall be first, and the first last: for many be called, but few chosen, xx. 16. Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the Publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the Publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him, xxi. 31, 32. But many *that are* first, shall be last; and the last, first, Mark x. 31. And all the people that heard *him*, and the Publicans, justified God, being baptized with the baptism of John. But the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him, Luke vii. 29, 30. And, behold, there are last which shall be first, and there are first which shall be last, xiii. 30. And the Publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, This man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted, xviii. 13, 14. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumblingstone, and rock of offence: and whosoever believeth on him shall not be ashamed, Rom. ix. 30—33.

CHAP. XX.—VER 1.

῾Ομοια γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρωῒ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.

For [a] *the kingdom of heaven is like unto* [b] *a man* that is *an householder, which went out* [c] *early in the morning to hire* [d] *labourers into his vineyard.*

[a] See on chap. iii. ver. 2. clause 3.

[b] Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few: Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest, Matt. ix. 37, 38. Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country, xxi. 33. Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes, Isa. v. 1, 2. I am the true vine, and my Father is the husbandman, John xv. 1.

[c] O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings! and ye would not, Matt. xxiii. 37. From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that *is* the three and twentieth year, the word of the Lord hath come unto me, and I have spoken unto you, rising early, and speaking; but ye have not hearkened. And the Lord hath sent unto you all his servants the prophets, rising early and sending *them;* but ye have not hearkened, nor inclined your ear to hear, Jer. xxv. 3, 4.

[d] *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch, Mark xiii. 34. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord, 1 Cor. xv. 58. Make you perfect in every good work to do his will, work-

ing in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen, Heb. xiii. 21. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy, 1 Pet. ii. 5—10.

VER. 2.

Συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.

And when [a] *he had agreed with the labourers for a penny a day, he sent them into his vineyard.*

[a] But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? ver. 13. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine: And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel, Exod. xix. 5, 6. Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear *it*, and do *it*. And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! Go say to them, Get you into your tents again, Deut. v. 27—30.

VER. 3.

Καὶ ἐξελθὼν περὶ τὴν τρίτην ὥραν, εἶδεν ἄλλους ἑστῶτας ἐν τῇ ἀγορᾷ ἀργούς·

And he went out about the third hour, and saw others [a] *standing idle in the marketplace.*

[a] Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger, Prov. xix. 15. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy, Ezek. xvi. 49.

VER. 4.

Κἀκείνοις εἶπεν· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον, δώσω ὑμῖν.

And said unto them; [a] *Go ye also into the vineyard,* [b] *and whatsoever is right I will give you. And they went their way.*

[a] Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousnes. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, Rom. vi. 16—22. And

such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 11. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief, 1 Tim. i. 12, 13. That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries, 1 Pet. iv. 2, 3.

[b] See on chap. xvi. ver. 27. clause 3.

VER. 5.

Οἱ δὲ ἀπῆλθον. Πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐννάτην ὥραν, ἐποίησεν ὡσαύτως.

Again he went out about the sixth and ninth hour, and did likewise.

VER. 6.

Περὶ δὲ τὴν ἑνδεκάτην ὥραν ἐξελθὼν, εὗρεν ἄλλους ἑστῶτας ἀργοὺς, καὶ λέγει αὐτοῖς· Τί ὧδε ἑστήκατε ὅλην τὴν ἡμέραν ἀργοί;

And about [a] *the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?*

[a] Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest, Eccles. ix. 10.

VER. 7.

Λέγουσιν αὐτῷ· Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. Λέγει αὐτοῖς· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον, λήψεσθε.

They say unto him, [a] *Because no man hath hired us.* [b] *He suith unto them, Go ye also into the vineyard;* [c] *and whatsoever is right,* that *shall ye receive.*

[a] Who in times past suffered all nations to walk in their own ways, Acts xiv. 16. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead, xvii. 30, 31. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written, how beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith *cometh* by hearing, and hearing by the word of God, Rom. x. 14—17. Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, xvi. 25. Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, Eph. ii. 11, 12. Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the Gospel, iii. 5, 6. *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints, Col. i. 26.

[b] Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests, xxii. 9, 10. So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said,

Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled, Luke xiv. 21—23.

[c] See on chap. xvi. ver. 27. clause 3.

VER. 8.

Ὀψίας δὲ γενομένης, λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· Κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθὸν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων, ἕως τῶν πρώτων.

So [a] when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their *hire, beginning from the last unto the first.*

[a] The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world, Matt. xiii. 39, 40. After a long time the lord of those servants cometh, and reckoneth with them, xxv. 19. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, 31. See also on chap. xvi. ver. 27. clause 3.

VER. 9.

Καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν, ἔλαβον ἀνὰ δηνάριον.

[a] *And when they came that* were hired *about the eleventh hour, they received every man a penny.*

[a] And when he had agreed with the labourers for a penny a day, he sent them into his vineyard, ver. 2. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive, 6, 7. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise, Luke xxiii. 43. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, Eph. ii. 8—10. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i. 14—16.

VER. 10.

Ἐλθόντες δὲ οἱ πρῶτοι, ἐνόμισαν ὅτι πλείονα λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον.

But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

VER. 11.

Λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου,

And when they had received it, [a] *they murmured against the goodman of the house,*

[a] But their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with Publicans and sinners, Luke v. 30. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them, xv. 2. And he was angry, and would not go in: therefore came his father out, and entreated him, 28. And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner, xix. 7. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them, Acts xi. 2, 3. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming, xiii. 45. And he said unto me, Depart: for I will send thee far hence unto the Gentiles. And they gave him audi-

ence unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live, xxii. 21, 22. Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost, 1 Thess. ii. 16. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage, Jude 16.

VER. 12.

Λέγοντες· ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας, καὶ τὸν καύσωνα.

Saying, [a] *These last have wrought* but *one hour, and thou hast made them equal unto us,* [b] *which have borne the burden and heat of the day.*

[a] But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted, Luke xiv. 10, 11. Even the righteousness of God *which is* by faith of Jesus Christ unto all, and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus, Rom. iii. 22—24. Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith, 30. That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the Gospel, Eph. iii. 6.

[b] Ye have said, It *is* vain to serve God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts? Mal. iii. 14. And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf, Luke xv. 29, 30. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess, xviii. 11, 12. Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith, Rom. iii. 27. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone, ix. 30—32.

VER. 13.

Ὁ δὲ ἀποκριθεὶς, εἶπεν ἑνὶ αὐτῶν· Ἑταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι;

But he answered one of them, and said, [a] *Friend,* [b] *I do thee no wrong: didst not thou agree with me for a penny?*

[a] And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless, Matt. xxii. 12. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him, xxvi. 50.

[b] That be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked: that be far from thee: Shall not the judge of all the earth do right? Gen. xviii. 25. Which goeth in company with the workers of iniquity, and walketh with wicked men. For he hath said, It profiteth a man nothing that he should delight himself with God. Therefore hearken unto me, ye men of understanding: far be it from God, *that he should do* wickedness; and *from* the Almighty, *that he should commit* iniquity. For the work of a man

shall he render unto him, and cause every man to find according to *his* ways. Yea, surely God will not do wickedly, neither will the Almighty pervert judgment, Job xxxiv. 8—12. Shall even he that hateth right govern? and wilt thou condemn him that is most just? *Is it fit* to say to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly? 17, 18. Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous? xl. 8. What shall we say then? *Is there* unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, Rom. ix. 14, 15. Nay but, O man, who art thou that repliest against God? shall the thing formed say to him that formed *it*, Why hast thou made me thus? 20.

VER. 14.

Ἆρον τὸ σὸν, καὶ ὕπαγε· θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καί σοι.

Take that *thine* is, *and go thy way: I will give unto this last, even as unto thee.*

VER. 15.

Ἢ οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι;

Is [a] *it not lawful for me to do what I will with mine own?* [b] *Is thine eye evil,* [c] *because I am good?*

[a] At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Matt. xi. 25. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy, Exod. xxxiii. 19. For thou *art* an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people: But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt, Deut. vii. 6—8. Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen Judah *to be* the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make *me* king over all Israel: And of all my sons (for the Lord hath given me many sons), he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel, 1 Chron. xxviii. 4, 5. I have made the earth, the man and the beast that *are* upon the ground, by my great power and by my outstretched arm, and have given it to whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him, Jer. xxvii. 5—7. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, John xvii. 2. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy, Rom. ix. 15, 16. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work, xi. 5, 6. For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?* 1 Cor. iv. 7. In whom also we have obtained an inheritance, being predesti-

nated according to the purpose of him who worketh all things after the counsel of his own will, Eph. i. 11. And you *hath he quickened*, who were dead in trespasses and sins, ii. 1. Even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved), 5. Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures, Jam. i. 18.

[b] Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee, Deut. xv. 9. *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave, xxviii. 54. Eat thou not the bread of *him that hath* an evil eye, neither desire thou his dainty meats, Prov. xxiii. 6. He that hasteth to be rich *hath* an evil eye, and considereth not that poverty shall come upon him, xxviii. 22. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness, Mark vii. 22. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door, Jam. v. 9.

[c] But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou *art* a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O LORD, take, I beseech thee, my life from me; for *it is* better for me to die than to live. Then said the LORD, Doest thou well to be angry? Jon. iv. 1—4. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming, Acts xiii. 45.

VER. 16.

Οὕτως ἔσονται οἱ ἔσχατοι, πρῶτοι, καὶ οἱ πρῶτοι, ἔσχατοι· πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

So [a] *the last shall be first, and the first last:* [b] *for many be called, but few chosen.*

[a] See on chap. xix. ver. 30.

[b] Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat, Matt. vii. 13. For many are called, but few *are* chosen, xxii. 14. For I say unto you, That none of those men which were bidden shall taste of my supper, Luke xiv. 24. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified, Rom. viii. 30. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 13, 14.

VER. 17.

Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, παρέλαβε τοὺς δώδεκα μαθητὰς κατ᾽ ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς·

And [a] *Jesus going up to Jerusalem* [b] *took the twelve disciples apart in the way, and said unto them,*

[a] And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, *saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the Chief Priests, and unto the Scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again, Mark x. 32—34. Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the pro-

phets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge him, and put him to death: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken, Luke xviii. 31—34.

[b] He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given, Matt. xiii. 11. When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? xvi. 13. And the LORD said, Shall I hide from Abraham that thing which I do? Gen. xviii. 17. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my father I have made known unto you, John xv. 15.

VER. 18.

Ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς Ἀρχιερεῦσι καὶ Γραμματεῦσι· καὶ κατακρινοῦσιν αὐτὸν θανάτῳ·

Behold, we go up to Jerusalem; [a] and the Son of man shall be betrayed unto the Chief Priests and unto the Scribes, and they shall condemn him to death,

[a] See on chap. xvi. ver. 21. clauses 1, 2.

VER. 19.

Καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι, καὶ μαστιγῶσαι, καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

And [a] shall deliver him to the Gentiles [b] to mock, and to scourge, and to crucify him: [c] and the third day he shall rise again.

[a] And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor, Matt. xxvii. 2. And straightway in the morning the Chief Priests held a consultation with the elders and Scribes, and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate, Mark xv. 1. And the soldiers led him away into the hall, called Prætorium; and they call together the whole band, 16. And the whole multitude of them arose, and led him unto Pilate, Luke xxiii. 1. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not in the judgment-hall, lest they should be defiled; but that they might eat the Passover, John xviii. 28. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name, through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all, Acts. iii. 13—16.

[b] Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands, Saying, Prophecy unto us, thou Christ, Who is he that smote thee? Matt. xxvi. 67, 68. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*, xxvii. 27—31. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying*, He trusted on the LORD, *that* he would deliver him: let him deliver him, seeing he delighted in him, Psal. xxii. 7, 8. With hypocritical mockers in feasts, they gnashed upon me with their teeth, xxxv. 16. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as

it were *our* faces from him; he was despised, and we esteemed him not, Isa. liii. 3. And the soldiers led him away into the hall, called Prætorium; and they called together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his *head*, And began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him, Mark xv. 16—20. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days, Save thyself, and come down from the cross. Likewise also the Chief Priests mocking, said among themselves with the Scribes, He saved others; himself he cannot save, 29—31. And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate, Luke xxiii. 11. Then Pilate therefore took Jesus, and scourged *him*. And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe, And said, Hail, King of the Jews! And they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him, John xix. 1—4.

[c] See on chap. xvi. ver. 21. clause 3.

VER. 20.

Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου, μετὰ τῶν υἱῶν αὐτῆς, προσκυνοῦσα, καὶ αἰτοῦσά τι παῤ αὐτοῦ.

[a] *Then came to him* [b] *the mother of Zebedee's children with her sons,* [c] *worshipping* him, *and desiring a certain thing of him.*

[a] And James and John, the sons of Zebedee came unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire, Mark x. 35.

[b] And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them, Matt. iv. 21.

[c] See on chap. ii. ver. 2. clause 3.

VER. 21.

Ὁ δὲ εἶπεν αὐτῇ· Τί θέλεις; Λέγει αὐτῷ· Εἰπὲ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου, εἷς ἐκ δεξιῶν σου, καὶ εἷς ἐξ εὐωνύμων, ἐν τῇ βασιλείᾳ σου.

And he said unto her, [a] *What wilt thou? She saith unto him,* [b] *Grant that these my two sons may sit,* [c] *the one on thy right hand, and the other on the left, in thy kingdom.*

[a] And Jesus stood still, and called them, and said, What will ye that I shall do unto you? ver. 32. In Gibeon the LORD appeared to Solomon in a dream by night: And God said, Ask what I shall give thee, 1 Kings iii. 5. And he said unto them, What would ye that I should do for you? Mark x. 36. And Jesus answered and said unto him, What wilt thou that I should do unto thee? the blind man said unto him, Lord, that I might receive my sight, 51. Saying, What wilt thou that I shall do unto thee? and he said, Lord, that I may receive my sight, Luke xviii. 41.

[b] At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? Matt. xviii. 1. And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel, xix. 28. They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory, Mark x. 37. And there was also a strife among them, which of them should be accounted the greatest, Luke xxii. 24. *Be* kindly affectioned one to another with brotherly love; in honour preferring one another, Rom. xii. 10. *Let* nothing *be done* through strife or vain glory, but in lowliness of mind let each esteem other better than themselves, Phil. ii. 3.

[c] Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and

caused a seat to be set for the king's mother; and she sat on his right hand, 1 Kings ii. 19. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool, Psal. cx. 1. So then after the Lord had spoken unto them, he was receeived up into heaven, and sat on the right hand of God, Mark xvi. 19. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us, Rom. viii. 34. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God, Col. iii. 1. See also on chap. ii. ver. 2. last clause.

VER. 22.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Οὐκ οἴδατε τί αἰτεῖσθε. Δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; Λέγουσιν αὐτῷ· Δυνάμεθα.

But Jesus answered and said, [a] *Ye know not what ye ask.* [b] *Are ye able to drink of the cup that I shall drink of,* [c] *and to be baptized with the baptism that I am baptized with?* [d] *They say unto him, We are able.*

[a] But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? Mark x. 38.

[b] And he went a little farther, and fell on his face, and prayed, saying, O my father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*, Matt, xxvi. 39. He went away again the second time, and prayed, saying, O my father, if this cup may not pass away from me, except I drink it, thy will be done, 42. For in the hand of the LORD *there is a cup*, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them*, Psal. lxxv. 8. For thus saith the LORD God of Israel unto me; Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it, Jer. xxv. 15. And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt, Mark xiv. 36. Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done, Luke xxii. 42. Then said Jesus unto Peter, Put up thy sword into thy sheath: the cup which my father hath given me, shall I not drink it? John xviii. 11.

[b] But I have a baptism to be baptized with; and how am I straitened till it be accomplished, Luke xii. 50.

[c] Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples, Matt. xxvi. 35. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled, 56. Pride *goeth* before destruction, and an haughty spirit before a fall, Prov. xvi. 18. Can ye drink of the cup that I drink of? and be baptized of the baptism that I am baptized with? And they say unto him, We can, Mark x. 38, 39.

VER. 23.

Καὶ λέγει αὐτοῖς· Τὸ μὲν ποτήριόν μου πίεσθε, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου.

And he saith unto them, [a] *Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but* it shall be given to them [b] *for whom it is prepared of my Father.*

[a] And he killed James the brother of John with the sword, Acts xii. 2. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together, Rom. viii. 17. Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the Church, Col. i. 24. *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*: If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us, 2 Tim. ii. 11, 12. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience

of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ, Rev. i. 9.

[b] Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Matt. xxv. 34. But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared, Mark x. 40. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him, 1 Cor. ii. 9. But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city, Heb. xi. 16.

VER. 24.

Καὶ ἀκούσαντες οἱ δέκα, ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν.

And when the ten heard it, [a] *they were moved with indignation against the two brethren.*

[a] Only by pride cometh contention: but with the well-advised *is* wisdom, Prov. xiii. 10. And when the ten heard *it*, they began to be much displeased with James and John, Mark x. 41. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest, Luke xxii. 23, 24. Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 1 Cor. xiii. 4. *Let* nothing *be done* through strife or vain glory; but in lowliness of mind let each esteem other better than themselves, Phil. ii. 3. From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members? Jam. iv. 1. Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble, 5, 6. Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble, 1 Pet. v. 5.

VER. 25.

Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς, εἶπεν· Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.

But Jesus called them unto him, *and said, Ye know that* [a] *the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.*

[a] Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls, Matt. xi. 29. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven, xviii. 3, 4. But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them, Mark x. 42. But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth, Luke xxii. 26, 27. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master, and Lord; and ye say well; for *so* I am. If I then, *your* Lord and Master, have washed *your* feet: ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them, John xiii. 12—17.

VER. 26.

Οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν διάκονος.

But [a] *it shall not be so among you: but whosoever will be great among you, let him be* [b] *your minister;*

[a] But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. And call no *man* your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, *even* Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted, Matt. xxiii. 8—12. But so shall it not be among you: but whosoever will be great among you shall be your minister: And whosoever of you will be the chiefest shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many, Mark x. 43—45. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted, Luke xiv. 7—11. I tell you, This man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted, xviii. 14. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence, John xviii. 36. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand, 2 Cor. i. 24. (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled. Do ye look on things after the outward appearance? if any man trusts to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's. For though I should boast somewhat more of our authority which the Lord hath given us for edification, and not for your destruction, I should not be ashamed: That I may not seem as if I would terrify you by letters. For *his* letters, say they, *are* weighty and powerful, but *his* bodily presence *is* weak, and *his* speech contemptible, x. 4—10. Neither as being lords over *God's* heritage, but being ensamples to the flock, 1 Pet. v. 3. I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church, 3 John 9, 10. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, That they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused

all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name, Rev. xiii. 11—17. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration, xvii. 6.

[b] Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Matt. xxv. 44. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him, xxvii. 55. The Lord grant unto him, that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus thou knowest very well, 2 Tim. i. 18. Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel, Philem. xiii.

VER. 27.

Καὶ ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δοῦλος·

And whosoever will be chief among you, [a] let him be your servant:

[a] And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all, Mark ix. 33—35. But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve, Luke xxii. 26. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive, Acts xx. 34, 35. I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise, Rom. i. 14. For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with *you*, 1 Cor. ix. 19—23. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake, 2 Cor. iv. 5. For I suppose I was not a whit behind the very chiefest apostles, xi. 5. Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; *In* journeyings often, *in* perils of water, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, 23—27. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved, xii. 15.

VER. 28.

Ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

Even as the [a] Son of man [b] came not to be ministered unto, but to minister, [c] and to give his life a ransom [d] for many.

[a] See on chap. xvi. ver. 13. clause 4.

[b] For whether *is* greater, he that

sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth, Luke xxii. 27. He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do, thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head. Jesus saith to him, He that is washed, needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for *so* I am. If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them, John xiii. 4—17. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 4—8.

[c] Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom, Job xxxiii. 24. None *of them* can by any means redeem his brother, nor give to God a ransom for him, Psal. xlix. 7. Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities, Isa. liii. 10, 11. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the streets shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined, Dan. ix. 24—26. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep, John x. 15. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being High Priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad, xi. 50—52. Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say*, at this time his righteousness: that he might be just, and

the justifier of him which believeth in Jesus, Rom. iii. 24—26. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree, Gal. iii. 13. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, Eph. i. 7. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour, v. 2. Who gave himself a ransom for all, to be testified in due time, 1 Tim. ii. 6. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers, 1 Pet. i. 18. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed, ii. 24. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, iii. 18. And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, Rev. v. 8, 9.

[d] For this is my blood of the new testament, which is shed for many for the remission of sins, Matt. xxvi. 28. And he said unto them, This is my blood of the new testament, which is shed for many, Mark xiv. 24. But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man Jesus Christ, hath abounded unto many. And not as *it was* by one that sinned, *so is* the gift. For the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.) Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous, Rom. v. 15—19. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation, Heb. ix. 28. And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world, 1 John ii. 2.

VER. 29.

Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχὼ, ἠκολούθησεν αὐτῷ ὄχλος πολύς.

And as they departed from Jericho, a great multitude followed him.

VER. 30.

Καὶ ἰδοὺ, δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν, λέγοντες· Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαβίδ.

And, behold, [a] *two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying,* [b] *Have mercy on us, O Lord,* [c] thou *Son of David.*

[a] And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me. And Jesus stood still, and commanded him to be called, and they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garments, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him,

Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way, Mark x. 46—52. And it came to pass, that as he was come nigh to Jericho, a certain blind man sat by the way-side begging: And hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, *thou* Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God, Luke xviii. 35—43.

[b] See on chap. ix. ver. 27. clause 3.

[c] See on chap. i. ver. 1. clause 2.

VER. 31.

Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς, ἵνα σιωπήσωσιν· οἱ δὲ μεῖζον ἔκραζον, λέγοντες· Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαβίδ.

And the multitude [a] rebuked them, because they should hold their peace: [b] but they cried the more, saying, Have mercy on us, O Lord, thou *Son of David.*

[a] But he answered her not a word. And his disciples came, and besought him, saying, Send her away; for she crieth after us, Matt. xv. 23. Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them, xix. 13.

[b] And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it, *that* thou dost ask after my name? and he blessed him there, Gen. xxxii. 25—29. I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened, Luke xi. 8—10. And he spake a parable unto them to *this end*, that men ought always *to* pray, and not to faint, xviii. 1. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* Son of David, have mercy on me, 39. Continue in prayer, and watch in the same with thanksgiving, Col. iv. 2. Pray without ceasing, 1 Thess. v. 17.

VER. 32.

Καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς, καὶ εἶπε· Τί θέλετε ποιήσω ὑμῖν;

And Jesus stood still, and called them, and said, [a] What will ye that I shall do unto you?

[a] And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom, ver. 21. Thus saith the Lord God; I will yet *for* this be enquired of by the house of Israel, to do *it* for them; I will increase them with men like a flock, Ezek. xxxvi. 37. Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? Acts x. 29. Be careful for nothing: but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God, Phil. iv. 6.

VER. 33.

Λέγουσιν αὐτῷ· Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί.

They say unto him, Lord, that our eyes may be opened.

VER. 34.

Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς, ἥψατο τῶν ὀφθαλμῶν αὐτῶν· καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοὶ, καὶ ἠκολούθησαν αὐτῷ.

So [a] *Jesus had compassion on them, and* [b] *touched their eyes:* [c] *and immediately their eyes received sight,* [d] *and they followed him.*

[a] See on chap. ix. ver. 36. clause 1.

[b] See on chap. viii. ver. 15.

[c] See on chap. ix. ver. 30. clause 1.

[d] And he touched her hand, and the fever left her: and she arose, and ministered unto them, Matt. viii. 15. Before I was afflicted, I went astray: but now have I kept thy word, Psal. cxix. 67. It *is* good for me that I have been afflicted; that I might learn thy statutes, 71. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God, Luke xviii. 43. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith that is in me, Acts xxvi. 18.

CHAP. XXI.—VER. 1.

Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθεν εἰς Βηθφαγῆ πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητὰς,

And [a] *when they drew nigh unto Jerusalem, and were come to Bethphage, unto* [b] *the mount of Olives, then sent Jesus two disciples,*

[a] And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, Mark xi. 1. And when he had thus spoken, he went before, ascending up to Jerusalem. And it came to pass when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples, Luke xix. 28, 29.

[b] And when they had sung an hymn, they went out into the mount of Olives, Matt. xxvi. 30. And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south, Zech. xiv. 4. And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives, Luke xxi. 37. Jesus went unto the mount of Olives, John viii. 1. Then returned they unto Jerusalem from the mount called Olives, which is from Jerusalem a sabbath day's journey, Acts i. 12.

VER. 2.

Λέγων αὐτοῖς· Πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν, καὶ εὐθέως εὑρήσετε ὄνον δεδεμένην, καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι.

Saying unto them, [a] *Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose* them, *and bring* them *unto me.*

[a] And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples, Matt. xxvi. 18. And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither, Mark xi. 2, 3. And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber where I shall eat the Passover with my disciples? And he will shew a large upper room furnished *and* prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover, xiv. 13—16. Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*. And if any

man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him. And they that were sent went their way, and found even as he had said unto them, Luke xix. 30—32.

VER. 3.

Καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε, ὅτι ὁ Κύριος αὐτῶν χρείαν ἔχει· εὐθέως δὲ ἀποστελεῖ αὐτούς.

And if any man say ought unto you, ye shall say, [a] *The Lord hath need of them;* [b] *and straightway he will send them.*

[a] But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all things *come* of thee, and of thine own have we given thee. For we *are* strangers before thee, and sojourners, as *were* all our fathers: our days on the earth *are* as a shadow, and *there is* none abiding. O LORD our God, all this store that we have prepared to build thee a house for thine holy name *cometh* of thine hand, and *is* all thine own, 1 Chron. xxix. 14—16. The earth *is* the LORD's, and the fulness thereof; the world, and they that dwell therein, Psal. xxiv. 1. For every beast of the forest *is* mine, *and* the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field *are* mine, l. 10, 11. The silver *is* mine, and the gold *is* mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts, Hag. ii. 8, 9. The Father loveth the Son, and hath given all things into his hand, John iii. 35. Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things, Acts xvii. 25. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich, 2 Cor. viii. 9.

[b] Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee, 1 Kings xvii. 9.

VER. 4.

Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος·

All [a] *this was done, that it might be fulfilled, which was spoken by the prophet,* [b] *saying,*

[a] See on chap. i. ver. 22.

[b] Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass, Zech. ix. 9. Fear not, daughter of Sion; behold, thy King cometh, sitting on an ass's colt, John xii. 15.

VER. 5.

Εἴπατε τῇ θυγατρὶ Σιών· Ἰδοὺ, ὁ βασιλεύς σου ἔρχεταί σοι πραῢς, καὶ ἐπιβεβηκὼς ἐπὶ ὄνον, καὶ πῶλον, υἱὸν ὑποζυγίου.

Tell ye [a] *the daughter of Zion,* [b] *behold, thy King cometh unto thee,* [c] *meek, and sitting upon an ass, and a colt the foal of an ass.*

[a] That I may shew forth all thy praise in the gates of the daughter of Zion: I will rejoice in thy salvation, Psal. ix. 14. Cry out and shout, thou inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee, Isa. xii. 6. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God! xl. 9. Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward *is* with him, and his work before him, lxii. 11. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see evil any more, Zeph. iii. 14, 15.

[b] See also on chap. ii. ver. 2. clause 1.

[c] See on chap. xi. ver. 29. clause 3.

VER. 6.

Πορευθέντες δὲ οἱ μαθηταὶ, καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς,

And the disciples went, and did as Jesus commanded them,

VER. 7.

Ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν.

And [a] *brought the ass, and the colt, and* [b] *put on them their clothes, and they set* him *thereon.*

[a] And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way, Mark xi. 4—8. And they that were sent went their way, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon, Luke xix. 32—35.

[b] Then they hasted, and took every man his garment, and put *it* under him on the top of the stairs, and blew with trumpets, saying, Jehu is king, 2 Kings ix. 13.

VER. 8.

Ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἐστρώννυον ἐν τῇ ὁδῷ.

And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

VER. 9.

Οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες· Ὡσαννὰ τῷ υἱῷ Δαβίδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις.

And the multitudes that went before, and that followed, cried, saying, [a] *Hosanna* [b] *to the Son of David:* [b] *Blessed is he that cometh in the name of the Lord;* [c] *Hosanna in the highest.*

[a] And when the Chief Priests and Scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, Matt. xxi. 15. This *is* the day *which* the LORD hath made; we will rejoice and be glad in it. Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity. Blessed *be* he that cometh in the name of the LORD: we have blessed you out of the house of the LORD, Psal. cxviii. 24—26. And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord: Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest, Mark xi. 9, 10.

[b] See on chap. i. ver. 1. clause 2.

[d] For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord, Matt. xxiii. 39. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest, Luke xix. 37, 38. Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold thy King cometh, sitting on an ass's colt, John xii. 13—15.

[d] Glory to God in the highest, and on earth peace, good will toward men, Luke ii. 14.

VER. 10.

Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα, ἐσείσθη πᾶσα ἡ πόλις, λέγουσα· Τίς ἐστιν οὗτος;

And when he was come into Jerusalem, [a] *all the city was moved, saying,* [b] *Who is this?*

[a] When Herod the king had heard *these things* he was troubled, and all Jerusalem with him, Matt. ii. 3. So they two went until they came to Bethlehem. And it came to pass, when

they were come to Beth-lehem, that all the city was moved about them, and they said, *Is* this Naomi? Ruth i. 19.

[b] Who *is* this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant, Cant. iii. 6. Who *is* this that cometh from Edom with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save, Isa. lxiii. 1. And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? Luke v. 21. And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him, Luke ix. 9.

VER. 11.

Οἱ δὲ ὄχλοι ἔλεγον· Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας.

And the multitude said, [a] *This is Jesus the prophet* [b] *of Nazareth of Galilee.*

[a] When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets, Matt. xvi. 13, 14. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us: and, That God hath visited his people, Luke vii. 16. Many of the people therefore, when they heard this saying, said, of a truth, this is the prophet, John vii. 40. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet, ix. 17. See also on chap. v. ver. 22. clause 1.

[b] See on chap. ii. ver. 23. clause 1.

VER. 12.

Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ, καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράσαντας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψε, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς·

And Jesus [a] *went into the temple of God,* [b] *and cast out all them that sold and bought in the temple, and overthrew* [c] *the tables of the money-changers, and* [d] *the seats of them that sold doves,*

[a] Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fuller's sope, Mal. iii. 1, 2. And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve, Mark xi. 11.

[b] And they came to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, Mark xi. 15. And he went into the temple, and began to cast out them that sold therein, and them that bought; Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves, Luke xix. 45, 46. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changer's money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandize. And his disciples remembered that it was written, The zeal of thine house hath eaten me up, John ii. 14—17.

[c] And if the way be too long for thee, so that thou art not able to carry it; *or* if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee: Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose: And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thine household, Deut. xiv. 24—26.

[d] And if the burnt sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of turtle-doves, or of young pigeons Lev. i. 14.

VER. 13.

Καὶ λέγει αὐτοῖς· Γέγραπται· Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν.

And said unto them, [a]*It is written, My house shall be called the house of prayer;* [b]*but ye have made it a den of thieves.*

[a] Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever, Psal. xciii. 5. Even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings, and their sacrifices, *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people, Isa. lvi. 7.

[b] Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen *it*, saith the LORD, Jer. vii. 11. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves, Mark xi. 17. Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves, Luke xix. 46.

VER. 14.

Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.

And [a] *the blind and the lame came to him in the temple; and he healed them.*

[a] Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them, Matt. xi. 4, 5. See also on chap. iv. ver. 24.

VER. 15.

Ἰδόντες δὲ οἱ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς τὰ θαυμάσια ἃ ἐποίησε, καὶ τοὺς παῖδας κράζοντας ἐν τῷ ἱερῷ, καὶ λέγοντας· Ὡσαννὰ τῷ υἱῷ Δαβίδ· ἠγανάκτησαν,

And when the [a] *Chief Priests and Scribes* [b] *saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David, they were sore displeased,*

[a] See on chap. ii. ver. 4. clauses 1, 2.

[b] And when he was come into the temple, the Chief Priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? ver. 23. Then assembled together the Chief Priests, and the Scribes, and the elders of the people, into the palace of the High Priest, who was called Caiaphas, xxvi. 3. Now the Chief Priests, and elders, and all the council, sought false witness against Jesus, to put him to death, 59. LORD, *when* thy hand is lifted up, they will not see: *but* they shall see, and be ashamed for *their* envy at the people; yea, the fire of thine enemies shall devour them, Isa. xxvi. 11. And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the Gospel, the Chief Priests and the Scribes came upon *him* with the elders, Luke xx. 1. Then gathered the Chief Priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation. And one of them, *named* Caiaphas, being the High Priest that same year, said unto them, Ye know nothing at all, John xi. 47—49.

VER. 16.

Καὶ εἶπον αὐτῷ· Ἀκούεις τί οὗτοι λέγουσιν; Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς. Ναί· οὐδέποτε ἀνέγνωτε, ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;

And said unto him, [a] *Hearest thou what these say? And Jesus saith unto them, Yea;* [b] *have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?*

[a] And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out, Luke xix. 39, 40. Then gathered the Chief Priests and the Pharisees a council, and said, What do

we? for this man doeth many miracles. If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation, John xi. 47, 48.

[a] At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Matt. xi. 25. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger, Psal. viii. 2.

VER. 17.

Καὶ καταλιπὼν αὐτοὺς, ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν· καὶ ηὐλίσθη ἐκεῖ.

And he left them, and went out of the city into [a] Bethany; and he lodged there.

[a] And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve. And when even was come, he went out of the city, Mark xi. 11. 19. Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house, Luke x. 38. Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha, John xi. 1. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off, 18.

VER. 18.

Πρωΐας δὲ ἐπανάγων εἰς τὴν πόλιν, ἐπείνασε.

Now [a] in the morning as he returned into the city, [b] he hungered.

[a] And on the morrow, when they were come from Bethany, he was hungry: And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet, Mark xi. 12, 13.

[b] And when he had fasted forty days and forty nights, he was afterward an hungered, Matt. iv. 2. At that time Jesus went on the sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat, xii. 1. Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered, Luke iv. 2. Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful High Priest in things *pertaining* to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted, Heb. ii. 17, 18. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin, iv. 15.

VER. 19.

Καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ᾽ αὐτὴν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ· Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. Καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ.

And when he saw * *a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it,* [a] *Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.*

* Gr. *one fig tree.*

[a] What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down, Isa. v. 4, 5. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*, Mark xi. 14. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire, Luke iii. 9. He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard; Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto

him, Lord, let it alone this year also, till I shall dig about it, and dung *it*: And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down, xiii. 6—9. Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace: but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation, xix. 42—44. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit, John xv. 2. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned, 6. Having a form of godliness, but denying the power thereof: from such turn away, 2 Tim. iii. 5. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate, Tit. i. 16. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned, Heb. vi. 7, 8. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still, Rev. xxii. 11.

VER. 20.

Καὶ ἰδόντες οἱ μαθηταὶ, ἐθαύμασαν, λέγοντες· Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ;

And when the disciples saw it, they marvelled, saying, [a] *How soon is the fig tree withered away?*

[a] And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away, Mark xi. 20, 21.

VER. 21.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν, καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε· Ἄρθητι, καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται.

Jesus answered and said unto them, Verily I say unto you, [a] *If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.*

[a] See on chap. xvii. ver. 20. clauses 1. 3.

VER. 22.

Καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ, πιστεύοντες, λήψεσθε.

And [a] *all things, whatsoever ye shall ask in prayer believing, ye shall receive.*

[a] Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*, Mark xi. 24. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him, 1 John v. 14, 15. See also on chap. vii. ver. 7. clause 1.

VER. 23.

Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερὸν, προσῆλθον αὐτῷ διδάσκοντι οἱ Ἀρχιερεῖς καὶ οἱ Πρεσβύτεροι τοῦ λαοῦ, λέγοντες· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην;

And [a] *when he was come into the temple,* [b] *the Chief Priests and the elders of the people came unto him as he was teaching, and said,* [c] *By what authority doest thou these things? and who gave thee this authority?*

[a] And they come again to Jerusalem: and as he was walking in the temple, there come to him the Chief Priests, and the Scribes, and the elders, And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? Mark xi. 27, 28. And it

came to pass, *that* on one of those days, as he taught the people in the temple, and preached the Gospel, the Chief Priests and the Scribes came upon *him* with the elders, And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? Luke xx. 1, 2.

[b] See on chap. ii. ver. 4. clause 1.

[c] And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known, Exod. ii. 14. And when they had set them in the midst, they asked, By what power, or by what name have ye done this? Acts iv. 7.

VER. 24.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Ἐρωτήσω ὑμᾶς, κἀγὼ λόγον ἕνα· ὃν ἐὰν εἴπητέ μοι, κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·

And Jesus answered and said unto them, [a] *I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things.*

[a] Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves, Matt. x. 16. Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit, Prov. xxvi. 4, 5. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it*? Luke vi. 9. Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man, Col. iv. 6.

VER. 25.

Τὸ βάπτισμα Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων; Οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς, λέγοντες· Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν· Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

The [a] *baptism of John* [b] *whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us,* [c] *Why did ye not then believe him?*

[a] See on chap. iii. ver. 1. clause 2.

[b] And they come again to Jerusalem: and as he was walking in the temple, there come to him the Chief Priests, and the Scribes, and the elders, And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him? But if we shall say, Of men: they feared the people: for all *men* counted John, that he was a prophet indeed. And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things, Mark xi. 27—33.

[c] And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? Luke xx. 5. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light, John v. 33—35. For if our heart condemn us, God is greater than our heart, and knoweth all things, 1 John iii. 20.

VER. 26.

Ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων· φοβούμεθα τὸν ὄχλον· πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην.

But if we shall say, Of men; [a] *we fear the people,* [b] *for all hold John as a prophet.*

[a] But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet, 46. And when he would have put him to death, he feared the multitude, because they counted him as a prophet, Matt. xiv. 5. But if we shall say, Of men; they feared the people: for all *men* counted John that he was a prophet indeed, Mark xi. 32. And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their

way, xii. 12. But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet, Luke xx. 6. And the Chief Priests and Scribes sought how they might kill him; for they feared the people, xxii. 2.

[b] For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly, Mark vi. 20. He was a burning and a shining light: and ye were willing for a season to rejoice in his light, John v. 35. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there, x. 41, 42.

VER. 27.

Καὶ ἀποκριθέντες τῷ Ἰησοῦ, εἶπον· Οὐκ οἴδαμεν. Ἔφη αὐτοῖς καὶ αὐτός· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

And they answered Jesus, and said, [a] *We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.*

[a] Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch, Matt. xv. 14. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times? xvi. 3. Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! xxiii. 16. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed, Isa. vi. 10. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned, xxix. 10—12. His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, *they are* greedy dogs *which* can never have enough; and they are shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter, lvi. 10, 11. Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord. How do ye say, We *are* wise, and the law of the Lord *is* with us? Lo, certainly in vain made he *it*; the pen of the scribes *is* in vain. The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom *is* in them? Jer. viii. 7—9. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law, Mal. ii. 6—9. And they answered, that they could not tell whence *it was*. And Jesus said unto them, Neither tell I you by what authority I do these things, Luke xx. 7, 8. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes, John ix. 30. And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see, therefore your sin remaineth, 40, 41. But if our Gospel be hid, it is hid to them that are lost: In whom the god of this world, hath blinded the eyes of them which believe not, lest the light of the glorious Gospel of Christ,

who is the image of God, should shine unto them, 2 Cor. iv. 3, 4. *Even him* whose coming is after the working of Satan, with all power and signs and lying wonders, And with all deceiveableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved, 2 Thess. ii. 9, 10.

VER. 28.

Τί δὲ ὑμῖν δοκεῖ; Ἄνθρωπος εἶχε τέκνα δύο· καὶ προσελθὼν τῷ πρώτῳ, εἶπε· Τέκνον, ὕπαγε, σήμερον ἐργάζου ἐν τῷ ἀμπελῶνί μου.

But what think ye? [a]*A* certain *man had two sons; and he came to the first, and said,* [b]*Son, go work to day in my vineyard.*

[a] And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth *to me.* And he divided unto them *his* living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine, Luke xv. 11—15.

[b] Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive, Matt. xx. 5—7. *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch, Mark xiii. 34.

VER. 29.

Ὁ δὲ ἀποκριθεὶς, εἶπεν· Οὐ θέλω. Ὕστερον δὲ μεταμεληθεὶς, ἀπῆλθε.

He answered and said, [a]*I will not: but* [b]*afterward he* [c]*repented, and went.*

[a] This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness, Eph. iv. 17—19.

[b] And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, Luke xv. 17, 18. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance, Acts xxvi. 20. And you *hath he quickened,* who were dead in trespasses and sins; Wherein in time past ye walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in time past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.) And hath raised *us* up together, and made us sit together in heavenly *places* in Christ Jesus: That in the ages to come, he might shew the exceeding riches of his grace in *his* kindness towards us through Christ Jesus. For by grace are ye saved, through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, Eph. ii. 1—10.

[c] See on chap. iii. ver. 2. clause 1.

VER. 30.

Καὶ προσελθὼν τῷ δευτέρῳ, εἶπεν ὡσαύτως. Ὁ δὲ ἀποκριθεὶς, εἶπεν· Ἐγὼ κύριε. Καὶ οὐκ ἀπῆλθε.

And he came to the second and said likewise. And he answered and said, [a] *I go, sir, and went not.*

[a] All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not, Matt. xxiii. 3. And they come unto thee as the people cometh, and they sit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, *but* their heart goeth after their covetousness, Ezek. xxxiii. 31. Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law; And art confident that thou thyself art a guide of the blind, and light of them which are in darkness, An instructor of the foolish, a teacher of babes, which hast the form of knowledge, and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou which preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking of the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written. For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision, Rom. ii. 17—25. They profess that they know God; but in works they deny *him*; being abominable and disobedient, and unto every good work reprobate, Tit. i. 16.

VER. 31.

Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρός; Λέγουσιν αὐτῷ· Ὁ πρῶτος. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ.

[a] *Whether of them twain did* [b] *the will of his father?* [c] *They say unto him, The first.* [d] *Jesus saith unto them, Verily I say unto you, That the Publicans and harlots go into the kingdom of God before you.*

[a] Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven, Matt. vii. 21.

[b] See on chap. vii. ver. 21. clause 3.

[c] And David's anger was greatly kindled against the man; and he said to Nathan, *As* the LORD liveth, the man that hath done this thing shall surely die: And he shall restore the lamb fourfold, because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man, 2 Sam. xii. 5—7.. Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee, Job xv. 6. And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow, Luke xix. 22. Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God, Rom. iii. 19.

[d] And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose and followed him, Matt. ix. 9. So the last shall be first, and the first last: for many be called, but few chosen, xx. 16. And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment. Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner, Luke vii. 37—39. Then drew near unto him all the Publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, this man receiveth sinners, and eateth with them, xv. 1, 2. And Jesus said unto him, This day is salvation come to this house; forasmuch as he also is a

son of Abraham. For the Son of man is come to seek and to save that which was lost, xix. 9, 10. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed, Rom. ix. 30—33. Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which was in Christ Jesus. This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i. 13—16.

VER. 32.

Ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης καὶ οὐκ ἐπιστεύσατε αὐτῷ· αἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες, οὐ μετεμελήθητε ὕστερον, τοῦ πιστεῦσαι αὐτῷ.

For John [a] *came unto you in the way of righteousness,* [b] *and ye believed him not: but the Publicans and the harlots believed him: and ye, when ye had seen it,* [c] *repented not afterward, that ye might believe him.*

[a] In those days came John the Baptist, preaching in the wilderness of Judæa, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance, Matt. iii. 1—8. And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*, Isa. xxxv. 8. Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*, Jer. vi. 16. Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also Publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you, Luke iii. 8—13. For it had been better for them not to have known the way of righteousness, than, after they have known *it* to turn from the holy commandment delivered unto them, 2 Pet. ii. 21.

[b] The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? Matt. xxi. 25. For John came neither eating nor drinking, and they say, He hath a devil, xi. 18. And all the people that heard *him*, and the Publicans, justified God, being bap-

tized with the baptism of John. But the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him, Luke vii. 29, 30. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me, John v. 33—36.

[c] But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: *and* they walked in their own counsels, Psal. lxxxi. 11, 12. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts *as* an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts, Zech. vii. 11, 12. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life, John v. 37—40. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, 2 Tim. ii. 25.

VER. 33.

Ἄλλην παραβολὴν ἀκούσατε· Ἄνθρωπός τις ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὤρυξεν ἐν αὐτῷ ληνὸν, καὶ ᾠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

Hear another [a] *parable:* [b] *There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to* [c] *husbandmen, and* [d] *went into a far country:*

[a] See on chap. xiii. ver. 3. clause 1.

[b] Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof *were like* the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou *then* broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; And the vineyard which thy right hand hath planted, and the branch *that* thou madest strong for thyself. *It is* burned with fire, *it is* cut down: they perish at the rebuke of thy countenance, Psal. lxxx. 8—16. Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand *pieces* of silver. My vineyard, which *is* mine, *is* before me: thou, O Solomon, *must have* a thousand, and those that keep the fruit thereof two hundred, Cant. viii. 11, 12. Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes, Isa. v. 1—4. Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? Jer. ii. 21. And he began to speak unto them by parables. A

certain man planted a vineyard, and set an hedge about *it*, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country, Mark xii. 1. Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time, Luke xx. 9. I am the true vine, and my Father is the husbandman, John xv. 1.

[c] The Scribes and the Pharisees sit in Moses' seat, Matt. xxiii. 2.

[d] For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey, Matt. xxv. 14, 15. *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch, Mark xiii. 34. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return, Luke xix. 12.

VER. 34.

Ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς, λαβεῖν τοὺς καρποὺς αὐτοῦ.

And when the time of the fruit drew near, [a] *he sent his servants to the husbandmen,* [b] *that they might receive the fruit of it.*

[a] Yet the Lord testified against Israel, and against Judah, by all the prophets, *and by* all the seers, saying, Turn ye from your evil ways, and keep my commandments, *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God, 2 Kings xvii. 13, 14. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till *there was* no remedy, 2 Chron. xxxvi. 15, 16. And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the shoulder, and hardened their neck, and would not hear. Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands, Neh. ix. 29, 30. From the thirteenth year of Josiah the son of Amon, king of Judah, even unto this day, that *is* the three and twentieth year, the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened. And the Lord hath sent unto you all his servants the prophets, rising early and sending *them*; but ye have not hearkened, nor inclined your ear to hear. They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you, and to your fathers for ever and ever: And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. Yet ye have not hearkened unto me, saith the Lord; that ye might provoke me to anger with the works of your hands to your own hurt, Jer. xxv. 3—7. I have sent also unto you all my servants the prophets, rising up early and sending *them*, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me, xxxv. 15. Therefore say thou unto them, Thus saith the Lord of hosts; Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts. Be not as your fathers, unto whom the former

prophets have cried, saying, Thus saith the Lord of hosts; Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the Lord. Your fathers, where *are* they? and the prophets, do they live for ever? But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us, Zech. i. 3—6. Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassion every man to his brother: And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts *as* an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts. Therefore it is come to pass, *that* as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts, vii. 9—13. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught *him* and beat him, and sent *him* away empty. And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some, Mark xii. 2—5. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandman beat him, and sent *him* away empty. And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty. And again he sent a third: and they wounded him also, and cast *him* out. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's. So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid. And he beheld them and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. And the Chief Priests and the Scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them, Luke xx. 10—19.

[b] Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one to the fruit thereof was to bring a thousand *pieces* of silver. My vineyard which *is* mine, *is* before me: thou, O Solomon, *must have* a thousand, and those that keep the fruit thereof two hundred, Cant. viii. 11, 12. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? Isa. v. 4.

VER. 35.

Καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν.

And the husbandmen [a] took his servants, and beat one, and killed another, and stoned another.

[a] Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you, Matt. v. 12. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. *Ye* serpents, *ye* generation of vipers,

how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city, xxiii. 31—34. For it was *so*, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water, 1 Kings xviii. 4. Was it not told my lord what I did when Jezebel slew the prophets of the Lord: how I hid an hundred men of the Lord's prophets by fifty in a cave, and fed them with bread and water? 13. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me*, and more also, if I make not thy life as the life of one of them by tomorrow about this time, xix. 2. And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away, 10. But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee? xxii. 24. Then Asa was wroth with the seer, and put him in a prison house; for *he was* in a rage with him, because of this *thing*. And Asa oppressed *some* of the people the same time, 2 Chron. xvi. 10. And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till *there was* no remedy, xxxvi. 15, 16. In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets like a destroying lion, Jer. ii. 30. And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death, but when Urijah heard it, he was afraid, and fled, and went into Egypt; And Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of Achbor, and *certain* men with him into Egypt. And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people. Nevertheless, the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death, xxvi. 21—24. Nevertheless I must walk to day, and to morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not, Luke xiii. 33, 34. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers, Acts vii. 52. Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway; for the wrath is come upon them to the uttermost, 1 Thes. ii. 15, 16. And others had trial of *cruel* mockings and scourgings; yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented, Heb. xi. 36, 37.

VER. 36.

Πάλιν ἀπέστειλεν ἄλλους δούλους πλεί-ονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως.

Again, he sent other servants more than the first: and they did unto them likewise.

VER. 37.

Ὕστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων· Ἐντραπήσονται τὸν υἱόν μου.

But [a] *last of all he sent unto them his*

son, saying, [b] *They will reverence my son.*

[a] Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son, Mark xii. 6. Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him, Luke xx. 13.

[b] What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? Isa. v. 4. It may be, that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity, and their sin, Jer. xxxvi. 3. I said, Surely thou wilt fear me, thou wilt receive instruction, so their dwelling should not be cut off, howsoever I punished them: but they rose early, *and* corrupted all their doings, Zeph. iii. 7.

VER. 38.

Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν, εἶπον ἐν ἑαυτοῖς· Οὗτός ἐστιν ὁ κληρονόμος, δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ κατάσχωμεν τὴν κληρονομίαν αὐτοῦ.

But when the husbandmen saw the son, they said among themselves, [a] *This is the heir; come, let us kill him, and let us seize on his inheritance.*

[a] Then assembled together the Chief Priests, and the Scribes, and the elders of the people, unto the palace of the High Priest, who was called Caiaphas, And consulted that they might take Jesus by subtilty, and kill *him,* Matt. xxvi. 3, 4. When the morning was come, all the Chief Priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor, xxvii. 1, 2. The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying,* Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the LORD shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion, I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. Ask of me, and I shall give *thee* the heathen for thine inheritance, and the uttermost parts of the earth *for* thy possession, Psal. ii. 2—8. But those husbandmen said among themselves, This is the heir, come, let us kill him, and the inheritance shall be our's. And they took him, and killed *him,* and cast him out of the vineyard, Mark xii. 7, 8. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come let us kill him, that the inheritance may be our's, Luke xx. 14. Then gathered the Chief Priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation. And one of them, *named* Caiaphas, being the High Priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being High Priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death, John xi. 47—53. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done, Acts iv. 27, 28. Now when the High Priest and the captains of the temple and the Chief Priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without

violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set *them* before the council: and the High Priest asked them, saying, Did not we straitly command you, that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us, v. 24—28.

VER. 39.

Καὶ λαβόντες αὐτὸν, ἐξέβαλον ἔξω τοῦ ἀμπελῶνος, καὶ ἀπέκτειναν.

And they [a] *caught him, and* [b] *cast* him *out of the vineyard,*[c] *and slew* [d] him.

[a] And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. And, behold, one of them which were with Jesus stretched out *his* hand and drew his sword, and struck a servant of the High Priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. And they that had laid hold on Jesus led *him* away to Caiaphas the High Priest, where the Scribes and the elders were assembled, Matt. xxvi. 50—57. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the High Priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young men laid hold on him: And he left the linen cloth, and fled from them naked. And they led Jesus away to the High Priest: and with him were assembled all the Chief Priests and the elders and the scribes, Mark xiv. 46—53. Then Jesus said unto the Chief Priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led *him*, and brought him into the High Priest's house. And Peter followed afar off, Luke xxii. 52—54. Then the band and the captain and officers of the Jews took Jesus, and bound him, John xviii. 12. Now Annas had sent him bound unto Caiaphas the High Priest, 24. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, Acts ii. 23.

[b] For the bodies of those beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach, Heb. xiii. 11—13.

[c] Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, Acts ii. 23. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses, iii. 14, 15. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole, iv. 10. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree, v. 30. Which of the prophets have not your

fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers, vii. 52. Ye have condemned *and* killed the just; *and* he doth not resist you, Jam. v. 6.

VER. 40.

Ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;

When the lord therefore of the vineyard cometh, [a] *what will he do unto those husbandmen?*

[a] What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others, Mark xii. 9. So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them? He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid, Luke xx. 15, 16. Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb. x. 29.

VER. 41.

Λέγουσιν αὐτῷ· Κακοὺς κακῶς ἀπολέσει αὐτοὺς, καὶ τὸν ἀμπελῶνα ἐκδόσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.

They say unto him, [a] *He will miserably destroy those wicked men,* [b] *and will let out* his *vineyard unto other husbandmen, which shall render him the fruits in their seasons.*

[a] And the remnant took his servants, and entreated *them* spitefully, and slew *them*. But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city, Matt. xxii. 6, 7. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Behold, your house is left unto you desolate, xxiii. 35—38. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened, xxiv. 21, 22. Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God. And it shall come to pass, *that* as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of

thine eyes which thou shalt see: And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy *you*, Deut. xxviii. 59—68. And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* brake down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry, Isa. v. 5—7. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined, Dan. ix. 26. Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me. Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another. And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people, Zech. xi. 8—10. And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein, xiii. 8. For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse, Mal. iv. 1—6, Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, In that night there shall be two *men* in one bed; the one shall be taken, and the other left. Two *women* shall be grinding together; the one shall be taken, and the other left. Two *men* shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together, Luke xvii. 32—37. And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation, xix. 41—44. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive unto all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, xxi. 22—24. Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon

them to the uttermost, 1 Thes. ii. 16. How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*, Heb. ii. 3. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven, xii. 25.

[b] And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, Matt. viii. 11. Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof, xxi. 43. And ye shall leave your name for a curse upon my chosen: for the Lord God shall slay thee, and call his servants by another name, Isa. lxv. 15. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed, Acts xiii. 46—48. And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles, xviii. 6. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it, xxviii. 28. See also on chap. xii. ver. 18. clause 5.

VER. 42.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς· Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

Jesus saith unto them, Did ye never read in the Scriptures, [a] *The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing,* [b] *and it is marvellous in our eyes?*

[a] The stone *which* the builders refused is become the head *stone* of the corner. This is the LORD's doing; it *is* marvellous in our eyes, Psal. cxviii. 22, 23. Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste, Isa. xxviii. 16. Hear now, O Joshua the High Priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day, Zech. iii. 8, 9. And have ye not read this Scripture; The stone which the builders rejected is become the head of the corner: This was the Lord's doing, and it is marvellous in our eyes? Mark xii. 10, 11. And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder, Luke xx. 17, 18. This is the stone which was set at nought of you builders, which is become the head of the corner, Acts iv. 11. As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed, Rom. ix. 33. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*, Eph. ii. 20. To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe *he is* precious:

but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed, 1 Pet. ii. 4—8.

[b] Behold ye among the heathen, and regard, and wonder marvellously: for *I* will work a work in your days, *which* ye will not believe, though it be told *you*, Hab. i. 5. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you, Acts xiii. 40, 41.

VER. 43.

Διὰ τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.

Therefore say I unto you, [a] *The kingdom of God shall be taken from you, and given to* [b] *a nation bringing forth the fruits thereof.*

[a] And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth, Matt. viii. 11. 12. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you, xii. 28. They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons, xxi. 41.

[b] And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel, Exod. xix. 6. Open ye the gates, that the righteous nation which keepeth the truth may enter in, Isa. xxvi. 2. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, 1 Pet. ii. 9.

VER. 44.

Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον, συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.

And [a] *whosoever shall fall on this stone shall be broken:* [b] *but on whomsoever it shall fall, it will grind him to powder.*

[a] Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him, Psal. ii. 12. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken, Isa. viii. 14, 15. For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted, lx. 12. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it, Zech. xii. 3. And blessed is *he*, whosoever shall not be offended in me, Matt. xi. 6. Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder, Luke xx. 18. Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? From that *time* many of his disciples went back, and walked no more with him, John vi. 60. 61. 66. But if our Gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them, 2 Cor. iv. 3, 4. And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed, 1 Pet. ii. 8.

[b] The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that

man if he had not been born, Matt. xxvi. 24. Then answered all the people, and said, His blood *be* on us, and on our children, xxvii. 25. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel, Psal. ii. 9. Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them, xxi. 8, 9. The LORD at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries, cx. 5, 6. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and become like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth, Dan. ii. 34, 35. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream *is* certain, and the interpretation thereof sure, 44, 45. Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost 1 Thess. ii. 16.

VER. 45.

Καὶ ἀκούσαντες οἱ Ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ, ἔγνωσαν ὅτι περὶ αὐτῶν λέγει.

And when the [a] *Chief Priests and* [b] *Pharisees,* [c] *had heard his parables, they perceived that he spake of them.*

[a] See on chap. ii. ver. 4. clause 1.

[b] See on chap. iii. ver. 7. clause 1.

[c] And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way, Mark xii. 12. Then answered one of the Lawyers, and said unto him, Master, thus saying thou reproachest us also, Luke xi. 45. And the Chief Priests and the Scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them, xx. 19. If our heart condemn us, God is greater than our heart, and knoweth all things, 1 John iii. 20.

VER. 46.

Καὶ ζητοῦντες αὐτὸν κρατῆσαι, ἐφοβήθησαν τοὺς ὄχλους, ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον.

But when [a] *they sought to lay hands on him,* [b] *they feared the multitude, because they took him for a prophet.*

[a] He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked *man getteth* himself a blot. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. Give *instruction* to a wise *man,* and he will yet be wiser: teach a just *man,* and he will increase in learning, Prov. ix. 7—9. A scorner loveth not one that reproveth him: neither will he go unto the wise, xv. 12. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil, John vii. 7.

[b] And the multitude said, This is Jesus the prophet of Nazareth of Galilee, Matt. xxi. 11. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people, Luke vii. 16. Now when the Pharisee which had bidden him saw *it,* he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner, 39. Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others

said, This is the Christ. But some said, Shall Christ come out of Galilee? John vii. 40, 41. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know, Acts ii. 22.

CHAP. XXII.—VER. 1.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, πάλιν εἶπεν αὐτοῖς, ἐν παραβολαῖς, λέγων·

And Jesus answered [a] *and spake unto them again by parables, and said,*

[a] See on chap. xiii. ver. 3. clause 1.

VER. 2.

Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ·

The [a] *kingdom of heaven is like unto a certain king,* [b] *which made a marriage for his son.*

[a] See on chap. iii. ver. 2. clause 2.

[b] Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; So shall the king greatly desire thy beauty: for he *is* thy Lord; and worship thou him. And the daughter of Tyre *shall be there* with a gift; *even* the rich among the people shall intreat thy favour. The king's daughter *is* all glorious within: her clothing *is* of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth, Psal. xlv. 10—16. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled, John iii. 29. For I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ, 2 Cor. xi. 2. Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church, Eph. v. 24—32. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God, Rev. xix. 7—9.

VER. 3.

Καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους· καὶ οὐκ ἤθελον ἐλθεῖν.

And [a] *sent forth his servants to call them* [b] *that were bidden to the wedding:* [c] *and they would not come.*

[a] And saying, Repent ye: for the kingdom of heaven is at hand, Matt. iii. 2. But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand, x. 6, 7. Wisdom hath builded her house, she hath hewn out her seven pillars, she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city, Prov. ix. 1—3. And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation, Isa. xxv. 9. Ho, every one that thirsteth, come ye to the waters, and he

that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness, lv. 1, 2. And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse: But *be* shod with sandals; and not put on two coats. And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment than for that city, Mark vi. 7—11. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. And whatsoever house ye enter into, there abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. And they departed, and went through the towns, preaching the Gospel, and healing every where, Luke ix. 1—6. And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready, xiv. 15—17.

[b] Hold thy peace at the presence of the Lord God: for the day of the Lord *is* at hand: for the Lord hath prepared a sacrifice, he hath bid his guests, Zeph. i. 7.

[c] O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Matt. xxiii. 37. I *am* the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it. But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: *and* they walked in their own counsels, Psal. lxxxi. 10—12. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof, Prov. i. 24, 25. For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength; and ye would not, Isa. xxx. 15. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*. Also I set watchmen over you, *saying*, Hearken to the sound of the trumpet. But they said, We will not hearken, Jer. vi. 16, 17. *As* they called them, so they went from them: they sacrificed unto Balaam, and burned incense to graven images, Hos. xi. 2. And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt *him*, 7. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not! Luke xiii. 34. But those my enemies, which would not that I should reign over them, bring hither, and slay *them* before me, xix. 27. And ye will not come to me, that ye might have life, John v. 40. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge

yourselves unworthy of everlasting life, lo, we turn to the Gentiles, Acts xiii. 46. But to Israel he saith, All day long I have stretched forth my hand unto a disobedient and gainsaying people, Rom. x. 21. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven, Heb. xii. 25.

VER. 4.

Πάλιν ἀπέστειλεν ἄλλους δούλους, λέγων· Εἴπατε τοῖς κεκλημένοις· Ἰδοὺ, τὸ ἄριστόν μου ἡτοίμασα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἕτοιμα· δεῦτε εἰς τοὺς γάμους·

Again, he sent forth [a] *other servants, saying, Tell them which are bidden,* [b] *Behold, I have prepured my dinner: my oxen and* my *fatlings* are *killed,* [c] *and all things* are *ready: come unto the marriage.*

[a] After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, the harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace *be* to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again, Luke x. 1—6. That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, xxiv. 47. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth, Acts i. 8. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, xiii. 46.

[b] Wisdom hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table, Prov. ix. 1, 2. I am come into my garden, my sister, *my* spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk; eat, O friends; drink, yea, drink abundantly, O beloved, Cant. v. 1. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me, John vi. 50—57. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. viii. 32. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth, 1 Cor. v. 7, 8.

[c] For thou, LORD, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee, Psal. lxxxvi. 5. And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready, Luke xiv. 17.

VER. 5.

Οἱ δὲ ἀμελήσαντες, ἀπῆλθον· ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ.

But they [a] *made light of* it, *and went*

their ways, [b] *one to his farm, another to his merchandise.*

[a] Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright, Gen. xxv. 34. Yea, they despised the pleasant land, they believed not his word: But murmured in their tents, *and* hearkened not unto the voice of the LORD, Psal cvi. 24, 25. The fear of the LORD *is* the beginning of knowledge: *but* fools despise wisdom and instruction, Prov. i. 7. Others mocking said, These men are full of new wine, Acts ii. 13. Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? Rom. ii. 4. How shall we escape if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*, Heb. ii. 3.

[b] He also that received seed among the thorns is he that heareth the word; and the cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful, Matt. xiii. 22. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, unto the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be, xxiv. 38, 39. And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come, Luke xiv. 18—20. And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destoyed *them* all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife, xvii. 26—32. For to be carnally minded *is* death; but to be spiritually minded *is* life and peace, Rom. viii. 6. But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows, 1 Tim. vi. 9, 10. Traitors, heady, highminded, lovers of pleasures more than lovers of God, 2 Tim. iii. 4. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world, 1 John ii. 15, 16.

VER. 6.

Οἱ δὲ λοιποὶ, κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν, καὶ ἀπέκτειναν.

And [a] *the remnant took his servants, and entreated* them *spitefully, and slew* them.

[a] See on chap. xxi. ver. 35.

VER. 7.

Ἀκούσας δὲ ὁ βασιλεὺς, ὠργίσθη· καὶ πέμψας τὰ στρατεύματα αὐτοῦ, ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε.

But when the king heard thereof, [a] *he was wroth: and he sent forth* [b] *his armies, and destroyed those murderers, and burned up their city.*

[a] See on chap. xxi. ver. 41. clause 1.

[b] The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand, Deut. xxviii. 49. O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocriti-

cal nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few, Isa. x. 5—7. Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. I have commanded my sanctified ones, I have also called my mighty ones for mine anger, *even* them that rejoice in my highness. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land, xiii. 2—5. Thou *art* my battle-ax *and* weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; And with thee will I break in pieces the horse and the rider; and with thee will I break in pieces the chariot and his rider; With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers, Jer. li. 20—23. But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me, Luke xix. 27.

VER. 8.

Τότε λέγει τοῖς δούλοις αὐτοῦ· Ὁ μὲν γάμος ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι.

Then saith he to his servants, [a] *The wedding is ready,* [b] *but they which were bidden were not worthy.*

[a] Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage, ver. 4.

[b] And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you, Matt. x. 11—13. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me, 37, 38. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, Luke xx. 35. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man, xxi. 36. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, Acts xiii. 46. *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer, 2 Thess. i. 5.

VER. 9.

Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὕρητε, καλέσατε εἰς τοὺς γάμους.

Go [a] *ye therefore into the highways, and as many as ye shall find, bid to the marriage.*

[a] Wisdom crieth without; she uttereth her voice in the streets: She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying,* How long ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn ye at my reproof, behold, I will pour out my Spirit unto you, I will make known my words unto you, Prov. i. 20—23. Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at

the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice *is* to the sons of man, viii. 1—4. Whoso *is* simple, let him turn in hither: *as for* him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine *which* I have mingled. Forsake the foolish, and live; and go in the way of understanding, ix. 4—6. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David, Isa. lv. 1—3. Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon, 6, 7. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Mark xvi. 15, 16. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper, Luke xiv. 21—24. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, xxiv. 47. For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth, Acts xiii. 47. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 8. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely, Rev. xxii. 17.

VER. 10.

Καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς, συνήγαγον πάντας ὅσους εὗρον, πονηρούς τε καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων.

So those servants went out into the highways, and gathered together all as many as they found,[a] *both bad and good:* [b]*and the wedding was furnished with guests.*

[a] See on chap. xiii. ver. 47. clause 2.

[b] And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut, Matt. xxv. 10. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, Rev. v. 9. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, vii. 9. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God, xix. 6—9.

VER. 11.

Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους, εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου·

And [a] *when the king came in to see the guests, he saw there a man which had not on* [b] *a wedding garment:*

[a] Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire, Matt. iii. 12. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn, xiii. 30. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats, xxv. 31, 32. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 5. For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: for all things *are* naked and open unto the eyes of him with whom we have to do, Heb. iv. 12, 13. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works, Rev. ii. 23.

[b] And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments, 2 Kings x. 22. The king's daughter *is* all glorious within: her clothing *is* of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee, Psal. xlv. 13, 14. Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean, Isa. lii. 1. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified, lxi. 3. I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels, 10. But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away, lxiv. 6. Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquities to pass from thee, and I will clothe thee with change of raiment, Zech. iii. 3, 4. But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet, Luke xv. 22. Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: Rom. iii. 22. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*, xiii. 14. For as many of you as have been baptized into Christ, have put on Christ, Gal. iii. 27. And that ye put on the new man, which after God is created in righteousness and true holiness, Eph. iv. 24. And have put on the new *man*, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and

in all, Col. iii. 10, 11. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my father, and before his angels, Rev. iii. 4, 5. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see, 18. Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame, xvi. 15. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints, xix. 8.

VER. 12.

Καὶ λέγει αὐτῷ· Ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφιμώθη.

And he saith unto him, Friend, [a] *how camest thou in hither not having a wedding garment?* [b] *And he was speechless.*

[a] For I say unto you, That except your righteousness shall exceed *the righteousness* of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven, Matt. v. 20. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity, Acts viii. 20—23. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 5.

[b] He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail, 1 Sam. ii. 9. So the poor hath hope, and iniquity stoppeth her mouth, Job v. 16. The righteous shall see *it*, and rejoice: and all iniquity shall stop her mouth, Psal. cvii. 42. How canst thou say, I am not polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: *thou art* a swift dromedary traversing her ways, Jer. ii. 23. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God, Rom. iii. 19. Knowing that he that is such is subverted, and sinneth, being condemned of himself, Tit. iii. 11.

VER. 13.

Τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις· Δήσαντες αὐτοῦ πόδας καὶ χεῖρας, ἄρατε αὐτὸν, καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

Then said the king to the servants, [a] *Bind him hand and foot, and take him away,* [b] *and cast* him, *into outer darkness;* [c] *there shall be weeping and gnashing of teeth.*

[a] Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house, Matt. xii. 29. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn, xiii. 30. And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abednego, *and* to cast *them* into the burning fiery furnace, Dan. iii. 20. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not, John xxi. 18. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles, Acts xxi. 11.

[b] See on chap. viii. ver. 12. clause 2.

[c] See on chap. xiii. ver. 42. clause 2.

VER. 14.

Πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

For many are called, [a] *but few* are *chosen.*

[a] See on chap. vii. ver. 14. clause 2.

VER. 15.

Τότε πορευθέντες οἱ Φαρισαῖοι, συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.

Then [a] *went the Pharisees, and took counsel* [b] *how they might entangle him in* his *talk.*

[a] The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*, Psal. ii. 2. And they sent unto him certain of the Pharisees and of the Herodians, to catch him in *his* words. And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*. And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cæsar's. And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him, Mark xii. 13—17. And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly: Is it lawful for us to give tribute unto Cæsar, or no? But he perceived their craftiness, and said unto them, Why tempt ye me? Shew me a penny. Whose image and supesrcription hath it? They answered and said, Cæsar's. And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's. And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace, Luke xx. 20—26.

[b] Every day they wrest my words: all their thoughts *are* against me for evil. They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul. Shall they escape by iniquity? in *thine* anger cast down the people, O God, Psal. lvi. 5—7. They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah, lvii. 6. For, lo, they lie in wait for my soul: the mighty are gathered against me; not *for* my transgression, nor *for* my sin, O LORD, lix. 3. That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought, Isa. xxix. 21. Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words, Jer. xviii. 18. For I heard the defaming of many, fear on every side. Report, *say they*, and we will report it. All my familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him, xx. 10. And as he said these things unto them, the Scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things. Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him, Luke xi. 53, 54. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds, Heb. xii. 3.

VER. 16.

Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, λέγοντες· Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ

μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων.

And they sent out unto him their disciples with [a] *the Herodians, saying,* [b] *Master,* [c] *we know that thou art true, and teachest the way of God in truth, neither carest thou for any* man: *for thou regardest not the person of men.*

[a] And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him, Mark iii. 6. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod, viii. 15.

[b] And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples. And forthwith he came to Jesus, and said, Hail, Master; and kissed him, Matt. xxvi. 18. 49. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? Mark x. 17. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on, Luke vii. 40. Ye call me Master and Lord: and ye say well; for *so* I am, John xiii. 13.

[c] For *there is* no faithfulness in their mouth; their inward part *is* very wickedness; their throat *is* an open sepulchre; they flatter with their tongue, Psal. v. 9. They speak vanity every one with his neighbour: *with* flattering lips *and* with a double heart do they speak, xii. 2. *The words* of his mouth were smoother than butter, but war *was* in his heart: his words were softer than oil, yet *were* they drawn swords, lv. 21. A man that flattereth his neighbour spreadeth a net for his feet, Prov. xxix. 5. In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he *that* departeth from evil maketh himself a prey: and the LORD saw *it*, and it displeased him that *there was* no judgment, Isa. lix. 13—15. And they bend their tongues *like* their bow *for* lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD. Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, *and* weary themselves to commit iniquity, Jer. ix. 3—5. Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD. And they come unto thee as the people cometh, and they sit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, *but* their heart goeth after their covetousness, Ezek. xxxiii. 30, 31.

VER. 17.

Εἰπὲ οὖν ἡμῖν, τί σοι δοκεῖ; ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὔ;

Tell us therefore, What thinkest thou? [a] *is it lawful to give tribute unto* [b] *Cæsar, or not?*

[a] And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure, and we *are* in great distress, Neh. ix. 37. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed, Acts v. 37. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom *tribute is due;* custom to whom custom; fear to whom fear; honour to whom honour, Rom. xiii. 6, 7.

[b] And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world

should be taxed, Luke ii. 1. And from thenceforth Pilate sought to release him; but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The Chief Priests answered, We have no king but Cæsar, John xix. 12—15. Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, *one* Jesus, Acts xvii. 7. While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all, xxv. 8.

VER. 18.

Γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν, εἶπε· Τί με πειράζετε, ὑποκριταί;

[a] *But Jesus perceived their wickedness, and said,* [b] *Why tempt ye me,* ye *hypocrites?*

[a] See on chap. ix. ver. 4. clause 1.

[b] See on chap. xvi. ver. 1. clause 2.

VER. 19.

Ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.

*Shew me the tribute money. And they brought unto him a * penny.*

* In value 7 pence halfpenny.

VER. 20.

Καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη, καὶ ἡ ἐπιγραφή;

And he saith unto them, [a] *Whose* is *this image and * superscription?*

* Or, *inscription.*

[a] Shew me a penny. Whose image and superscription hath it? They answered and said, Cesar's, Luke xx. 24.

VER. 21.

Λέγουσιν αὐτῷ· Καίσαρος. Τότε λέγει αὐτοῖς· Ἀπόδοτε οὖν τὰ Καίσαρος, Καίσαρι· καὶ τὰ τοῦ Θεοῦ, τῷ Θεῷ.

They say unto him, Cæsar's. Then saith he unto them, [b] *Render therefore unto Cæsar the things which are Cæsar's;* [b] *and unto God the things that are God's.*

[a] And when he was come into the house, Jesus prevented him, saying, What thinkset thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee, Matt. xvii. 25—27. My son, fear thou the LORD, and the king: and meddle not with them that are given to change, Prov. xxiv. 21. And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a king, Luke xxiii. 2. Render therefore to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour, Rom. xiii. 7.

[b] Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, ver. 37. Then said Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve, iv. 10. Shadrach, Meshach, and Abednego, answered and said unto the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter. If it be *so* our God, whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up, Dan. iii. 16—18. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God, vi. 10, 11. A son honoureth *his* fa-

ther, and a servant his master: if then I *be* a father, where is mine honour? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Mal. i. 6. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, Acts iv. 19. Then Peter and the other apostles answered and said, We ought to obey God rather than men, v. 29. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God. Honour all *men*. Love the brotherhood. Fear God. Honour the king, 1 Pet. ii. 13—17.

VER. 22.

Καὶ ἀκούσαντες, ἐθαύμασαν· καὶ ἀφέντες αὐτὸν, ἀπῆλθον.

When they had heard these words, [a] *they marvelled, and left him, and went their way.*

[a] And when the multitude heard *this*, they were astonished at his doctrine, ver. 33. And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*, 46. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves, x. 16. Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit, Prov. xxvi. 4, 5. And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's. And they could not take hold of his words before the people: and they marvelled at his answer and held their peace, Luke xx. 25, 26. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist, xxi. 15. And they were not able to resist the wisdom and the spirit by which he spake, Acts vi. 10. Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man, Col. iv. 6.

VER. 23.

Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτόν,

The same day came to him [a] *the Sadducees,* [b] *which say that there is no resurrection, and asked him,*

[a] See on chap. iii. ver. 7. clause 1.

[b] Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain, 1 Cor. xv. 12—14. Who concerning the truth have erred, saying that the resurrection is past already; and overthrown the faith of some, 2 Tim. ii. 18.

VER. 24.

Λέγοντες· Διδάσκαλε, Μωσῆς εἶπεν· Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

Saying, [a] *Master,* [b] *Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.*

[a] Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven, Matt. vii. 21. And why call ye me, Lord, Lord, and do not the things which I say, Luke vi. 46.

[b] And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother, Gen. xxxviii. 8. If brethren dwell together and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her. And it shall be, *that* the firstborn which she beareth shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel. And

if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him: and *if* he stand *to* it, and say, I like not to take her; Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, the house of him that hath his shoe loosed, Deut. xxv. 5—10. And Naomi said, Turn again, my daughters: why will ye go with me? *are* there yet *any more* sons in my womb, that they may be your husbands? Ruth i. 11. Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother, Mark xii. 19. Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother, Luke xx. 28.

VER. 25.

Ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος, γαμήσας ἐτελεύτησε· καὶ μὴ ἔχων σπέρμα, ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ.

Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

VER. 26.

Ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτά.

*Likewise the second also, and the third, unto the * seventh.*

* Gr. *seven*.

VER. 27.

Ὕστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή.

And last of all the woman died also.

VER. 28.

Ἐν τῇ οὖν ἀναστάσει, τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν.

Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

VER. 29.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ.

Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God.

VER. 30.

Ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐκγαμίζονται, ἀλλ' ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι.

For in [a] *the resurrection* [b] *they neither marry, nor are given in marriage, but are* [c] *as the angels of God in heaven.*

[a] If a man die, shall he live *again?* All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands, Job xiv. 14, 15. For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me, xix. 25—27. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand *there are* pleasures for evermore, Psal. xvi. 9—11. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave: for he shall receive me. Selah, xlix. 14, 15. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken *it*, Isa. xxv. 8. Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew

is as the dew of herbs, and the earth shall cast up the dead, xxvi. 19. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever, Dan. xii. 2, 3. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes, Hos. xiii. 14. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation, John v. 28, 29. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day, vi. 39, 40. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust, Acts xxiv. 15. And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? xxvi. 6—8. And God hath both raised up the Lord, and will also raise up us by his own power, 1 Cor. vi. 14. But now is Christ risen from the dead, *and* become the firstfruits of them that slept. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming, xv. 20—23. But some *man* will say, How are the dead raised up? and with what body do they come? *Thou* fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:* But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds. *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another. *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man *is* of the earth, earthy: the second is the Lord from heaven. As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought

to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord, 35—58. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself, Phil. iii. 20, 21.

[b] And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven, Mark xii. 24, 25. And Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection, Luke xx. 34—36. But this I say, Brethren, the time is short: it remaineth, that both they that have wives be as though they had none; And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; And they that use this world, as not abusing *it*: for the fashion of this world passeth away, 1 Cor. vii. 29—31. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is, 1 John iii. 1, 2.

[c] Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear, Matt. xiii. 43. Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word, Psal. ciii. 20. Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by, Zech. iii. 7.

VER. 31.

Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος·

But as touching [a] *the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,*

[a] See on ver. 30. clause 1.

VER. 32.

Ἐγώ εἰμι ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς, Θεὸς νεκρῶν, ἀλλὰ ζώντων.

I [a] *am the God of Abraham, and the God of Isuac, and the God of Jacob?* [b] *God is not the God of the dead, but of the living.*

[a] Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God, Exod. iii. 6. Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt, 16. *Saying* I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold, Acts vii. 32. But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city, Heb. xi. 16.

[b] And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God

spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err, Mark xii. 26, 27. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him, Luke xx. 37, 38.

VER. 33.

Καὶ ἀκούσαντες οἱ ὄχλοι, ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

And [a] *when the multitude heard* this, *they were astonished at his doctrine.*

[a] See on chap. vii. ver. 28.

VER. 34.

Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό·

But [a] *when the Pharisees had heard that he had put the Sadducees to silence,* [b] *they were gathered together.*

[a] And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? Mark xii. 28.

[b] See on chap. xii. ver. 14.

VER. 35.

Καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικὸς, πειράζων αὐτὸν, καὶ λέγων·

Then one of them, which was [a] *a Lawyer, asked* him a question, [b] *tempting him, and saying,*

[a]And, behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? Luke x. 25.

[b] See on chap. xvi. ver. 1. clause 2.

VER. 36.

Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;

Master, [a] *which* is *the great commandment in the law?*

[a] Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed *the righteousness* of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven, Matt. v. 19, 20. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. *Ye* blind guides, which strain at a gnat, and swallow a camel, xxiii. 23, 24. I have written to him the great things of my law, *but* they were counted as a strange thing, Hos. viii. 12. And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? Mark xii. 28.

VER. 37.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.

Jesus said unto him, [a] *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.*

[a] And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might, Deut. vi. 5. And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, x. 12. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live, xxx. 6. And Jesus answered him, The first of all the commandments *is*, Hear O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment, Mark xii. 29, 30. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself, Luke x. 27. Because the carnal mind *is* en-

mity against God: for it is not subject to the law of God, neither indeed can be, Rom. viii. 7. This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more, Heb. x. 16, 17. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? 1 John v. 2—5.

VER. 38.

Αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή.

This is the first and great commandment.

VER. 39.

Δευτέρα δὲ ὁμοία αὐτῇ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

And the second is like unto it, [a] *Thou shalt love thy* [b] *neighbour as thyself.*

[a] Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself, Matt. xix. 19. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the LORD, Lev. xix. 18. And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these, Mark xii. 31. And he answering said, Thou shalt love—thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live, Luke x. 27, 28. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law, Rom. xiii. 9, 10. For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself, Gal. v. 14. If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well, Jam. ii. 8.

[b] But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving *him* half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*. And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out twopence and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise, Luke x. 29—37. Let every one of us please *his* neighbour for *his* good to edification, Rom. xv. 2. As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith, Gal. vi. 10.

VER. 40.

Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμανται.

On [a] *these two commandments hang all the Law and the Prophets.*

[a] Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets, Matt. vii. 12. Now the end of the commandment is charity out of a pure heart, and *of* a good conscience, and *of* faith unfeigned, 1 Tim. i. 5. Beloved, let us love one another: for love is of God; and

every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another, 1 John iv. 7—11. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also, 19—21.

VER. 41.

Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς, λέγων·

While the Pharisees were gathered together, Jesus asked them,

VER. 42.

Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱός ἐστι; Λέγουσιν αὐτῷ, Τοῦ Δαβίδ.

Saying, [a] *What think ye of Christ? whose Son is he?* [b] *They say unto him,* The Son *of David.*

[a] When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven, Matt. xvi. 13—17.

[b] See on chap. i. ver. 1. clause 2.

VER. 43.

Λέγει αὐτοῖς· Πῶς οὖν Δαβὶδ ἐν πνεύματι Κύριον αὐτὸν καλεῖ· λέγων,

He saith unto them, How then doth David [a] *in spirit call him Lord, saying,*

[a] See on chap. x. ver. 20. clause 1.

VER. 44.

Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

The [a] *LORD said unto* [b] *my Lord, Sit thou on my right hand,* [c] *till I make thine enemies thy footstool?*

[a] The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool, Psal. cx. 1. For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool, Mark xii. 36. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Acts ii. 34. For he must reign, till he hath put all enemies under his feet, 1 Cor. xv. 25. Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, Heb. iii. 3. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? 13. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool, x. 12, 13. Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, xii. 2.

[b] And Thomas answered and said unto him, My Lord and my God, John xx. 28. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's, 1 Cor. i. 2. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, Phil. iii. 8.

[c] And I will put enmity between thee and the woman, and between

thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel, Psal. ii. 8, 9. Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them, xxi. 9. Who *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance *is* in mine heart, and the year of my redeemed is come. And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth, Isa. lxiii. 1—6. But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me, Luke xix. 27. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh, Rev. xix. 19—21. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season, xx. 1—3. And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire, 11—15.

VER. 45.

Εἰ οὖν Δαβὶδ καλεῖ αὐτὸν Κύριον, πῶς υἱὸς αὐτοῦ ἐστι;

If David then [a] *call him Lord, how is he his son?*

[a] Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am, John viii. 58. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Rom. i. 3, 4. Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen, ix. 5. Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he

humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 6—8. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, Heb. ii. 14. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star, Rev. xxii. 16.

VER. 46.

Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

And [a] *no man was able to answer him a word, neither durst any* man *from that day forth ask him any more* questions.

[a] And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things, Matt. xxi. 27. They were amazed, they answered no more: they left off speaking. When I had waited, (for they spake not, but stood still, *and* answered no more), Job. xxxii. 15, 16. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question,* Mark xii. 34. And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him, Luke xiii. 17. And they could not answer him again to these things, xiv. 6. And after that they durst not ask him any *question at all,* xx. 40. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard *it,* being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst, John viii. 7—9. And beholding the man which was healed standing with them, they could say nothing against it, Acts iv. 14.

CHAP. XXIII.—VER. 1.

Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ,

Then spake Jesus [a] *to the multitude, and to his disciples,*

[a] See on chap. iv. ver. 25. clause 1.

VER. 2.

Λέγων· Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι.

Saying, [a] *The Scribes* [b] *and the Pharisees sit in Moses' seat:*

[a] See on chap. ii. ver. 4. clause 2.

[b] See on chap. iii. ver. 7. clause 1.

VER. 3.

Πάντα οὖν ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι γὰρ, καὶ οὐ ποιοῦσι.

All therefore [a] *whatsoever they bid you observe,* that *observe and do;* [b] *but do not ye after their works:* [c] *for they say, and do not.*

[a] Hearken now unto my voice, I will give thee counsel, and God shall be with thee: be thou for the people to God-ward, that thou mayest bring the causes unto God: And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do, Exod. xviii. 19, 20. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it, Deut. iv. 5. Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear *it,* and do *it,* v. 27. And thou shalt come unto the priests the Levites, and unto the Judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment: And thou shalt do according to the sentence, which they of that place which the Lord shall choose shall shew thee; and thou shalt observe to do acccording to all that they inform thee; According to the sentence of the law which they

shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, *to* the right hand, nor *to* the left, xvii. 9—11. Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD, 2 Chron. xxx. 12. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God, Rom. xiii. 1.

[b] See on chap. v. ver. 20. clause 1.

[c] And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not, Matt. xxi. 30. But unto the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest *and* speakest against thy brother; thou slanderest thine own mother's son, Psal. l. 16—20. And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written, Rom. ii. 19—24. Having a form of godliness, but denying the power thereof: from such turn away, 2 Tim. iii. 5. They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate, Tit. i. 16.

VER. 4.

Δισμεύουσι γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσι κινῆσαι αὐτά.

For [a] *they bind heavy burdens and grievous to be borne, and lay* them *on men's shoulders; but they* themselves *will not move them with one of their fingers.*

[a] Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone, ver. 23. Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light, xi. 28—30. And he said, Woe unto you also, *ye* Lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers, Luke xi. 46. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? Acts xv. 10. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things, 28.

VER. 5.

Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις. Πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν.

But [a] *all their works they do for to be seen of men:* [b] *they make broad their phylacteries, and enlarge the borders of their garments,*

[a] See on chap. v. ver. 20. clause 1.

[b] And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, Deut. vi. 8. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart, Prov. iii. 3. Bind them continually upon thine heart, *and* tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee. For the commandment *is* a lamp; and the law *is* light; and reproofs of in-

struction *are* the way of life, vi. 21—23.

VER. 6.

Φιλοῦσί τε τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς,

And [a] *love the uppermost rooms at feasts, and the chief seats in the synagogues.*

[a] And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom, Matt. xx. 21. Put not forth thyself in the presence of the king, and stand not in the place of great *men*: For better *it is* that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen, Prov. xxv. 6, 7. And he said unto them in his doctrine, Beware of the Scribes, which love to go in long clothing, and love salutations in the marketplaces, And the chief seats in the synagogues, and the uppermost rooms at feasts, Mark xii. 38, 39. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets, Luke xi. 43. And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, xiv. 7. Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; Which devour widow's houses, and for a shew make long prayers: the same shall receive greater damnation, xx. 46, 47. *Be* kindly affectioned one to another with brotherly love; in honour preferring one another, Rom. xii. 10. I wrote unto the Church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not, 3 John 9.

VER. 7.

Καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, Ῥαββὶ, Ῥαββί.

And greetings in the markets, and to be called of men, [a] *Rabbi, Rabbi.*

[a] See on John i. ver. 38. clause 1.

VER. 8.

Ὑμεῖς δὲ μὴ κληθῆτε Ῥαββί· εἷς γάρ ἐστιν ὑμῶν ὁ καθηγητὴς, ὁ Χριστός· πάντες δὲ ὑμεῖς ἀδελφοί ἐστε.

But [a] *be not ye called Rabbi: for* [b] *one is your Master,* even *Christ; and* [c] *all ye are brethren.*

[a] Neither be ye called masters: for one is your master, *even* Christ, ver. 10. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand, 2 Cor. i. 24. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake, iv. 5. My brethren, be not many masters, knowing that we shall receive the greater condemnation, Jam. iii. 1. Neither as being lords over *God's* heritage, but being ensamples to the flock, 1 Pet. v. 3.

[b] It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household? Matt. x. 25. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him, xvii. 5. And forthwith he came to Jesus, and said, Hail, Master; and kissed him, xxvi. 49. Ye call me Master and Lord: and ye say well; for *so* I am. If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet, John xiii. 13, 14. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ, Rom. xiv. 9, 10. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? 1 Cor. i. 12, 13. For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I *am* of Apollos; are ye

not carnal? Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man? iii. 3—5.

[c] But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren, Luke xxii. 32. Of whom the whole family in heaven and earth is named, Eph. iii. 15. Paul, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother, To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ, Col. i. 1, 2. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ, Rev. i. 9. And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy, xix. 10. Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God, xxii. 9.

VER. 9.

Καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἷς γάρ ἐστιν ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς.

And call no man *your father upon the earth:* [a] *for one is your Father, which is in heaven.*

[a] See on chap. v. ver. 16. clauses 3, 4.

VER. 10.

Μηδὲ κληθῆτε καθηγηταί· εἷς γὰρ ὑμῶν ἐστιν ὁ καθηγητὴς, ὁ Χριστός.

Neither be ye called masters: for one is your master, even *Christ.*

VER. 11.

Ὁ δὲ μείζων ὑμῶν, ἔσται ὑμῶν διάκονος.

But [a] *he that is greatest among you shall be your servant.*

[a] See on chap. xx. verses 26, 27.

VER. 12.

Ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσεται.

And whosoever shall exalt himself shall be abased; and [a] *he that shall humble himself shall be exalted.*

[a] Blessed *are* the poor in spirit: for their's is the kingdom of heaven, Matt. v. 3. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven, xviii. 4. When *men* are cast down, then thou shalt say, *There is* lifting up; and he shall save the humble person, Job xxii. 29. Though the LORD *be* high, yet hath he respect unto the lowly: but the proud he knoweth afar off, Psal. cxxxviii. 6. The fear of the LORD *is* the instruction of wisdom; and before honour *is* humility, Prov. xv. 33. Pride *goeth* before destruction, and an haughty spirit before a fall. Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud, xvi. 18. A man's pride shall bring him low: but honour shall uphold the humble in spirit, xxix. 23. For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, Isa. lvii. 15. Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to abase, Dan. iv. 37. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from *their* seats, and exalted them of low degree, Luke i. 51, 52. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted, xiv. 11. And the Publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner, xviii. 13. But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble, Jam. iv. 6. Neither as being lords over *God's* heritage, but being ensamples to the flock, 1 Pet. v. 3.

VER. 13.

Οὐαὶ δὲ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι,

ὑποκριταί· ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα.

But woe unto you, Scribes and Pharisees, hypocrites! [a] *for ye shut up the kingdom of heaven against men: for ye neither go in* yourselves, *neither suffer ye them that are entering to go in.*

[a] Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the Publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the Publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him, Matt. xxi. 31, 32. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye hindered, Luke xi. 52. These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue, John ix. 22. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner, 24. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out, 34. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus, Acts iv. 17, 18. Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us, v. 28. And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go, 40. Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost, 1 Thess. ii. 15, 16. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith, 2 Tim. iii. 8.

VER. 14.

Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.

Woe unto you, Scribes and Pharisees, hypocrites! [a] *for ye devour widows' houses, and for a pretence make long prayer:* [b] *therefore ye shall receive the greater damnation.*

[a] Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless, Exod. xxii. 22—24. If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail; Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; (For from my youth he was brought up with me, as *with* a Father, and I have guided her from my mother's womb;) If I have seen any perish for want of clothing, or any poor without covering; If his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep;—*Then* let mine arm fall from my shoulderblade; and mine arm be broken from the bone, xxxi. 16—22. Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation, Mark xii. 40. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, 2 Tim. iii. 6. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, Tit. i. 10, 11. Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: Which have forsaken

the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness, 2 Pet. ii. 14, 15.

[b] *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell? ver. 33. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee, xi. 24. But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more, Luke xii. 48. My brethren, be not many masters, knowing that we shall receive the greater condemnation, Jam. iii. 1. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Pet. ii. 3.

VER. 15.

Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ· ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν, ποιῆσαι ἕνα προσήλυτον· καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.

Woe unto you, Scribes and Pharisees, hypocrites! [a] *for ye compass sea and land to make one proselyte, and when he is made,* [b] *ye make him twofold more the child of hell than yourselves.*

[a] They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them, Gal. iv. 17. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ, vi. 12.

[b] But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren, Acts xiv. 2. And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead, 19. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also, xvii. 5, 6. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people, 13.

VER. 16.

Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ, οἱ λέγοντες· Ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν· ὃς δ' ἂν ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει.

Woe unto you, [a] ye *blind guides, which say, Whosoever shall swear by the temple,* [b] *it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!*

[a] *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? ver. 17. *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also, 26. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch, xv. 14. His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, *they are* greedy dogs *which* can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter, Isa. lvi. 10, 11. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind ye should have no sin: but now ye say, We see; therefore your sin remaineth, John ix. 39—41.

[b] But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition, Matt. xv. 5, 6.

VER. 17.

Μωροὶ καὶ τυφλοί· τίς γὰρ μείζων ἐστὶν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἁγιάζων τὸν χρυσόν;

Ye *fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?*

VER. 18.

Καὶ· Ὃς ἐὰν ὀμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστιν· ὃς δ' ἂν ὀμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει.

*And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is *guilty.*

* Or, *debtor*, or, *bound.*

VER. 19.

Μωροὶ καὶ τυφλοί· τί γὰρ μεῖζον, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον;

Ye *fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?*

VER. 20.

Ὁ οὖν ὀμόσας ἐν τῷ θυσιαστηρίῳ ὀμνύει ἐν αὐτῷ, καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ·

Whoso therefore shall swear by the altar, sweareth by it and by all things thereon.

VER. 21.

Καὶ ὁ ὀμόσας ἐν τῷ ναῷ, ὀμνύει ἐν αὐτῷ, καὶ ἐν τῷ κατοικοῦντι αὐτόν·

And whoso shall swear by the temple, sweareth by it, [a] and by him that dwelleth therein.

[a] I have surely built thee an house to dwell in, a settled place for thee to abide in for ever, 1 Kings viii. 13. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? 27. But I have built an house of habitation for thee, and a place for thy dwelling for ever, 2 Chron. vi. 2. And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house, vii. 2. LORD, I have loved the habitation of thine house, and the place where thine honour dwelleth, Psal. xxvi. 8. For the LORD hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it, cxxxii. 13, 14.

VER. 22.

Καὶ ὁ ὀμόσας ἐν τῷ οὐρανῷ, ὀμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ, καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

And he that shall swear by heaven, sweareth [a] by the throne of God, and by him that sitteth thereon.

[a] But I say unto you, swear not at all; neither by heaven; for it is God's throne, Matt. v. 34. The LORD *is* in his holy temple, the LORD's throne *is* in heaven: his eyes behold, his eyelids try, the children of men, Psal. xi. 4. Thus saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye built unto me? and where *is* the place of my rest? Isa. lxvi. 1. Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest? Acts vii. 49. And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald, Rev. iv. 2, 3.

VER. 23.

Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ· ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον, καὶ τὸ ἄνηθον, καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν, καὶ τὸν ἔλεον, καὶ τὴν πίστιν· ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι.

*Woe unto you, Scribes and Pharisees, hypocrites! [a] for ye pay tithe of mint and *anise and cummin, and have omitted [b] the weightier* matters *of the law, judgment, mercy, and faith: [c] these ought ye to have done, and not to leave the other undone.*

* Gr. ἄνηθον, *dill.*

[a] But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone, Luke xi. 42.

[b] But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance, Matt. ix. 13. But if ye had known what *this* meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless, xii. 7. Jesus said unto him, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy

neighbour as thyself. On these two commandments hang all the Law and the Prophets, xxii. 37—40. And Samuel said, Hath the LORD *as great* delight in burnt-offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams, 1 Sam. xv. 22. To do justice and judgment is more acceptable to the LORD than sacrifice, Prov. xxi. 3. For I desired mercy, and not sacrifice, and the knowledge of God more than burnt-offerings, Hos. vi. 6. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law, Gal. v. 22, 23.

[c] Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*; the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed *the righteousness* of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven, Matt. v. 19, 20.

VER. 24.

Ὁδηγοὶ τυφλοὶ, οἱ διϋλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες.

Ye *blind guides*, [a] *which strain at a gnat, and swallow a camel.*

[a] Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye? Matt. vii. 4. Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition, xv. 2—6. And the Chief Priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day, xxvii. 6—8. And the Scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him, Luke vi. 7. And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other, 10. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover, John xviii. 28. Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber, 40.

VER. 25.

Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ· ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἁρπαγῆς καὶ ἀκρασίας.

Woe unto you, Scribes and Pharisees, hypocrites! [a]*for ye make clean the outside of the cup and of the platter, but within they are* [b]*full of extortion and excess.*

[a] For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are *the things* which defile a man: but to eat with unwashen hands defileth not a man, Matt. xv. 19, 20. And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables, Mark vii. 4. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. *Ye* fools, did not he that made that which is without make that which is within also? Luke xi. 39, 40.

[b] But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong

drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment. For all tables are full of vomit *and* filthiness, *so that there is* no place *clean*, Isa. xxviii. 7, 8.

VER. 26.

Φαρισαῖε τυφλὲ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν.

Thou *blind Pharisee,* [a]*cleanse first that* which is *within the cup and platter, that the outside of them may be clean also.*

[a] Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit, Matt. xii. 33. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon, Isa. lv. 7. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall vain thoughts lodge within thee? Jer. iv. 14. I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, *and* thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! wilt thou not be made clean? when *shall it* once *be*? xiii. 27. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart, and a new spirit: for why will ye die, O house of Israel? Ezek. xviii. 31. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart, bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh, Luke vi. 45. Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, 2 Cor. vii. 1. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, Heb. x. 22. Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands *ye* sinners; and purify *your* hearts *ye* double-minded, Jam. iv. 8.

VER. 27.

Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν, καὶ πάσης ἀκαθαρσίας.

Woe unto you, Scribes and Pharisees, hypocrites! for ye are [a]*like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead* men's *bones, and of all uncleanness.*

[a] Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinance of justice; they take delight in approaching to God, Isa. lviii. 1, 2, Woe unto you Scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them,* Luke xi. 44. Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? Acts xxiii. 3.

VER. 28.

Οὕτω καὶ ὑμεῖς ἔξωθεν μέν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοί ἐστε ὑποκρίσεως καὶ ἀνομίας.

Even so [a]*ye also outwardly appear righteous unto men,* [b]*but within ye are full of hypocrisy and iniquity.*

[a] But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 5. But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature, because I have refused him: for *the* LORD *seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart, 1 Sam. xvi. 7. Behold thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom, Psal. li. 6. The heart *is* deceitful above all *things,* and desperately wicked: who can know it? I the LORD, search the heart, *I* try the reins, even to give to every man according to his ways,

and according to the fruit of his doings, Jer. xvii. 9, 10. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God, Luke xvi. 15.

[b] O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things, Matt. xii. 34, 35. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are *the things* which defile a man: but to eat with unwashen hands defileth not a man, xv. 19, 20. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man, Mark vii. 21—23.

VER. 29.

Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ· ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων·

Woe unto you, Scribes and Pharisees, hypocrites! because [a] ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

[a] Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres, Luke xi. 47, 48.

VER. 30.

Καὶ λέγετε· Εἰ ἤμεν ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἤμεν κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν.

And say, If we had been in the days of our fathers, we would not have been partakers with them in [a] the blood of the prophets.

[a] See on chap. xxi. ver. 35.

VER. 31.

Ὥστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοί ἐστε τῶν φονευσάντων τοὺς προφήτας.

Wherefore ye be [a] witnesses unto yourselves, that [b] ye are the children of them which killed the prophets.

[a] And Joshua said unto the people, Ye *are* witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, *We are* witnesses, Josh. xxiv. 22. For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty. Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee, Job xv. 5, 6. So they shall make their own tongue to fall upon themselves: all that see them shall flee away, Psal. lxiv. 8. And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow, Luke xix. 22.

[b] Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers, Acts vii. 51, 52. Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost, 1 Thess. ii. 15, 16.

VER. 32.

Καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.

Fill ye up then [a] the measure of your fathers.

[a] But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full, Gen. xv. 16. And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel, Numb. xxxii. 14.

VER. 33.

Ὄφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;

Ye [a] *serpents, ye generation of vipers,* [b] *how can ye escape the damnation of hell?*

[a] See on chap. iii. ver. 7. clause 2.

[b] Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation, ver. 14. How shall we escape, if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*, Heb. ii. 3. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? x. 29. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven, xii. 25.

VER. 34.

Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας, καὶ σοφοὺς, καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·

Wherefore, behold, [a] *I send unto you* [b] *prophets,* [c] *and wise men, and* [d] *scribes:* [e] *and* some *of them ye shall kill and crucify; and* some *of them shall ye scourge in your synagogues, and persecute* them *from city to city:*

[a] Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves, Matt. x. 16. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen, xxviii. 19, 20. Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute, Luke xi. 49. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, xxiv. 47. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you, John xx. 21. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth, Acts i. 8. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will, 1 Cor. xii. 3—11. Wherefore, he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, Eph. iv. 8—12.

[b] And in these days came prophets from Jerusalem unto Antioch, Acts xi. 27. Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the

tetrarch, and Saul, xiii. 1. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*, xv. 32.

[c] The fruit of the righteous *is* a tree of life; and he that winneth souls *is* wise, Prov. xi. 30. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought, 1 Cor. ii. 6. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon, iii. 10. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus, Col. i. 28.

[d] Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven, is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old, Matt. xiii. 52.

[e] See on chap. x. ver. 17. and ver. 23. clause 1.

VER. 35.

Ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον, ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἄβελ τοῦ δικαίου, ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.

That [a] upon you may come all the righteous blood shed upon the earth, from [b] the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

[a] And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man, Gen. ix. 5, 6. So ye shall not pollute the land wherein ye *are*: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it, Numb. xxxv. 33. And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it*. Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people Israel's charge. And the blood shall be forgiven them, Deut. xxi. 7, 8. Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD, 2 Kings xxi. 16. And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the LORD would not pardon, xxiv. 4. For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain, Isa. xxvi. 21. In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets, like a destroying lion, Jer. ii. 30. Also in thy skirts is found the blood of the souls of the poor innocents: I have not found it by secret search, but upon all these, 34. But know ye for certain, that if ye put me to death ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth the LORD hath sent me unto you to speak all these words in your ears, xxvi. 15. And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the common people, 23. For the sins of her prophets, *and* the iniquities of her priests, that have shed the blood of the just in the midst of her. They have wandered *as* blind *men* in the streets, they have polluted themselves with blood, so that men could not touch their garments, Lam. iv. 13, 14. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth, Rev. xviii. 24.

[b] And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him, Gen. iv. 8. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, *who* was of that wicked one, and slew his brother. And where-

fore slew he him? because his own works were evil, and his brother's righteous, 1 John iii. 11, 12.

VER. 36.

Ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην.

Verily I say unto you, [a] *All these things shall come upon this generation.*

[a] Verily I say unto you, This generation shall not pass, till all these things be fulfilled, Matt. xxiv. 34. Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away: but my words shall not pass away, Mark xiii. 30, 31.

VER. 37.

Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε;

O [a] *Jerusalem, Jerusalem,* [b] thou *that killest the prophets, and stonest them which are sent unto thee,* [c] *how often would I have gathered thy children together,* [d] *even as a hen gathereth* her *chickens under her wings,* [e] *and ye would not!*

[a] O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? Jer. iv. 14. Be thou instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited, vi. 8. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not! Luke xiii. 34.

[b] See on chap. xxi. ver. 35.

[c] And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people, and on his dwellingplace. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till *there was* no remedy, 2 Chron. xxxvi. 15, 16. Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me; There shall no strange god be in thee; neither shalt thou worship any strange god. I *am* the Lord thy God which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it. But my people would not hearken to my voice; and Israel would none of me, Psal. lxxxi. 8—11. Thus saith the Lord, Stand ye in the ways, and see, and ask ye for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein.* Also I set watchmen over you, *saying,* Hearken to the sound of the trumpet. But they said, We will not hearken, Jer. vi. 16, 17. For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day rising early and protesting, saying, Obey my voice. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not, xi. 7, 8. From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that *is* the three and twentieth year, the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened. And the Lord hath sent unto you all his servants the prophets, rising early and sending *them*; but ye have not hearkened, nor inclined your ear to hear. They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers, for ever and ever. And go not after other gods to serve them and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. Yet ye have not hearkened unto me, saith the Lord, that ye might provoke me to anger with the works of your hands to your own hurt, xxv. 3—7. I have sent also unto you all my servants the prophets, rising up early and sending *them*, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall *dwell*

in the land which I have given to you and to your fathers. But ye have not inclined your ear, nor hearkened unto me, xxxv. 15. And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him; If ye will still abide in this land, then will I build you and not pull *you* down, and I will plant *you* and not pluck you up: for I repent me of the evil that I have done unto you. Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I *am* with you to save you, and to deliver you from his hand. And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land. But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God, xlii. 9—13. Howbeit I sent unto you all my servants the prophets, rising early and sending *them*, saying, Oh, do not this abominable thing that I hate, xliv. 4. Be not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts: Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the LORD, Zech. i. 4.

[d] As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, Deut. xxxii. 11. The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust, Ruth ii. 12. Keep me as the apple of the eye, hide me under the shadow of thy wings, Psal. xvii. 8. How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings, xxxvi. 7. Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until *these* calamities be overpast, lvii. 1. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice, lxiii. 7. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler, xci. 4.

[e] See on chap. xxii. ver. 3. clause 3.

VER. 38.

Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.

Behold, [a] *your house is left unto you desolate.*

[a] And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down, Matt. xxiv. 2. Then will I pluck them up by the roots out of my land which I have given them; and this house which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb and a byword among all nations. And this house which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house? 2 Chron. vii. 20, 21. Pour out thine indignation upon them, and let thy wrathful anger take hold of them. Let their habitation be desolate; *and* let none dwell in their tents, Psal. lxix. 24, 25. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. Wilt thou refrain thyself for these *things*, O LORD? wilt thou hold thy peace, and afflict us very sore? Isa. lxiv. 10—12. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate even until the consummation, and that determined shall be poured upon the desolate, Dan. ix. 26, 27. Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl, fir tree; for the cedar is fallen; because the mighty is spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down, Zech. xi. 1, 2.

Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city, xiv. 1, 2. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains, Mark xiii. 14. Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord, Luke xiii. 35. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation, xix. 43, 44. *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down, xxi. 6. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh, 20. And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, 24. And set up false witnesses which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us, Acts vi. 13, 14.

VER. 39.

Λέγω γὰρ ὑμῖν· Οὐ μὴ με ἴδητε ἀπ' ἄρτι, ἕως ἂν εἴπητε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

For I say unto you, [a]*Ye shall not see me henceforth, till ye shall say,* [b] *Blessed is he that cometh in the name of the Lord:*

[a] For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim: Afterward shall the children of Israel return and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days, Hos. iii. 4, 5. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do, for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Luke ii. 26—30. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*, xvii. 22. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come, John viii. 21. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins, 24. Your Father Abraham rejoiced to see my day: and he saw *it*, and was glad, 56. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? xiv. 9. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also, 19.

[b] See on chap. xxi. ver. 9. clause 3.

CHAP. XXIV.—VER. 1.

Καὶ ἐξελθὼν ὁ Ἰησοῦς, ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.

And Jesus went out, [a]*and departed from the temple: and his disciples came to him* for [b]*to shew him the buildings of the temple.*

[a] For I say unto you, Ye shall not see me henceforth, till ye shall say,

Blessed *is* he that cometh in the name of the Lord, Matt. xxiii. 39. Be thou instructed O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land not inhabited, Jer. vi. 8. He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations, Ezek. viii. 6. Though they bring up their children, yet will I bereave them, *that there shall* not *be* a man *left*: yea, woe also to them when I depart from them! Hos. ix. 12.

[b] And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!* And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down, Mark xiii. 1, 2. And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down, Luke xxi. 5, 6.

VER. 2.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυθήσεται.

And Jesus said unto them, See ye not all these things? verily I say unto you, [a] *There shall not be left here one stone upon another, that shall not be thrown down.*

[a] Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people: And at this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this land, and to this house, 1 Kings ix. 7, 8. Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; Zion shall be ploughed *like* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest, Jer. xxvi. 18. As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations *and of* their detestable things therein: therefore have I set it far from them. And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it. My face will I turn also from them, and they shall pollute my secret *place*: for the robbers shall enter into it, and defile it, Ezek. vii. 20—22. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate, Dan. ix. 26, 27. Therefore shall Zion for your sake be ploughed *as* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest, Mic. iii. 12. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation, Luke xix. 44.

VER. 3.

Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ᾽ ἰδίαν, λέγοντες· Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος;

And as [a] *he sat upon the mount of Olives, the disciples came unto him privately, saying,* [b] *Tell us, when shall these things be? and what* shall be [c] *the sign of thy coming, and of the end of the world?*

[a] And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what *shall*

be the sign when all these things shall be fulfilled? Mark xiii. 3, 4.

[b] And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be to* the end of these wonders? And I heard the man clothed in linen, which *was* upon the waters of the river; when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished. And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things?* Dan. xii. 6—8. And they asked him saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass? Luke xxi. 7. Peter seeing him, saith to Jesus, Lord, and what *shall* this man *do?* Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me, John xxi. 21, 22. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power, Acts i. 7. But of the times and the seasons, brethren, ye have no need that I write unto you, 1 Thess. v. 1.

[c] Now learn a parable of the fig tree; When his branch is yet tender and putteth forth leaves, ye know that summer *is* nigh: So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors, ver. 32, 33. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up, 43.

VER. 4.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Βλέπετε μήτις ὑμᾶς πλανήσῃ.

And Jesus answered and said unto them, [a] *Take heed that no man deceive you.*

[a] For thus saith the Lord of hosts, the God of Israel; Let not your prophets and your diviners, that *be* in the midst of you, deceive you, neither hearken to your dreams which ye caused to be dreamed, Jer. xxix. 8. And Jesus answering them began to say, Take heed lest any *man* deceive you: For many shall come in my name, saying, I am *Christ;* and shall deceive many, Mark xiii. 5, 6. For false Christ's and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect, 22. And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ;* and the time draweth near: go ye not therefore after them, Luke xxi. 8. For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light, 2 Cor. xi. 13, 14. That we *henceforth* be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, Eph. iv. 14. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience, v. 6. Let no man deceive you by any means: for *that day shall not come,* except there come a falling away first, and that man of sin be revealed, the son of perdition, 2 Thess. ii. 3. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Pet. ii. 1—3. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world, 1 John iv. 1.

VER. 5.

Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· Ἐγώ εἰμι ὁ Χριστός· καὶ πολλοὺς πλανήσουσι.

For many shall come [a] *in my name, saying, I am Christ; and shall deceive many.*

[a] And many false prophets shall rise, and shall deceive many, Matt. xi. 11. For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect, 24. I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied, Jer. xxiii. 21. I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed, 25. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive, John v. 43. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him; he also perished; and all, *even* as many as obeyed him, were dispersed, Acts v. 36, 37. But there was a certain man, called Simon, which before-time in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God, viii. 9, 10.

VER. 6.

Μελλήσετε δὲ ἀκούειν πολέμους, καὶ ἀκοὰς πολέμων· ὁρᾶτε μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι· ἀλλ' οὔπω ἐστὶ τὸ τέλος.

And [a] ye shall hear of wars and rumours of wars: [b] see that ye be not troubled: [c] for all these things *must come to pass, [d] but the end is not yet.*

[a] Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled. Destruction cometh; and they shall seek peace, and *there shall be* none. Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients, Ezek. vii. 24—26. Or *if* I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it: Though these three men were in it, *as* I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. Or *if* I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast. Though Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord God, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness. For thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast? xiv. 17—21. And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows, Mark xiii. 7, 8. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by, Luke xxi. 9.

[b] The Lord *is* my light and my salvation; whom shall I fear? the Lord *is* the strength of my life; of whom shall I be afraid? When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I *be* confident, Psal. xxvii. 1—3. God *is* our refuge and strength, a very present help in trouble. Therefore will not we fear though the earth be removed, and though the mountains be carried into the midst of the sea; *Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof, xlvi. 1—3. He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord, cxii. 7. Say ye not, A confederacy, to all *them to* whom the people shall

say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem, Isa. viii. 12—14. Behold, God *is* my salvation; I will trust, and not be afraid: for the Lord JEHOVAH *is* my strength and *my* song; he also is become my salvation, xii. 2. Thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee:* because he trusted in thee. Trust ye in the Lord for ever: for in the Lord JEHOVAH *is* everlasting strength, xxvi. 3, 4. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain, 20, 21. When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops. Although the fig-tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation, Hab. iii. 16—18. In your patience possess ye your souls, Luke xxi. 19. Let not your heart be troubled: ye believe in God, believe also in me, John xiv. 1. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid, 27. That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand, 2 Thess. ii. 2. But and if ye suffer for righteousness' sake, happy *are ye:* and be not afraid of their terror, neither be troubled; But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear, 1 Pet. iii. 14, 15.

[c] But how then shall the Scriptures be fulfilled, that thus it must be? Matt. xxvi. 54. For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end, Luke xxii. 37. Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island, Acts xxvii. 24—26.

[d] And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come, ver. 14.

VER. 7.

Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν καὶ ἔσονται λιμοὶ καὶ λοιμοὶ, καὶ σεισμοὶ κατὰ τόπους.

For [a] *nation shall rise against nation, and kingdom against kingdom: and there shall be* [b] *famines, and pestilences, and earthquakes, in divers places.*

[a] And nation was destroyed of nation, and city of city; for God did vex them with all adversity, 2 Chron. xv. 6. Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah. For all this his anger is not turned away, but his hand *is* stretched out still, Isa. ix. 19—21. And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, *and* kingdom against kingdom, xix. 2. Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;

And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother, Hag. ii. 21, 22. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished: and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle, Zech. xiv. 2, 3. And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour, 13.

[b] The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, *that* the LORD shall punish the host of the high ones *that are* on high, and the kings of the earth upon the earth. And they shall be gathered together *as* prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously, Isa. xxiv. 19—23. For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast? Ezek. xiv. 21. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. And the sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come, Joel ii. 30, 31. And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven, Luke xxi. 11. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken, 25, 26. And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come, Acts ii. 19, 20. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar, xi. 28.

VER. 8.

Πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.

All [a] *these* are *the beginning of sorrows.*

[a] And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. *And*

when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied. And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury: and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat, Lev. xxvi. 18—29. Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance, Deut. xxviii. 59. The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand *is* stretched out still, Isa. ix. 12. Therefore the LORD shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* an hypocrite and an evil-doer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand *is* stretched out still, 17. Manasseh, Ephraim; and Ephraim, Manasseh; *and* they together *shall be* against Judah. For all this his anger is not turned away, but his hand *is* stretched out still, 21. Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand *is* stretched out still, x. 4. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape, 1 Thess. v. 3. For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 1 Pet. iv. 17, 18.

VER. 9.

Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν, διὰ τὸ ὄνομά μου.

Then [a] *shall they deliver you up to be afflicted, and* [b] *shall kill you: and* [c] *ye shall be hated of all nations for my name's sake.*

[a] See on ch. x. ver. 17. clauses 2, 3.

[b] See on chap. xxi. ver. 35.

[c] See on chap. x. ver. 22. clauses 1, 2.

VER. 10.

Καὶ τότε σκανδαλισθήσονται πολλοὶ, καὶ ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ἀλλήλους.

And then [a] *shall many be offended, and shall* [b] *betray one another, and shall hate one another.*

[a] This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes, 2 Tim. i. 15. For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia, iv. 10. At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge, 16. See also on chap. xi. ver. 6. clause 2.

[b] See on chap. x. ver. 21.

VER. 11.

Καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται, καὶ πλανήσουσι πολλούς.

And [a] *many false prophets shall rise, and shall deceive many.*

[a] See on ver. 5.

VER. 12.

Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.

And [a] *because iniquity shall abound,* [b] *the love of many shall wax cold.*

[a] From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God, Jam. iv. 1—4. Go to now, *ye* rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your

gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned *and* killed the just; *and* he doth not resist you, v. 1—6.

[b] Nevertheless I have *somewhat* against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent, Rev. ii. 4, 5. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth, iii. 15, 16.

VER. 13.

Ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.

But [a] he that shall endure unto the end the same shall be saved.

[a] See on chap. x. ver. 22. clause 3.

VER. 14.

Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι· καὶ τότε ἥξει τὸ τέλος.

And [a] this Gospel of the kingdom [b] shall be preached in all the world for a witness unto all nations; and then shall the end come.

[a] See on chap. iv. ver. 23. clause 3.

[b] And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen. Matt. xxviii. 18—20. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Mark xvi. 15, 16. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, Luke xxiv. 47. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth, Acts i. 8. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world, Rom. x. 18. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ. Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation: But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand, xv. 18—21. Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, xvi. 25, 26. Which is come unto you as *it is* in all the world; and bringeth forth fruit as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth, Col. i. 6. If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the Gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister, 23.

VER. 15.

Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώ-

σεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἑστὼς ἐν τόπῳ ἁγίῳ· (ὁ ἀναγινώσκων νοείτω·)

When [a] *ye therefore shall see the abomination of desolation,* [b] *spoken of by Daniel the prophet, stand in the holy place,* ([c] *whoso readeth, let him understand:*)

[a] But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to the mountains, Mark xiii. 14. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, Luke xix. 43. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh, xxi. 20.

[b] And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate, Dan. ix. 27. And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days, xii. 11.

[c] And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: declare all that thou seest to the house of Israel, Ezek. xl. 4. And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding, Dan. ix. 22. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times, 25. Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befal thy people in the latter days: for yet the vision *is* for *many* days, x. 12—14. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip, Heb. ii. 1. Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand, Rev. i. 3. He that hath an ear, let him hear what the Spirit saith unto the churches, iii. 22.

VER. 16.

Τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη·

Then [a] *let them which be in Judæa flee into the mountains:*

[a] He that feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses: And he that regarded not the word of the LORD left his servants and his cattle in the field, Exod. ix. 20, 21. A prudent *man* foreseeth the evil, and hideth himself; but the simple pass on, and are punished, Prov. xxii. 3. Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out: and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled, Luke xxi. 21, 22. By faith Noe, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith, Heb. xi. 7.

VER. 17.

Ὁ ἐπὶ τοῦ δώματος, μὴ καταβαινέτω ἆραί τι ἐκ τῆς οἰκίας αὐτοῦ·

Let him [a]*that is on the house-top not come down to take any thing out of his house:*

[a] What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the house-top, Matt. x. 27. When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence, Deut. xxii. 8. And let him that is on the house-top, not go down into the house, neither enter *therein*, to take any thing out of his house, Mark xiii. 15.

VER. 18.

Καὶ ὁ ἐν τῷ ἀγρῷ, μὴ ἐπιστρεψάτω, ὀπίσω ἆραι τὰ ἱμάτια αὐτοῦ.

Neither let him which is in the field return back to take his clothes.

VER. 19.

Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις, καὶ ταῖς θηλαζούσαις, ἐν ἐκείναις ταῖς ἡμέραις.

And [a] woe unto them that are with child, and to them that give suck in those days!

[a] And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, Deut. xxviii. 53—56. Even the sea monsters draw out the breast, they give suck to their young ones: the daughter of my people *is become* cruel, like the ostriches in the wilderness. The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, *and* no man breaketh *it* unto them, Lam. iv. 3, 4. The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people, 10. Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up, Hos. xiii. 16. But woe to them that are with child, and to them that give suck, in those days! and pray ye that your flight be not in the winter, Mark xiii. 17, 18. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people, Luke xxi. 23. For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us, and to the hills, Cover us, xxiii. 29, 30.

VER. 20.

Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ ἐν σαββάτῳ.

But pray ye that your flight be not in the winter, [a] neither on the sabbath day:

[a] See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day, Exod. xvi. 29. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey, Acts i. 12.

VER. 21.

Ἔσται γὰρ τότε θλίψις μεγάλη, οἵα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου, ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται.

For [a] then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

[a] Let their table become a snare before them: and *that which should have been* for *their* welfare *let it become* a trap. Let their eyes be darkened, that they see not; and make their loins continually to shake. Pour out thine indignation upon them, and let thy wrathful anger take hold of them. Let their habitation be desolate; *and* let none dwell in their tents: For they persecute *him* whom thou hast smit-

ten; and they talk to the grief of those whom thou hast wounded. Add iniquity unto their iniquity: and let them not come into thy righteousness. Let them be blotted out of the book of the living, and not be written with the righteous, Psal. lxix. 22—28. For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword, will the LORD plead with all flesh: and the slain of the LORD shall be many, Isa. lxvi. 15, 16. And at that time shall Michael stand up, the great prince which standeth up for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book, Dan. xii. 1. Hear this ye old men, and give ear all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers? Joel i. 2. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle, Zech. xiv. 2, 3. For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch, Mal. iv. 1. For *in* those days shall be affliction, such as was not from the beginning of the creation, which God created, unto this time, neither shall be, Mark xiii. 19. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, Luke xxi. 24. Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost, 1 Thess. ii. 16. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and done despite unto the spirit of grace? Heb. x. 26—29.

VER. 22.

Καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.

And [a] *except those days should be shortened, there should no flesh be saved: but* [b] *for the elect's sake those days shall be shortened.*

[a] And except that the Lord had shortened those days no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days, Mark xiii. 20.

[b] Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there, Isa. lxv. 8, 9. And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: and they shall call on my name, and I will hear them: I will say, It *is* my people; and they shall say, The LORD *is* my God, Zech. xiii. 8, 9. Therefore I endure all things for the elects' sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory, 2 Tim. ii. 10. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth

the praises of him who hath called you out of darkness into his marvellous light, 1 Pet. ii. 9.

VER. 23.

Τότε ἐάν τις ὑμῖν εἴπῃ· Ἰδοὺ, ὧδε ὁ Χριστὸς, ἢ ὧδε· μὴ πιστεύσητε.

Then if any man shall say unto you, [a] *Lo, here is Christ, or there; believe it not.*

[a] And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not, Mark xiii. 21. And they shall say to you, See here, or see there: go not after *them* nor follow *them*. For as the lightning, that shineth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day, Luke xvii. 23, 24. And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them, xxi. 8. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive, John v. 43.

VER. 24.

Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτούς.

For [a] *there shall arise false Christs, and false prophets,* [b] *and shall shew great signs and wonders; insomuch that,* [c] *if it were possible,* [d] *they shall deceive the very elect.*

[a] See on ver. 5.

[b] If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them, Deut. xiii. 1, 2. *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, 2 Thess. ii. 9—11. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live, Rev. xiii. 13, 14. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone, xix. 20.

[c] For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect, Mark xiii. 22. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost, Acts xx. 16. If it be possible, as much as lieth in you, live peaceably with all men, Rom. xii. 18. Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me, Gal. iv. 15.

[d] All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out, John vi. 37. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one, x. 28—30. What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? *It is* God that justifieth, Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love

of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom. viii. 31—39. Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, 1 Pet. i. 5. We know that whosoever is born of God sinneth not; but he that is begotten of God, keepeth himself, and that wicked one toucheth him not, 1 John v. 18. And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death, Rev. xii. 9—11.

VER. 25.

Ἰδοὺ, προείρηκα ὑμῖν.

Behold, [a] *I have told you before.*

[a] And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. Fear ye not, neither be afraid: have I not told thee from that time, and have declared *it?* ye are even my witnesses. Is there a God beside me? yea, *there is* no God; I know not *any*, Isa. xliv. 7, 8. Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it, xlvi. 10, 11. I have even from the beginning declared *it* to thee; before it came to pass I shewed *it* thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will ye not declare *it?* I have shewed thee new things from this time, even hidden things and thou didst not know them, xlviii. 5, 6. These things have I spoken unto you, that ye should not be offended, John xvi. 1.

VER. 26.

Ἐὰν οὖν εἴπωσιν ὑμῖν· Ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστί· μὴ ἐξέλθητε· ἰδοὺ, ἐν τοῖς ταμείοις· μὴ πιστεύσητε.

Wherefore if they shall say unto you, Behold, [a] *he is in the desert; go not forth: behold, he is in the secret chambers; believe it not.*

[a] Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? Acts xxi. 38.

VER. 27.

Ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν, καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

For [a] *as the lightning cometh out of the east, and shineth even unto the west;* [b] *so shall also the coming of the Son of man be.*

[a] For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven, so shall also the Son of man be in his day, Luke xvii. 24.

[b] Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom, Matt. xvi. 28. Be ye also patient, stablish your hearts: for the coming of the Lord draweth nigh, Jam. v. 8. And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were*

from the beginning of the creation, 2 Pet. iii. 4.

VER. 28.

Ὅπου γὰρ ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

For [a] *wheresoever the carcase is, there will the eagles be gathered together.*

[a] The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand, Deut. xxviii. 49. Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. From thence she seeketh the prey, *and* her eyes behold afar off. Her young ones also suck up blood: and where the slain *are*, there is she, Job xxxix. 27—30. Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks, Jer. xvi. 16. I saw the LORD standing upon the altar: and he said, Smite the lintel of the door, that the posts may shake: and cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered. Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down: And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them: And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good, Amos ix. 1—4. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together, Luke xvii. 37.

VER. 29.

Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

Immediately [a] *after the tribulation of those days* [b] *shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.*

[a] All these are the beginning of sorrows, ver. 8. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken, Mark xiii. 24, 25.

[b] For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine, Isa. xiii. 10. Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously, xxiv. 23. I beheld the earth, and, lo, *it was* without form and void; and the heavens, and they *had* no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, *there was* no man, and all the birds of the heaven were fled. I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the LORD, *and* by his fierce anger. For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black: because I have spoken *it*, I have purposed it, and will not repent, neither will I turn back from it, Jer. iv. 23—28. And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord GOD, Ezek. xxxii. 7, 8. And I will shew wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon

into blood, before the great and terrible day of the LORD come, Joel ii. 30, 31. *Shall* not the day of the LORD *be* darkness, and not light? even very darkness, and no brightness in it? Amos v. 20. The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly. That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, Zeph. i. 14, 15. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken, Luke xxi. 25, 26. And I will shew wonders in heaven above, and signs in the earth beneath; blood and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come, Acts ii. 19, 20. And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken by a mighty wind. And the heaven departed as a scroll when it is rolled together: and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand? Rev. vi. 12—17.

VER. 30.

Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ, μετὰ δυνάμεως καὶ δόξης πολλῆς.

And then shall appear [a] *the sign of the Son of man in heaven:* [b] *and then shall all the tribes of the earth mourn, and they shall* [c] *see the Son of man coming in the clouds of heaven with power and great glory.*

[a] And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world? ver. 3. I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, Dan. vii. 13. Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled? Mark xiii. 4.

[b] Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen, Rev. i. 7. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; For the great day of his wrath is come; and who shall be able to stand, vi. 15—17.

[c] And then shall they see the Son of man coming in the clouds with great power and glory, Mark xiii. 26. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up into heaven, shall so come in like manner, as ye have seen him go into heaven, Acts i. 11. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, 2 Thess. i. 7, 8. See also on chap. xvi. ver. 27. clause 1.

VER. 31.

Καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, καὶ ἐπισυνάξουσι τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.

And [a] *he shall send* [b] *his angels* [c] * *with a great sound of a trumpet,* [d] *and they shall gather together his elect from the four winds, from one end of heaven to the other.*

* Or, *with a trumpet, and a great voice.*

[a] And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, Matt. xxviii. 18. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Mark xvi. 15, 16. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, Luke xxiv. 47.

[b] The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, Matt. xiii. 41. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, xxv. 31. See also on chap. xiii. ver. 41. clause 1.

[c] In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed, 1 Cor. xv. 52. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first, 1 Thess. iv. 16.

[d] And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth, Isa. xi. 12. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven, Mark xiii. 27. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad, John xi. 52. That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him, Eph. i. 10. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him, 2 Thes. ii. 1.

VER. 32.

'Απὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· Ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἁπαλος, καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος.

Now learn [a] *a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:*

[a] Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors, Mark xiii. 28, 29. And he spake to them a parable; Behold the fig tree, and all the trees, When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand, Luke xxi. 29, 30.

VER. 33.

Οὕτω καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.

So likewise ye, when ye shall see all these things, [a] *know that* * *it is near, even at the doors.*

* Or, *he.*

[a] For yet a little while, and he that shall come will come, and will not tarry, Heb. x. 37. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door, Jam. v. 9. But the end of all things is at hand: be ye therefore sober, and watch unto prayer, 1 Pet. iv. 7.

VER. 34.

'Αμὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται.

Verily I say unto you, [a] *This generation shall not pass, till all these things be fulfilled.*

[a] Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so

shall it also be unto this wicked generation, Matt. xii. 45. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom, xvi. 28. Verily I say unto you, all these things shall come upon this generation, xxiii. 36. Verily I say unto you, That this generation shall not pass, till all these things be done. Heaven and earth shall pass away, but my words shall not pass away, Mark xiii. 30, 31. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation, Luke xi. 50. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away, xxi. 32, 33.

VER. 35.

Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

[a] *Heaven and earth shall pass away, but* [b] *my words shall not pass away.*

[a] See on chap. v. ver. 18. clause 1.

[b] God *is* not a man, that he should lie; neither the son of man that he should repent: hath he said, and shall he not do *it?* or hath he spoken, and shall he not make it good? Num. xxiii. 19. The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple, Psal. xix. 7. The grass withereth, the flower fadeth: but the word of our God shall stand for ever, Isa. xl. 8. In hope of eternal life, which God that cannot lie, promised before the world began, Tit. i. 2. But the word of the Lord endureth for ever. And this is the word which by the Gospel is preached unto you, 1 Pet. i. 25. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God, Rev. iii. 14.

VER. 36.

Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ μου μόνος.

But of [a] *that day, and hour knoweth no man, no, not the angels of heaven, but my Father only.*

[a] Watch therefore: for ye know not what hour your Lord doth come. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh, ver. 42. 44. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh, xxv. 13. But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is, Mark xiii. 32, 33. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power, Acts i. 7. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night, 1 Thess. v. 2. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up, 2 Pet. iii. 10. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee, Rev. iii. 3. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame, xvi. 15.

VER. 37.

Ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

But [a] *as the days of Noe were, so shall also the coming of the Son of man be.*

[a] And the LORD said, I will destroy man whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them, Gen. vi. 7. Hast thou marked the old way which wicked men have trodden? Which were cut down out of time, whose foundation was overthrown with a flood: Which said unto God, Depart from us: and what can the Almighty do for them? Job xxii. 15—17. And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they

drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all, Luke xvii. 26, 27. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith, Heb. xi. 7. Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ, 1 Pet. iii. 20, 21. And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly, 2 Pet. ii. v. Whereby the world that then was, being overflowed with water, perished, iii. 6.

VER. 38.

Ὥσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐκγαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν,

For as in the days that were before the flood [a] *they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,*

[a] And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded, Luke xvii. 26—28.

VER. 39.

Καὶ οὐκ ἔγνωσαν, ἕως ἦλθεν ὁ κατακλυσμὸς, καὶ ἦρεν ἅπαντας· οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

And knew not until the flood came, and took them all away, so shall also the coming of the Son of man be.

VER. 40.

Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραλαμβάνεται, καὶ ὁ εἷς ἀφίεται.

[a] *Then shall two be in the field; the one shall be taken, and the other left.*

[a] I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left. Two *women* shall be grinding together; the one shall be taken, and the other left. Two *men* shall be in the field; the one shall be taken, and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together, Luke xvii. 34—37.

VER. 41.

Δύο ἀλήθουσαι ἐν τῷ μύλωνι· μία παραλαμβάνεται, καὶ μία ἀφίεται.

Two women shall be [a] *grinding at one mill; the one shall be taken, and the other left.*

[a] And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maid-servant that *is* behind the mill; and all the firstborn of beasts, Exod. xi. 5. Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers, Isa. xlvii. 2.

VER. 42.

Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ὥρᾳ ὁ Κύριος ὑμῶν ἔρχεται.

[a] *Watch therefore:* [b] *for ye know not what hour your Lord doth come.*

[a] Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh, Matt. xxv. 13. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak, xxvi. 38—41. Take ye heed, watch

and pray: for ye know not when the time is. *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch, Mark xiii. 33—37. Let your loins be girded about, and *your* lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed *are* those servants whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants, Luke xii. 35—38. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man, xxi. 36. And that knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed, Rom. xiii. 11. Watch ye, stand fast in the faith, quit you like men, be strong, 1 Cor. xvi. 13. Therefore let us not sleep as *do* others; but let us watch and be sober, 1 Thess. v. 6. But the end of all things is at hand: be ye therefore sober, and watch unto prayer, 1 Pet. iv. 7. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour, v. 8. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received, and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee, Rev. iii. 2, 3. Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame, xvi. 15.

[b] But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only, ver. 36. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh, 44. Take ye heed, watch and pray: for ye know not when the time is. *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning, Mark xiii. 33—35.

VER. 43.

Ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης, ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν εἴασε διορυγῆναι τὴν οἰκίαν αὐτοῦ.

But know this, that if the [a] good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

[a] And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through, Luke xii. 39. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep as *do* others, but let us watch and be sober, 1 Thess. v. 2—6. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be

in *all* holy conversation and godliness, 2 Pet. iii. 10, 11.

VER. 44.

Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι· ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

Therefore [a] *be ye also ready: for in such an hour as ye think not the Son of man cometh.*

[a] And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh, Matt. xxv. 10. 13. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not, Luke xii. 40. Let your moderation be known unto all men. The Lord *is* at hand, Phil. iv. 5. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door, Jam. v. 9. Let us be glad and rejoice; and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready, Rev. xix. 7.

VER. 45.

Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ;

Who then [a] *is a faithful and wise servant, whom his lord hath made ruler over his household,* [b] *to give them meat in due season?*

[a] Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season? Blessed *is* that servant, whom his lord when he cometh shall find so doing, Luke xii. 41—43. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? xvi. 10—12. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities, xix. 17. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood, Acts xx. 28. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful, 1 Cor. iv. 1, 2. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry, 1 Tim. i. 12. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also, 2 Tim. ii. 2. And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after, Heb. iii. 5. As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen, 1 Pet. iv. 10, 11. I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days, wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth, Rev. ii. 13.

[b] Son of man, prophesy against the shepherds of Israel, prophesy and say unto them, Thus saith the Lord God unto the shepherds; Woe *be* to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ezek. xxxiv. 2. So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I

love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep, John xxi. 15—17. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able *to bear it*, neither yet now are ye able, 1 Cor. iii. 1, 2. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, Eph. iv. 11—13. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind: neither as being lords over *God's* heritage, but being ensamples to the flock, 1 Pet. v. 1—3.

VER. 46.

Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως.

[a] *Blessed* is *that servant, whom his lord when he cometh shall find so doing.*

[a] Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Matt. xxv. 34. Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them, Luke xii. 37. Blessed *is* that servant, whom his lord when he cometh shall find so doing, 43. For to me to live, *is* Christ, and to die, *is* gain. But if I live in the flesh this *is* the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better, Phil. i. 21—23. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished *my* course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 6—8. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance; Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance, 2 Pet. i. 13—15. I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first, Rev. ii. 19. Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame, xvi. 15.

VER. 47.

Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

Verily I say unto you, [a] *That he shall make him ruler over all his goods.*

[a] His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord, Matt. xxv. 21. 23. And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever, Dan. xii. 3. Blessed *are* those servants whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and shall make them to sit down to meat, and will come forth and serve them, Luke xii. 37. Of a truth I say

unto you, that he will make him ruler over all that he hath, 44. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities, xix. 17. And I appoint unto you a kingdom, as my Father hath appointed unto me: That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel, xxii. 29, 30. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour, John xii. 26. If we suffer we shall also reign with *him*: if we deny *him*, he also will deny us, 2 Tim. ii. 12. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away, 1 Pet. v. 4. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, Rev. iii. 21. He that overcometh shall inherit all things; and I will be his God, and he shall be my son, xxi. 7.

VER. 48.

Ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου ἐλθεῖν·

But and if that evil servant shall [a] *say in his heart,* [b] *My lord delayeth his coming;*

[a] For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Mark vii. 21. But and if that servant say in his heart, My lord delayeth his coming, Luke xii. 45. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee, Acts viii. 22.

[b] Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil, Ec. viii. 11. Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Ezek. xii. 22. Son of man, behold, *they* of the house of Israel say, The vision that he seeth *is* for many days *to come,* and he prophesieth of the times *that are* far off, 27. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, 2 Pet. iii. 3—5.

VER. 49.

Καὶ ἄρξηται τύπτειν τοὺς συνδούλους, ἐσθίειν δὲ καὶ πίνειν μετὰ τῶν μεθυόντων·

And shall begin [a] *to smite* his *fellow-servants,* [b] *and to eat and drink with the drunken;*

[a] Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed, Isa. lxvi. 5. For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take of *you*, if a man exalt himself, if a man smite you on the face, 2 Cor. xi. 20. Neither as being lords over *God's* heritage, but being ensamples to the flock, 1 Pet. v. 3. I wrote unto the Church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the Church, 3 John 9, 10. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy, Rev. xvi. 6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration, xvii. 6. For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornications, and hath avenged the blood of his servants at her hand, xix. 2.

[b] Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves, Matt. vii. 15. And the priest's custom with the people *was, that* when any man

offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand; And he struck *it* into the pan, or kettle, or cauldron, or pot; all that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither. Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw. And if any man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desireth; then he would answer him, *Nay;* but thou shalt give *it me* now: and if not, I will take it by force, 1 Sam. ii. 13—16. Wherefore kick ye at my sacrifice, and at mine offering, which I have commanded *in my* habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? 29. Come ye, *say they,* I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, *and* much more abundant, Isa. lvi. 12. Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock, Ezek. xxxiv. 3. Thus saith the LORD concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him, Mic. iii. 5. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple, Rom. xvi. 18. Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things, Phil. iii. 19. Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, *even* a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies, Tit. i. 11, 12. And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings, while they feast with you; Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children, 2 Pet. ii. 13, 14. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, Jude 12.

VER. 50.

Ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει·

The lord of that servant shall [a]*come in a day when he looketh not for* him, *and in an hour that he is not aware of,*

[a] Watch therefore: for ye know not what hour your Lord doth come, ver. 42. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh, 44. He, that being often reproved hardeneth *his* neck, shall suddenly be destroyed, and that without remedy, Prov. xxix. 1. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night, 1 Thess. v. 2. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee, Rev. iii. 3.

VER. 51.

Καὶ διχοτομήσει αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

And[a] *shall* **cut him asunder,* [b]*and appoint* him *his portion with the hypocrites:* [c]*there shall be weeping and gnashing of teeth.*

* Or, *cut him off.*

[a] And Samuel said, As thy sword hath made woman childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal, 1 Sam. xv. 33. Therefore I make a decree, that every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshech, and Abednego, shall be cut in pieces, Dan. iii. 29.

[b] This *is* the portion of a wicked man from God, and the heritage appointed unto him by God, Job xx. 29. The sinners in Zion are afraid; fear-

fulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? Isa. xxxiii. 14. The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers, Luke xii. 46.

[c] See on chap. viii. ver. 12. clause 2.

CHAP. XXV.—VER. 1.

Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν, ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου.

Then shall [a]*the kingdom of heaven be likened unto ten virgins,* [b] *which took their lamps, and* [c] *went forth to meet the bridegroom.*

[a] See on chap. iii. ver. 2. clause 2.

[b] Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven, Matt. v. 16. Let your loins be girded about, and *your* lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately, Luke xii. 35, 36. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain, Phil. ii. 15, 16. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 8. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Tit. ii. 13.

[c] The kingdom of heaven is like unto a certain king, which made a marriage for his son, Matt. xxii. 2. For thy maker *is* thine husband; the LORD of hosts *is* his name: and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called, Isa. liv. 5. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ, 2 Cor. xi. 2. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband, Eph. v. 25—33. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready, Rev. xix. 7. See also chap. ix. ver. 15. clause 1.

VER. 2.

Πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ αἱ πέντε μωραί.

And [a] *five of them were wise, and five* were *foolish.*

[a] Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it, Matt. vii. 24—27. See also chap. xiii. ver. 47. clause 2.

VER. 3.

Αἵτινες μωραὶ, λαβοῦσαι τὰς λαμπάδας ἑαυτων, οὐκ ἔλαβον μεθ' ἑαυτων ἔλαιον·

They that were [a] *foolish took their lamps, and took no oil with them:*

[a] Woe unto you Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also, Matt. xxiii. 25, 26. Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah; which swear by the name of the LORD, and make mention of the God of Israel, *but* not in truth, nor in righteousness. For they call themselves of the holy city, and stay themselves upon the God of Israel; The LORD of hosts *is* his name, Isa. xlviii. 1, 2. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God, lviii. 2. And they come unto thee as the people cometh, and they sit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, *but* their heart goeth after their covetousness, Ezek. xxxiii. 31. Having a form of godliness, but denying the power thereof: from such turn away, 2 Tim. iii. 5. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled, Heb. xii. 15. And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead, Rev. iii. 1. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth, 15, 16.

VER. 4.

Αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν, μετὰ τῶν λαμπάδων αὐτῶν.

But the wise took [a] *oil in their vessels with their lamps.*

[a] Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows, Psal. xlv. 7. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace, John i. 15, 16. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*, iii. 34. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his, Rom. viii. 9. Who hath also sealed us, and given the earnest of the Spirit in our hearts, 2 Cor. i. 22. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law, Gal. v. 22, 23. But ye have an unction from the Holy One, and ye know all things, 1 John ii. 20. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him, 27. These be they who separate themselves, sensual, having not the Spirit, Jude 19.

VER. 5.

Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι, καὶ ἐκάθευδον.

While [a] *the bridegroom tarried,* [b] *they all slumbered and slept.*

[a] After a long time the lord of those servants cometh, and reckoneth with them, ver. 19. But and if that evil servant shall say in his heart, My lord delayeth his coming, xxiv. 48. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry, Hab. ii. 3. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be

drunken, Luke xii. 45. Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time, xx. 9. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry, Heb. x. 36, 37. And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance, 2 Pet. iii. 4—9. But that which ye have *already* hold fast till I come, Rev. ii. 25.

[b] And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Matt. xxvi. 40. And he came and found them asleep again: for their eyes were heavy, 43. And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak, Mark xiv. 37, 38. And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed, Rom. xiii. 11. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light, Eph. v. 14. Therefore let us not sleep, as *do* others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation, 1 Thess. v. 6—8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, 1 Pet. v. 8.

VER. 6.

Μέσης δὲ νυκτὸς κραυγὴ γέγονεν· Ἰδοὺ, ὁ νυμφίος ἔρχεται, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ.

And [a] at midnight there was a cry made, [b] Behold, the bridegroom cometh; [c] go ye out to meet him.

[a] But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief, 1 Thess. v. 1—4. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness, Looking for and hasting unto the coming of the day of God, 2 Pet. iii. 10—12. See also on chap. xxiv. ver. 44.

[b] When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, ver. 31. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God *is* judge himself, Psal. l. 3—6. Before the LORD: for he cometh, for he com-

eth to judge the earth: he shall judge the world with righteousness; and the people with his truth, xcvi. 13. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day, 2 Thess. i. 7—10. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him, Jude 14, 15.

[c] Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom, ver. 1. And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the Lord; we have waited for him, we will be glad and rejoice in his salvation, Isa. xxv. 9. Therefore thus will I do unto thee, O Israel: *and* because I will do this unto thee, prepare to meet thy God, O Israel, Amos iv. 12. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God, Rev. xix. 7—9.

VER. 7.

Τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν.

Then [a]*all those virgins arose, and trimmed their lamps.*

[a] Let your loins be girded about, and *your* lights burning, Luke xii. 35. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless, 2 Pet. iii. 14. Nevertheless, I have *somewhat* against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent, Rev. ii. 4, 5.

VER. 8.

Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον· Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται.

And the foolish said unto the wise, [a]*Give us of your oil;* [b]*for our lamps are* gone out.*

* Or, *going out.*

[a] And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham, Matt. iii. 9. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame, Luke xvi. 24. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me, Acts viii. 24. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee, Rev. iii. 9.

[b] But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended, Matt. xiii. 20, 21. So *are* the paths of all that forget God; and the hypocrite's hope shall perish: Whose hope shall be cut off, and whose trust *shall be* a spider's web, Job viii. 13, 14. Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine, xviii. 5. How oft is the candle of the wicked put out? and *how oft* cometh their destruction upon them? *God* dis-

tributeth sorrows in his anger, xxi. 17. But the path of the just *is* as the shining light, that shineth more and more unto the perfect day. The way of the wicked *is* as darkness: they know not at what they stumble, Prov. iv. 18, 19. The light of the righteous rejoiceth: but the lamp of the wicked shall be put out, xiii. 9. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have, Luke viii. 18.

VER. 9.

Ἀπεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι· Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε δὲ μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς.

But the wise answered, saying, Not so; [a] *lest there be not enough for us and you:* [b] *but go ye rather to them that sell, and buy for yourselves.*

[a] None *of them* can by any means redeem his brother, nor give to God a ransom for him: (For the redemption of their soul *is* precious, and it ceaseth for ever:) That he should still live for ever, *and* not see corruption, Psal. xlix. 7—9. Then said the LORD unto me, though Moses and Samuel stood before me, *yet* my mind *could* not *be* towards this people: cast *them* out of my sight, and let them go forth, Jer. xv. 1. Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, saith the Lord GOD. If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts: *Though* these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters: they only shall be delivered, but the land shall be desolate, Ezek. xiv. 14—16. Though Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter, they shall *but* deliver their own souls by their righteousness, 20. So then every one of us shall give account of himself to God, Rom. xiv. 12.

[b] Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David, Isa. lv. 1—3. Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon, 6, 7. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee, Acts viii. 22. Because thou sayest, I am rich, and increased with goods, and have need of nothing: and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve that thou mayest see, Rev. iii. 17, 18.

VER. 10.

Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἕτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.

And while they went to buy, [a] *the bridegroom came;* [b] *and they that were ready went in with him to the marriage:* [c] *and the door was shut.*

[a] And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him, ver. 6. And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be, Rev. xxii. 12. He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus, 20.

[b] And so he that had received five talents came, and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord, ver. 20—23. And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them, Luke xii. 36, 37. Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light, Col. i. 12. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 8. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ, 1 Pet. i. 13.

[c] And they that went in, went in male and female of all flesh: as God had commanded him: and the LORD shut him in, Gen. vii. 16. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are, Luke xiii. 25. And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief, Heb. iii. 18, 19.

VER. 11.

[a]Ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι· Κύριε, κύριε, ἄνοιξον ἡμῖν.

Afterward came also the other virgins, [a] *saying, Lord, Lord, open to us.*

[a] See on chap. vii. ver. 21. clause 1.

VER. 12.

Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.

But he answered and said, Verily I say unto you, [a] *I know you not.*

[a] For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish, Psal. i. 6. The foolish shall not stand in thy sight: thou hatest all workers of iniquity, v. 5. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out. And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last, Luke xiii. 26—30. My sheep hear my voice, and I know them, and they follow me, John x. 27. But if any man love God, the same is known of him, 1 Cor. viii. 3. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Gal. iv. 9. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity, 2 Tim. ii. 19.

VER. 13.

[a]Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν, οὐδὲ τὴν ὥραν, ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

[a] *Watch therefore for ye know neither the day nor the hour wherein the Son of man cometh.*

[a] See on chap. xxiv. ver. 42.

VER. 14.

[a]Ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ·

For the kingdom of heaven is [a] *as a man travelling into a far country,* [b] who *called his own servants, and delivered unto them his goods.*

[a] Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country, Matt. xxi. 33. *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch, Mark xiii. 34. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come, Luke xix. 12, 13. Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time, xx. 9.

[b] And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods, Luke xvi. 1. Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith, Rom. xii. 6. Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 1 Cor. iii. 5. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful, iv. 1, 2. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gift of healing by the same Spirit; To another the working of miracles; to another prophesy; to another discerning of spirits; to another *divers* kind of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body *were* an eye, where *were* the hearing? if the whole *were* hearing, where *were* the smelling? But now hath God set the members, every one of them in the body, as it hath pleased him. And if they were all one member, where *were* the body. But now *are they* many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body which seem to be more feeble are necessary: And those *members* of the body which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness. For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked. That there should be no schism in the body; but *that* the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues, xii. 7—28. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, Eph. iv. 11. Use hospitality one to another without grudging. As every man hath received the gift, *even so* minister the same one to another, as good stewards of the ma-

nifold grace of God. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen, 1 Pet. iv. 9—11.

VER. 15.

Καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἕν· ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν καὶ ἀπεδήμησεν εὐθέως.

And unto one he gave [a] *five* * *talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.*

* A talent is 187*l*. 10*s*.

[a] But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more, Luke xii. 48. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come, Luke xix. 13.

VER. 16.

Πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν, εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε τάλαντα.

Then he that had received the five talents [a] *went and traded with the same, and made* them *other five talents.*

[a] For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ, Rom. xv. 18, 19. For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the Gospel* is committed unto me. What is my reward then? *Verily* that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel. For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with *you*, 1 Cor. ix. 16—23. But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, xv. 10. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished *my* course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 5—8.

VER. 17.

Ὡσαύτως καὶ ὁ τὰ δύο, ἐκέρδησε καὶ αὐτὸς ἄλλα δύο.

And likewise he that had received *two*, [a] *he also gained other two.*

[a] Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while

she was with them, Acts ix. 36—39. *A* devout *man,* and one that feared God with all his house, which gave much alms to the people, and prayed to God alway, x. 2. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa: which also they did, and sent it to the elders by the hands of Barnabas and Saul, xi. 29, 30. Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work, 1 Tim. v. 10. For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end, Heb. vi. 10, 11. As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God, 1 Pet. iv. 10.

VER. 18.

Ὁ δὲ τὸ ἓν λαβὼν, ἀπελθὼν ὤρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.

But he that had received one, went and digged in the earth, [a] *and hid his lord's money.*

[a] He also that is slothful in his work is brother to him that is a great waster, Prov. xviii. 9. The slothful *man* saith, *There is* a lion in the way; a lion *is* in the streets. *As* the door turneth upon his hinges, so *doth* the slothful upon his bed. The slothful hideth his hand in *his* bosom; it grieveth him to bring it again to his mouth. The sluggard *is* wiser in his own conceit than seven men that can render a reason, xxvi. 13—16. Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet, saying, *Is it* time for you, O ye, to dwell in your ceiled houses, and this house *lie* waste? Hag. i. 2—4. And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin, Luke xix. 20. That ye be not slothful, but followers of them who through faith and patience inherit the promises, Heb. vi. 12. As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God, 1 Pet. iv. 10. For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ, 2 Pet. i. 8.

VER. 19.

Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει μετ' αὐτῶν λόγον.

After [a] *a long time the lord of those servants cometh,* [b] *and reckoneth with them.*

[a] While the bridegroom tarried, they all slumbered and slept, ver. 5. But and if that evil servant shall say in his heart, My lord delayeth his coming, Matt. xxiv. 48.

[b] See on chap. xviii. ver. 23. clause 2.

VER. 20.

Καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν, προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων· Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς.

And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: [a] *behold, I have gained beside them five talents more.*

[a] Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities, Luke xix. 16, 17. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God, Acts xx. 24. But by the grace of God, I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, 1 Cor. xv. 10. Whereunto I also labour, striving according to his working, which worketh in me mightily, Col. i. 29.

VER. 21.

Ἔφη δὲ αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἧς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

His lord said unto him, [a] *Well done,* thou *good and faithful servant; thou hast been faithful over a few things,* [b] *I will make thee ruler over many things:* [c] *enter thou into the joy of thy lord.*

[a] And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth before the LORD his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered, 2 Chron. xxxi. 20, 21. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much, Luke xvi. 10. But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God, Rom. ii. 29. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 5. Wherefore we labour, that, whether present or absent, we may be accepted of him, 2 Cor. v. 9. For not he that commendeth himself is approved, but whom the Lord commendeth, x. 18. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ, 1 Pet. i. 7.

[b] Verily I say unto you, That he shall make him ruler over all his goods, Matt. xxiv. 47. Of a truth I say unto you, that he will make him ruler over all that he hath, Luke xii. 44. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel, xxii. 28—30. Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life, Rev. ii. 10. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star, 26—28. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, iii. 21. He that overcometh shall inherit all things; and I will be his God, and he shall be my son, xxi. 7.

[c] For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore, Psal. xvi. 10, 11. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour, John xii. 26. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also, xiv. 3. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world, xvii. 24, For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better, Phil. i. 23. If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us, 2 Tim. ii. 12. Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, Heb. xii. 2. Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory, 1 Pet. i. 8. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters:

and God shall wipe away all tears from their eyes, Rev. vii. 17.

VER. 22.

Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν, εἶπε· Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς.

He also that had received two talents came, and said, Lord, thou deliveredst unto me two talents: behold, [a] I have gained two other talents beside them.

[a] And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. Luke xix. 18, 19. Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; Or ministry, *let us wait* on *our* ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness, Rom. xii. 6—8. For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not, 2 Cor. viii. 12.

VER. 23.

Ἔφη αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἦς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

His lord said unto him, [a] Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

[a] And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living, Mark xii. 41—44.

VER. 24.

Προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς, εἶπε. Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας·

Then he which had received the one talent came and said, [a] Lord, [b] I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

[a] See on Matt. vii. 21. clause 1.

[b] Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours, Isa. lviii. 3. *As for* the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine, Jer. xliv. 16—18. Yet ye say, The way of the LORD is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the LORD is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Ezek. xviii. 25—29. But ye have profaned it, in that ye say, The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible. Ye said also, Behold, what a weariness *is it!* and

ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD, Mal. i. 12, 13. Ye have said, It *is* vain to serve God: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, *they that* tempt God are even delivered, iii. 14, 15. And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends, Luke xv. 29. And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow, xix. 20. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be, Rom. viii. 7.

VER. 25.

Καὶ φοβηθεὶς, ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε, ἔχεις τὸ σόν.

And I [a] *was afraid, and went and hid thy talent in the earth: lo,* there *thou hast* that is *thine.*

[a] For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father, Rom. viii. 15. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind, 2 Tim. i. 6, 7. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death, Rev. xxi. 8.

VER. 26.

Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ, εἶπεν αὐτῷ· Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ᾔδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα·

His lord answered and said unto him, [a]Thou *wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:*

[a] Then his Lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me, Matt. xviii. 32. For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty. Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee, Job xv. 5, 6.

VER. 27.

Ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις· καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.

Thou [a] *oughtest therefore to have put my money to the exchangers, and* then *at my coming I should have received mine own* [b] *with usury.*

[a] And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? Luke xix. 22, 23. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God, Rom. iii. 19. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against them, Jude 15.

[b] Thou shalt not lend upon usury to thy brother: usury of money, usury of victuals, usury of any thing that is lent upon usury: Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither

thou goest to possess it, Deut. xxiii. 19, 20.

VER. 28.

Ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα.

Take [a] *therefore the talent from him, and give* it *unto him which hath ten talents.*

[a] But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her, Luke x. 42. And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds, xix. 24.

VER. 29.

Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ.

For [a] *unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath.*

[a] See on chap. xiii. ver. 12.

VER. 30.

Καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

And [a] *cast ye the unprofitable servant into* [b] *outer darkness: there shall be weeping and gnashing of teeth.*

[a] See on chap. iii. ver. 10. clause 4.
[b] See on chap. viii. ver. 12. clause 2.

VER. 31.

Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ.

When [a] *the Son of man shall come in his glory,* [b] *and all the holy angels with him,* [c] *then shall he sit upon the throne of his glory:*

[a] See on chap. xvi. ver. 27. clause 1.
[b] See on chap. xiii. ver. 41. clause 1.
[c] But the Lord shall endure for ever: he hath prepared his throne for judgment, Psal. ix. 7. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, Rev. iii. 21. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them, xx. 11.

VER. 32.

Καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων.

And [a] *before him shall be gathered all nations:* [b] *and he shall separate them one from another, as a shepherd divideth* his *sheep from the goats:*

[a] Before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth, Psal. xcvi. 13. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men,* in that he hath raised him from the dead. Acts xvii. 30, 31. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law, Rom. ii. 12. In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel, 16. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God, xiv. 10—12. For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad, 2 Cor. v. 10. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second

death. And whosoever was not found written in the book of life was cast into the lake of fire, Rev. xx. 12—15.

[b] See on chap. xiii. ver. 49. clause 2.

VER. 33.

Καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων.

And he shall set [a] *the sheep on* [b] *his right hand, but the goats on the left.*

[a] So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations, Psal. lxxix. 13. For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand, xcv. 7. Know ye that the LORD he is God: *it is* he *that* hath made us, and not we ourselves; *we are* his people, and the sheep of his pasture, c. 3. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand, John x. 26—28. So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these; He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep, xxi. 15—17.

[b] Kings' daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir, Psal. xlv. 9. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool, cx. 1. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 19. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool, Acts ii. 34, 35. Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, Eph. i. 20. Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, Heb. i. 3.

VER. 34.

Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.

Then shall [a] *the King say unto them on his right hand,* [b] *Come, ye blessed of my Father,* [c] *inherit the kingdom* [d] *prepared for you* [d] *from the foundation of the world:*

[a] See on chap. ii. ver. 2. clause 1.

[b] See on chap. xxiv. ver. 46.

[c] Fear not, little flock; for it is your Father's good pleasure to give you the kingdom, Luke xii. 32. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together, Rom. viii. 17. Know ye not that the unrighteous shall not inherit the kingdom of God? be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 1 Cor. vi. 9. Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God, Gal. v. 21. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God, Eph. v. 5. If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us, 2 Tim. ii. 12. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, iv. 8. Hearken, my beloved brethren, Hath not God chosen the

poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him, James ii. 5. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time, 1 Pet. i. 4, 5. He that overcometh shall inherit all things; and I will be his God, and he shall be my son, Rev. xxi. 7.

[d] And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give; but *it shall be given to them* for whom it is prepared of my Father, Matt. xx. 23. But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared, Mark x. 40. In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also, John xiv. 2, 3. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him, 1 Cor. ii. 9. But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city, Heb. xi. 16.

[e] Known unto God are all his works from the beginning of the world, Acts xv. 18. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Eph. i. 4, 5. But with the precious blood of Christ, as of a lamb without blemish and without spot, 1 Pet. i. 19, 20. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world, Rev. xiii. 8.

VER. 35.

Ἐπείνασα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἤμην, καὶ συνηγάγετέ με·

For [a] *I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink:* [b] *I was a stranger, and ye took me in:*

[a] And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me, ver. 40. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward, x. 40—42. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem. I was eyes to the blind, and feet *was* I to the lame. I *was* a father to the poor: and the cause *which* I knew not I searched out, Job xxix. 13—16. A good man sheweth favour, and lendeth: he will guide his affairs with discretion. Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD. His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies. He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour. The wicked shall see *it*, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish, Psal. cxii. 5—10. Honour the LORD with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

Prov. iii. 9, 10. He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy *is* he, xiv. 21. He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again, xix. 17. He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor, xxii. 9. He hath shewed thee, O man, what *is* good: and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Mic. vi. 8. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always, Mark xiv. 7. But rather give alms of such things as ye have; and, behold, all things are clean unto you, Luke xi. 41. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life, 1 Tim. vi. 19. See also on chap. v. ver. 42. clause 1.

[b] And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us, Acts xvi. 15. Distributing to the necessity of the saints; given to hospitality, Rom. xii. 13. Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother, xvi. 23. Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work, 1 Tim. v. 10. Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body, Heb. xiii. 1—3. Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; Which have borne witness of thy charity before the Church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: Because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellowhelpers to the truth, 3 John 5—8.

VER. 36.

Γυμνὸς, καὶ περιεβάλετέ με· ἠσθένησα, καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἤμην, καὶ ἤλθετε πρός με.

[a] *Naked, and ye clothed me:* [b] *I was sick, and ye visited me:* [c] *I was in prison, and ye came unto me.*

[a] If I have seen any perish for want of clothing, or any poor without covering; If his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep, Job xxxi. 19, 20. He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise, Luke iii. 11. What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit, James ii. 14—16.

[b] Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world, Jam. i. 27.

[c] The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: But, when he was in Rome, he sought me out very diligently, and found *me*. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well, 2 Tim. i. 16—18. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance, Heb. x. 34.

VER. 37.

Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες· Κύριε, πότε σε εἴδομεν πεινῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν;

Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? *or thirsty, and gave* thee *drink?*

VER. 38.

Πότε δέ σε εἴδομεν ξένον, καὶ συνηγάγομεν; ἢ γυμνὸν, καὶ περιεβάλομεν;

When saw we thee a stranger, and took thee *in? or naked, and clothed* thee?

VER. 39.

Πότε δέ σε εἴδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρός σε;

Or when saw we thee sick, or in prison, and came unto thee?

VER. 40.

Καὶ ἀποκριθεὶς ὁ βασιλεὺς, ἐρεῖ αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

And [a] *the King shall answer and say unto them,* [b] *Verily I say unto you, inasmuch as ye have done* it *unto one of* [c] *the least of these my brethren,* [d] *ye have done* it *unto me.*

[a] Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, ver. 34. Put not forth thyself in the presence of the king, and stand not in the place of great *men*: For better *it is* that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen, Prov. xxv. 6, 7.

[b] And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward, Matt. x. 42. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward, Mark ix. 41.

[c] See on chap. xii. ver. 50. clause 2.

[d] And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks, Acts ix. 4, 5. For we are members of his body, of his flesh, and of his bones, Eph. v. 30.

VER. 41.

Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων· Πορεύεσθε ἀπ' ἐμοῦ οἱ κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ·

Then shall he say also unto them on the left hand, [a] *Depart from me,* [b] *ye cursed,* [c] *into everlasting fire,* [d] *prepared for* [e] *the devil and his angels:*

[a] See on chap. vii. ver. 23. clause 2.

[b] Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth *it* in *a* secret *place*. And all the people shall answer and say, Amen. Cursed *be* he that setteth light by his father or his mother. And all the people shall say, Amen. Cursed *be* he that removeth his neighbour's landmark. And all the people shall say, Amen. Cursed *be* he that maketh the blind to wander out of the way. And all the people shall say, Amen. Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen. Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen. Cursed *be* he that lieth with any manner of beast. And all the people shall say, Amen. Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen. Cursed *be* he that lieth with his mother in law. And all the people shall say, Amen. Cursed *be* he that smiteth his neighbour secretly. And all the people shall say, Amen. Cursed *be* he that taketh reward to slay an innocent person. And all the people shall say, Amen. Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen, Deut. xxvii. 15—26. Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field, xxviii. 16. Thou hast rebuked the proud *that are* cursed, which do err from thy commandments, Psal. cxix. 21. Thus saith the Lord; Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart

departeth from the LORD, Jer. xvii. 5. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, *it is* evident: for the just shall live by faith. And the law is not of faith: but, the man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree, Gal. iii. 10—13. But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned, Heb. vi. 8.

[c] See on chap. iii. ver. 12. clause 5.

[d] *What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Rom. ix. 22, 23. For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment, 2 Pet. ii. 4. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day, Jude 6. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, Rev. xii. 7—9.

[e] See on chap. iv. ver. 1. clause 4.

VER. 42.

Ἐπείνασα γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με.

For [a] I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

[a] If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 1 John iv. 20.

VER. 43.

Ξένος ἤμην, καὶ οὐ συνηγάγετέ με· γυμνὸς, καὶ οὐ περιεβάλετέ με· ἀσθενὴς καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με.

I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

VER. 44.

Τότε ἀποκριθήσονται αὐτῷ καὶ αὐτοὶ, λέγοντες· Κύριε, πότε σε εἴδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνὸν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμέν σοι;

Then shall they also answer him, saying, [a] Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

[a] But he, willing to justify himself, said unto Jesus, And who is my neighbour? Luke x. 29.

VER. 45.

Τότε ἀποκριθήσεται αὐτοῖς, λέγων· Ἀμὴν λέγω ὑμῖν, ἐφ᾽ ὅσον οὐκ ἐποιήσατε ἑνὶ τούτων, τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε.

Then shall he answer them, saying, Verily I say unto you, [a] Inasmuch as ye did it not to one of the least of these, ye did it not to me.

[a] And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me, ver. 40. He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor, Prov. xiv. 31.

VER. 46.

Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

And these shall go away into [a] everlasting punishment: but [b] the righteous into life eternal.

[a] And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt, Dan. xii. 2. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from

hence to you cannot; neither can they pass to us that *would come* from thence, Luke xvi. 26. And shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation, John v. 29. Who shall be punished with everlasting destruction from the presence of the LORD, and from the glory of his power, 2 Thess. i. 9. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death, Rev. xxi. 8. See also on chap. iii. ver. 12. clause 5.

[b] Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear, Matt. xiii. 43. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore, Psal. xvi. 10, 11. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John iii. 16. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him, 36. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand, x. 27, 28. To them who, by patient continuance in well doing seek for glory and honour and immortality, eternal life, Rom. ii. 7. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord, v. 21. For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord, vi. 23. And this is the promise that he hath promised us, *even* eternal life, 1 John ii. 25. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; *and* he that hath not the Son of God hath not life, v. 11, 12. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life, Jude 21.

CHAP. XXVI.—VER. 1.

Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ·

And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

VER. 2.

Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.

Ye [a] *know that after two days is* [b] the feast of *the Passover,* [c] *and the Son of man is betrayed to be crucified.*

[a] Now the feast of unleavened bread drew nigh, which is called the Passover. And the Chief Priests and Scribes sought how they might kill him; for they feared the people, Luke xxii. 1, 2. And he said unto them, With desire have I desired to eat this Passover with you before I suffer, 15. Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end, John xiii. 1.

[b] And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the LORD's Passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the LORD. And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever, Exod. xii. 11—14. In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be

no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread, 18—20. Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, in all thy quarters. And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt, xiii. 6—8. Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of Passover be left unto the morning, xxxiv. 25. And in the fourteenth day of the first month *is* the Passover of the Lord. And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten, Num. xxviii. 16, 17. Observe the month of Abib, and keep the Passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. Thou shalt therefore sacrifice the Passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning, Deut. xvi. 1—4. And the Jews' Passover was at hand, and Jesus went up to Jerusalem, John ii. 13. And the Jews' Passover was nigh at hand, and many went out of the country up to Jerusalem before the Passover, to purify themselves, xi. 55.

[c] See on chap. xx. ver. 18, and 19.

VER. 3.

Τότε συνήχθησαν οἱ ἀρχιερεῖς, καὶ οἱ γραμματεῖς, καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα·

[a] *Then assembled together the Chief Priests, and the Scribes, and the elders of the people, unto* [b] *the palace of the High Priest, who was called* [c] *Caiaphas.*

[a] See on chap. xii. ver. 14.

[b] But Peter followed him afar off unto the High Priest's palace, and went in, and sat with the servants, to see the end, ver. 58.

[c] And they that had laid hold on Jesus led *him* away to Caiaphas the High Priest, where the Scribes and the elders were assembled, ver. 57. And one of them, *named* Caiaphas, being the High Priest that same year, said unto them, Ye know nothing at all, John xi. 49. And led him away to Annas first; for he was father in law to Caiaphas, which was the High Priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people, xviii. 13, 14. Now Annas had sent him bound unto Caiaphas the High Priest, 24.

VER. 4.

Καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν κρατήσωσι δόλῳ, καὶ ἀποκτείνωσιν.

[a] *And consulted that they might take Jesus* [b] *by subtilty, and kill* him.

[a] And when the Chief Priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet, Matt. xxi. 45, 46. Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, Psal. ii. 1, 2. They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul, lvi. 6. That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. They encourage themselves *in* an evil matter: they commune of laying snares privily; they say, Who shall see them? They search out iniquities; they accom-

plish a diligent search: both the inward *thought* of every one *of them*, and the heart *is* deep, lxiv. 4—6. Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law? They gather themselves together against the soul of the righteous, and condemn the innocent blood, xciv. 20, 21. But I *was* like a lamb, *or* an ox *that* is brought to the slaughter; and I knew not that they had devised devices against me, *saying*, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered, Jer. xi. 19.

[b] *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell? Matt. xxiii. 33. The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live, Acts vii. 19. And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? xiii. 10. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ, 2 Cor. xi. 3.

VER. 5.

Ἔλεγον δὲ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

But they said, [a]*Not on the feast* day, *lest there be an uproar among the people.*

[a] Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain, Psal. lxxvi. 10. *There are* many devices in a man's heart: nevertheless the counsel of the LORD, that shall stand, Prov. xix. 21. *There is* no wisdom nor understanding nor counsel against the LORD, xxi. 30. Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure, Isa. xlvi. 10. Who *is* he *that* saith, and it cometh to pass, *when* the LORD commandeth *it* not? Lam. iii. 37. But they said, not on the feast *day*, lest there be an uproar of the people, Mark xiv. 2.

VER. 6.

Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,

Now when Jesus was in Bethany, in the house of [a] *Simon the leper,*

[a] And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head, Mark xiv. 3.

VER. 7.

Προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα βαρυτίμου, καὶ κατέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου.

[a] *There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat* at meat.

[a] And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment, Luke vii. 37, 38.

VER. 8.

Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ, ἠγανάκτησαν, λέγοντες· Εἰς τί ἡ ἀπώλεια αὕτη;

But when his disciples saw it, [a] *they had indignation, saying, To what purpose* is *this waste?*

[a] And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? Mark xiv. 4.

VER. 9.

Ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι πολλοῦ, καὶ δοθῆναι πτωχοῖς.

For [a] *this ointment might have been sold for much, and given to the poor.*

[a] For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her, Mark xiv. 5.

VER. 10.

Γνοὺς δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ.

When Jesus understood it, *he said unto them,* [a] *Why trouble ye the woman?*

for she hath wrought [b] *a good work upon me.*

[a] And Jesus said, Let her alone; why trouble you her? she hath wrought a good work on me, Mark xiv. 6.

[b] Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work, 1 Tim. v. 10.

VER. 11.

Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

For [a] *ye have the poor always with you;* [b] *but me ye have not always.*

[a] For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land, Deut. xv. 11. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always, Mark xiv. 7. For the poor always ye have with you; but me ye have not always, John xii. 8. Only *they would* that we should remember the poor; the same which I also was forward to do, Gal. ii. 10. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him? 1 John iii. 17.

[b] Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you, John xiii. 33. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also, xiv. 19. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? xvi. 5. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father, 28. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*, xvii. 11.

VER. 12.

Βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.

For [a] *in that she hath poured this ointment on my body, she did it for my burial.*

[a] And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds *of spices* prepared by the apothecaries' art; and they made a very great burning for him, 2 Chron. xvi. 14. She hath done what she could: she is come aforehand to anoint my body to the burying, Mark xiv. 8. And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him, xvi. 1. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment, Luke xxiii. 56. Then said Jesus, Let her alone: against the day of my burying hath she kept this, John xii. 7. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury, xix. 39, 40.

VER. 13.

Ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη, εἰς μνημόσυνον αὐτῆς.

Verily I say unto you, [a] *Wheresoever this Gospel shall be preached in the whole world,* [b] there *shall also this, that this woman hath done, be told for a memorial of her.*

[a] See on chap. xxiv. ver. 14.

[b] Wherefore the LORD God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed, 1 Sam. ii. 30. Surely he shall not be moved for ever: the righteous shall be in

everlasting remembrance, Psal. cxii. 6. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her, Mark xiv. 9. For not he that commendeth himself is approved, but whom the Lord commendeth, 2 Cor. x. 18. For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister, Heb. vi. 10.

VER. 14.

Τότε πορευθεὶς εἷς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς,

Then [a] *one of the twelve, called Judas Iscariot, went unto the Chief Priests,*

[d] And Judas Iscariot, one of the twelve, went unto the Chief Priests, to betray him unto them, Mark xiv. 10. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the Chief Priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to convey him unto them in the absence of the multitude, Luke xxii. 3—6. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son,* to betray him, John xiii. 2. He then having received the sop went immediately out: and it was night, 30.

VER. 15.

Εἶπε· Τί θέλετέ μοι δοῦναι, κἀγὼ ὑμῖν παραδώσω αὐτόν; Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.

And said unto them, [a] *What will ye give me, and I will deliver him unto you?* [b] *And they covenanted with him for thirty pieces of silver.*

[a] But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows, 1 Tim. vi. 9, 10.

[b] And I said unto them, If ye think good, give *me* my price: and if not, forbear. So they weighed for my price thirty *pieces* of silver. And the LORD said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD, Zech. xi. 12, 13.

VER. 16.

Καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

And from that time [a] *he sought opportunity to betray him.*

[a] And when they heard *it,* they were glad, and promised to give him money, Mark xiv. 11. And he promised, and sought opportunity to betray him unto them in the absence of the multitude, Luke xxii. 6.

VER. 17.

Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες αὐτῷ· Ποῦ θέλεις ἑτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;

Now [a] *the first* day *of the* feast of *unleavened bread the disciples came to Jesus, saying unto him,* [b] *Where wilt thou that we prepare for thee to eat the Passover?*

[a] And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover, Mark xiv. 12. Then came the day of unleavened bread, when the Passover must be killed, Luke xxii. 7. See also on ver. 2. clause 2.

[b] And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness, Matt. iii. 15. And he sent Peter and John, saying, Go and prepare us the Passover, that we may eat. And they said unto him, Where wilt thou that we prepare? Luke xxii. 8, 9.

VER. 18.

Ὁ δὲ εἶπεν· Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα, καὶ εἴπατε αὐτῷ· Ὁ διδάσκαλος λέγει· Ὁ καιρός μου ἐγγύς ἐστι, πρός σε ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.

And he said, [a] *Go into the city to such a man, and say unto him,* [b] *The Master saith,* [c] *My time is at hand; I will keep the Passover at thy house with my disciples.*

[a] And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good-man of the house, The master saith, Where is the guestchamber, where I shall eat the Passover with my disciples? And he will shew you a large upper room furnished *and* prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover, Mark xiv. 13—16. And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the Passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the Passover, Luke xxii. 10—13.

[b] See on ch. xxii. ver. 16. clause 2.

[c] See on John vii. ver. 30. clause 2.

VER. 19.

Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.

And [a] the disciples did as Jesus had appointed them; and they made ready the Passover.

[a] And the disciples went, and did as Jesus commanded them, Matt. xxi. 6. His mother saith unto the servants, Whatsoever he saith unto you do it, John ii. 5.

VER. 20.

Ὀψίας δὲ γενομένης, ἀνέκειτο μετὰ τῶν δώδεκα.

Now [a] when the even was come, he sat down with the twelve.

[a] And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me, Mark xiv. 17, 18. And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this Passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God, Luke xxii. 14—16.

VER. 21.

Καὶ ἐσθιόντων αὐτῶν, εἶπεν· Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

And as they did eat, he said, [a] Verily I say unto you, that one of you shall betray me.

[a] For *it was* not an enemy *that* reproached me; then could I have borne *it*: neither *was it* he that hated me *that* did magnify *himself* against me; then I would have hid myself from him; But it *was thou*, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, *and* walked unto the house of God in company, Psal. lv. 12—14. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve, John vi. 70, 71. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me, xiii. 21. See also on chap. ix. ver. 4. clause 1.

VER. 22.

Καὶ λυπούμενοι σφόδρα, ἤρξαντο λέγειν αὐτῷ ἕκαστος αὐτῶν· Μήτι ἐγώ εἰμι, Κύριε;

And [a] they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

[a] And they began to be sorrowful, and to say unto him one by one, *Is* it I? and another *said*, *Is* it I? And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish, Mark xiv. 19, 20. And they began to inquire among themselves, which of them it was that should do this thing, Luke xxii. 23. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith un-

to him, Lord, who is it? John xiii. 22—25.

VER. 23.

Ὁ δὲ ἀποκριθεὶς, εἶπεν· Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, οὗτός με παραδώσει.

And he answered and said, [a] *He that dippeth* **his** *hand with me in the dish, the same shall betray me.*

[a] Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me, Psal. xli. 9. But, behold, the hand of him that betrayeth me *is* with me on the table, Luke xxii. 21. I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me, John xiii. 18. Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him, 26—28.

VER. 24.

Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

The [a] *Son of man goeth as it is written of him:* [b] *but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.*

[a] But how then shall the Scriptures be fulfilled, that thus it must be? ver. 54. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled, 56. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. My God, My God, Why hast thou forsaken me? *why art thou so* far from helping me, *and from* the words of my roaring? O my God, I cry in the day-time, but thou hearest not; and in the night season, and am not silent. But thou *art* holy, *O thou* that inhabitest the praises of Israel, Psal. xxii. 1—3. But I *am* a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying*, He trusted on the LORD *that* he would deliver him: let him deliver him, seeing he delighted in him, 6—8. Many bulls have compassed me: strong *bulls* of Bashan have beset me round. They gaped upon me *with* their mouths, *as* a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look *and* stare upon me. They part my garments among them, and cast lots upon my vesture. But be not thou far from me, O LORD: O my strength, haste thee to help me. Deliver my soul from the sword; my darling from the power of the dog. Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns, 12—21. The Lord GOD hath opened mine ear; and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting, Isa. l. 5, 6. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined, Dan. ix. 26. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn, Zech. xii. 10. Awake, O sword, against my shepherd, and against the man *that is* my

fellow, saith the Lord of hosts: smite the shepherd: and the sheep shall be scattered: and I will turn mine hand upon the little ones, xiii. 7. And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought, Mark ix. 12. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? Luke xxiv. 25, 26. And said unto them, Thus it is written and thus it behoved Christ to suffer, and to rise from the dead the third day, 46. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst, John xix. 28. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they pierced, 36, 37. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*. And though they found no cause of death *in him*, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre, Acts xiii. 27—29. And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures, Opening and alledging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ, xvii. 2, 3. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles, xxvi. 22, 23. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, 1 Cor. xv. 3. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you, by them that have preached the Gospel unto you, 1 Pet. i. 12.

[b] Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Matt. xviii. 7. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the Chief Priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*, xxvii. 3—5. Let death seize upon them, *and* let them go down quick into hell: for wickedness *is* in their dwellings, *and* among them, Psal. lv. 15. But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee, 23. Set thou a wicked man over him: and let Satan stand at his right hand. When he shall be judged, let him be condemned: and let his prayer become sin. Let his days be few; *and* let another take his office. Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places. Let the extortioner catch all that he hath; and let the strangers spoil his labour. Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children. Let his posterity be cut off; *and* in the generation following let their name be blotted out. Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out. Let them be before the Lord continually, that he may cut off the memory of them from the earth, cix. 6—15. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born, Mark xiv. 21. While I was with them in the world, I kept them in thy name:

those that thou gavest me I have kept, and none of them is lost; but the son of perdition; that the Scripture might be fulfilled, John xvii. 12. Men *and* brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take, Acts i. 16—20.

VER. 25.

Ἀποκριθεὶς δὲ Ἰούδας, ὁ παραδιδοὺς αὐτὸν, εἶπε· Μήτι ἐγώ εἰμι, Ῥαββί; Λέγει αὐτῷ, Σὺ εἶπας.

Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

VER. 26.

Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ εὐλογήσας, ἔκλασε, καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε· Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου·

And [a] *as they were eating, Jesus took bread, and blessed* it, [b] *and brake* it, *and gave* it *to the disciples, and said,* [c] *Take, eat;* [d] *this is my body.*

[a] And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body, Mark iv. 22. And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me, Luke xxii. 19. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me, 1 Cor. xi. 23—25.

[b] And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their bread with gladness and singleness of heart, Acts ii. 46. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight, xx. 7. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. x. 16.

[c] For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst, John vi. 33—35. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead:

he that eateth of this bread shall live for ever, 47—58. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body, 1 Cor. xi. 26—29.

[d] Then take of them again, and cast them into the midst of the fire, and burn them in the fire; *for* thereof shall a fire come forth into all the house of Israel. Thus saith the Lord God; This *is* Jerusalem: I have set it in the midst of the nations and countries *that are* round about her, Ezek. v. 4, 5. And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ, 1 Cor. x. 4. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children, Gal. iv. 24, 25.

VER. 27.

Καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων· Πίετε ἐξ αὐτοῦ πάντες·

And [a] *he took the cup, and gave thanks, and gave* it *to them, saying, Drink ye all of* it *;*

[a] And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many, Mark xiv. 23, 24. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you, Luke xxii. 20.

VER. 28.

Τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν.

For this is [a] *my blood of the new testament, which is* [b] *shed for many for the remission of sins.*

[a] And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words, Exod. xxiv. 7, 8. For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul, Lev. xvii. 11. Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah, Jer. xxxi. 31. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit where there *is* no water, Zech. ix. 11. And he said unto them, This is my blood of the new testament, which is shed for many, Mark xiv. 24. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you, Luke xxii. 20. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me, 1 Cor. xi. 25. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament *is*, there must also of necessity be the death of the testator. For a testament *is* of force after men are dead: otherwise it is of no strength at all whilst the testator liveth. Whereupon neither the first *testament* was dedicated without blood: For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet

wool, and hyssop, and sprinkled both the book, and all the people, saying, This *is* the blood of the testament which God hath enjoined unto you. Moreover he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission, Heb. ix. 14—22. For *it is* not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and *sacrifices* for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein;* which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once *for all.* And every Priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified, x. 4—14. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, xiii. 20.

[b] Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many, Matt. xx. 28. But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many, Rom. v. 15. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous, 19. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, Eph. i. 7. In whom we have redemption through his blood, *even* the forgiveness of sins, Col. i. 14. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say,* whether *they be* things in earth, or things in heaven, 20. And almost all things are by the law purged with blood; and without shedding of blood is no remission, Heb. ix. 22. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation, 28. And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world, 1 John ii. 2. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, Rev. vii. 9. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb, 13, 14.

VER. 29.

Λέγω δὲ ὑμῖν, ὅτι οὐ μὴ πίω ἀπ' ἄρτι ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου.

But I say unto you, [a] *I will not drink henceforth of this fruit of the vine,* [b] *until that day when I drink it new* [c] *with you in my Father's kingdom.*

[a] Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God, Mark xiv. 25. And he said unto them, With desire have I desired to eat this Passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves: For I say

unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come, Luke xxii. 15—18.

[b] For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come, Luke xiii. 18. For where two or three are gathered together in my name, there am I in the midst of them, Matt. xviii. 20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world, xxviii. 20. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you, John xvi. 22.

[c] Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear, Matt. xiii. 43. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, xxv. 34. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom, Luke xii. 32. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come, xxii. 18. And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel, 29, 30. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes, Rev. vii. 17.

VER. 30.

Καὶ ὑμνήσαντες, ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.

*And [a] when they had sung an *hymn, they went out into [b] the mount of Olives.*

* Or, *psalm*,

[a] Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. For this *was* a statute for Israel, *and* a law of the God of Jacob, Psal. lxxxi. 1—4. And when he had sung an hymn, they went out into the mount of Olives, Mark xiv. 26. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ, Ephes. v. 19, 20. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him, Col. iii. 16, 17.

[b] And he came out, and went as he was wont, to the mount of Olives; and his disciples also followed him, Luke xxii. 39. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence, John xiv. 31. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples. Judas then, having received a band *of men* and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? xviii. 1—4.

VER. 31.

Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γάρ· Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποίμνης.

Then saith Jesus unto them, [a] All ye shall be offended because of me this night: for it is written, [b] I will smite the shepherd, [c] and the sheep of the flock shall be scattered abroad.

[a] But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled, ver. 56. And blessed is *he*, whosoever shall not be offended in me, xi. 6. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will

smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee, Mark xiv. 27, 28. And the Lord said, Simon, Simon, behold, Satan hath desired to *have* you, that he may sift *you* as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren, Luke xxii. 31, 32. Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me, John xvi. 32.

[b] Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand, Isa. liii. 10. Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones, Zech. xiii. 7.

[c] *He hath* put my brethren far from me, and mine acquaintance are verily estranged from me. My kinsfolk have failed, and my familiar friends have forgotten me. They that dwell in mine house, and my maids, count me for a stranger: I am an alien in their sight. I called my servant, and he gave me no answer; I intreated him with my mouth, Job xix. 13—16. My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off, Psal. xxxviii. 11. Reproach hath broken my heart; and I am full of heaviness: and I looked *for some* to take pity, but *there was* none; and for comforters, but I found none, lxix. 20. Lover and friend hast thou put far from me, *and* mine acquaintance into darkness, lxxxviii. 18. I called for my lovers, *but* they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls, Lam. i. 19. And they were scattered, because *there is* no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them*, Ezek. xxxiv. 5, 6.

VER. 32.

Μετὰ δὲ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

But after [a] *I am risen again,* [b] *I will go before you into Galilee.*

[a] See on chap. xvi. ver 21. clause 3.

[b] He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you, Matt. xxviii. 6, 7. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them, 16. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you, Mark xvi. 7. After these things Jesus shewed himself again to the disciples at the sea of Tiberias: and on this wise shewed he *himself*, John xxi. 1.

VER. 33.

Ἀποκριθεὶς δὲ ὁ Πέτρος, εἶπεν αὐτῷ· Εἰ καὶ πάντες σκανδαλισθήσονται ἐν σοὶ, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.

Peter answered and said unto him, [a] *Though all* men *shall be offended because of thee,* [b] yet *will I never be offended.*

[a] But Peter said unto him, Although all shall be offended, yet *will* not I, Mark xiv. 29. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death, Luke xxii. 33. Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake, John xiii. 36, 37.

[b] Hold up my goings in thy paths, *that* my footsteps slip not, Psal. xvii. 5. Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope. Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually, cxix. 116, 117. Pride *goeth* before destruction, and an haughty spirit before a fall. Better *it is*

to be of an humble spirit with the lowly, than to divide the spoil with the proud, Prov. xvi. 18, 19. Most men will proclaim every one his own goodness: but a faithful man who can find? xx. 6. The heart *is* deceitful above all *things*, and desperately wicked: who can know it? Jer. xvii. 9.

VER. 34.

Ἔφη αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με.

Jesus said unto him, [a]*Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.*

[a] And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice, Mark xiv. 30. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me, Luke xxii. 34. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice, John xiii. 38.

VER. 35.

Λέγει αὐτῷ ὁ Πέτρος· Κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μή σε ἀπαρνήσομαι. Ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπον.

Peter said unto him, [a]*Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.*

[a] Happy *is* the man that feareth alway: but he that hardeneth his heart shall fall into mischief, Prov. xxviii. 14. A man's pride shall bring him low: but honour shall uphold the humble in spirit, xxix. 23. Wherefore let him that thinketh he standeth, take heed lest he fall, 1 Cor. x. 12. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, Phil. ii. 12.

VER. 36.

Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανῆ· καὶ λέγει τοῖς μαθηταῖς· Καθίσατε αὐτοῦ, ἕως οὗ ἀπελθὼν προσεύξωμαι ἐκεῖ.

Then cometh Jesus with them unto [a]*a place called Gethsemane, and saith unto the disciples, Sit ye here,* [b]*while I go and pray yonder.*

[a] And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray, Mark xiv. 32. And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him, Luke xxii. 39. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples, John xviii. 1.

[b] Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared, Heb. v. 7.

VER. 37.

Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν.

And he took with him [a]*Peter and the two sons of Zebedee, and began to be* [b]*sorrowful and very heavy.*

[a] See on Matt. xvii. ver. 1. clauses 1, 2.

[b] And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy. And saith unto them, My soul is exceeding sorrowful unto death; tarry ye here and watch, Mark xiv. 33, 34. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour, John xii. 27.

VER. 38.

Τότε λέγει αὐτοῖς· Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε, καὶ γρηγορεῖτε μετ' ἐμοῦ.

Then saith he unto them, [a]*My soul is exceeding sorrowful, even unto death:* [b]*tarry ye here, and watch with me.*

[a] Yet it pleased the Lord to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand, Isa. liii. 10. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. viii. 32. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in

him, 2 Cor. v. 21. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree, Gal. iii. 13. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed, 1 Pet. ii. 24. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, iii. 18.

[b] And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? ver. 40. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh, xxv. 13.

VER. 39.

Καὶ προελθὼν μικρὸν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ, προσευχόμενος, καὶ λέγων· Πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ.

And he went a little farther, [a] *and fell on his face, and prayed, saying,* [b] *O my Father,* [c] *if it be possible,* [d] *let this cup pass from me: nevertheless* [e] *not as I will, but as thou* wilt.

[a] And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things *are* possible unto thee, take away this cup from me: nevertheless not what I will, but what thou wilt, Mark xiv. 35, 36. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done, Luke xxii. 41, 42.

[b] Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour, John xii. 27. See also on chap. vii. ver. 21. clause 4.

[c] For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect, Matt. xxiv. 24. See also on chap. xxiv. ver. 24. clause 3.

[d] But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able, Matt. xx. 22. Then said Jesus unto Peter, Put up thy sword into thy sheath: the cup which my Father hath given me, shall I not drink it? John xviii. 11.

[e] But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence, John xiv. 31. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please *his* neighbour for *his* good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me, Rom. xv. 1—3. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 8.

VER. 40.

Καὶ ἔρχεται πρὸς τοὺς μαθητὰς, καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ;

And he cometh unto the disciples, [a] *and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?*

[a] And he came and found them asleep again: for their eyes were heavy, ver. 43. While the bridegroom tarried, they all slumbered and slept, xxv. 5. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Mark xiv. 37. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him, Luke ix. 32. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, xxii. 45.

VER. 41.

Γρηγορεῖτε, καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. Τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.

[a] *Watch and pray,* [b] *that ye enter not into temptation:* [c] *the spirit indeed is willing, but the flesh* is *weak.*

[a] See on chap. xxiv. ver. 42. clause 1.

[b] See on chap. vi. ver. 13. clause 1.

[c] For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin, Rom. vii. 18—25.

VER. 42.

Πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο, λέγων· Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου.

He went away again [a] *the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.*

[a] And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him, Mark xiv. 39, 40. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered, Heb. v. 7, 8.

VER. 43.

Καὶ ἐλθὼν εὑρίσκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.

And he came and found them asleep again: [a]*for their eyes were heavy.*

[a] But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him, Luke ix. 32.

VER. 44.

Καὶ ἀφεὶς αὐτοὺς, ἀπελθὼν πάλιν, προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών.

And he left them, and went away again, and [a] *prayed the third time, saying the same words.*

[a] And he spake a parable unto them *to this end*, that men ought always *to* pray, and not to faint, Luke xviii. 1. For this thing I besought the Lord thrice, that it might depart from me, 2 Cor. xii. 8.

VER. 45.

Τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ, καὶ λέγει αὐτοῖς· Καθεύδετε τὸ λοιπὸν, καὶ ἀναπαύεσθε· ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν.

Then cometh he to his disciples, and saith unto them, Sleep on now, and take your *rest: behold,* [a] *the hour is at hand, and the Son of man is betrayed into the hands of sinners.*

[a] And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand, Mark xiv. 41, 42. When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness, Luke xxii. 53. Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end, John xiii. 1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee, xvii. 1.

VER. 46.

Ἐγείρεσθε, ἄγωμεν, ἰδοὺ, ἤγγικεν ὁ παραδιδούς με.

Rise, [a] *let us be going: behold, he is at hand that doth betray me.*

[a] But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Luke xii. 50. And he said unto them, With desire

I have desired to eat this Passover with you before I suffer, xxii. 15. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do, John xiv. 31. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus, Acts xxi. 13.

VER. 47.

Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, Ἰούδας εἷς τῶν δώδεκα ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.

And while he yet spake, [a] *lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the Chief Priests and elders of the people.*

[a] In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me, ver. 55. And immediately while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the Chief Priests and the Scribes and the elders, Mark xiv. 43. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? Luke xxii. 47, 48. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus oft times resorted thither with his disciples. Judas then, having received a band *of men* and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am *he*. If therefore ye seek me, let these go their way, John xviii. 1—8. Men *and* brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus, Acts i. 16.

VER. 48.

Ὁ δὲ παραδιδοὺς αὐτὸν, ἔδωκεν αὐτοῖς σημεῖον, λέγων· Ὃν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν.

Now he that betrayed him gave them a sign, saying, [a] *Whomsoever I shall kiss, that same is he:* [b] *hold him fast.*

[a] And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth *rib*, that he died, for the blood of Asahel his brother, 2 Sam. iii. 27. And Joab said to Amasa, *Art* thou in health, my brother? and Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that *was* in Joab's hand: so he smote him therewith in the fifth *rib*, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri, xx. 9, 10. Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief *is* in their hearts, Psal. xxviii. 3. He hath put forth his hands against such as be at peace with him: he hath broken his covenant. *The words* of his mouth were smoother than butter, but war *was* in his heart: his words were softer than oil, yet *were* they drawn swords, lv. 20, 21.

[b] And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely, Mark xiv. 44.

VER. 49.

Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ, εἶπε· Χαῖρε, Ῥαββί· Καὶ κατεφίλησεν αὐτόν.

And forthwith he came to Jesus, and said, [a] *Hail, master;* [b] *and kissed him.*

[a] And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews! And they spit upon him, and took the reed, and smote him on the head, xxvii. 29, 30. And began to salute him, Hail, King of the Jews! Mark xv. 18. And said, Hail, King of the Jews! And they smote him with their hands, John xix. 3.

[b] Faithful *are* the wounds of a friend; but the kisses of an enemy *are* deceitful, Prov. xxvii. 6. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him, Mark xiv. 45, 46. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet, Luke vii. 45. Greet all the brethren with an holy kiss, 1 Thess. v. 26.

VER. 50.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἑταῖρε, ἐφ' ᾧ πάρει; Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν.

And Jesus said unto him, [a] *Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.*

[a] But he answered one of them, and said, Friend, I do thee no wrong; didst thou not agree with me for a penny? xx. 13. Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me, Psal. xli. 9. But *it was thou*, a man, mine equal, my guide, and mine acquaintance. We took sweet counsel together, *and* walked unto the house of God in company, lv. 13, 14. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? Luke xxii. 48.

VER. 51.

Καὶ ἰδοὺ, εἷς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ· καὶ πατάξας τὸν δοῦλον του ἀρχιερέως, ἀφεῖλεν αὐτοῦ τὸ ὠτίον.

And, behold, [a] *one of them which were with Jesus stretched out* his *hand, and drew his sword, and struck a servant of the High Priest's, and smote off his ear.*

[a] And one of them that stood by drew a sword, and smote a servant of the High Priest, and cut off his ear, Mark xiv. 47. But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of, Luke ix. 55. Then Simon Peter having a sword drew it, and smote the High Priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? John xviii. 10, 11. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews, 36. For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds, 2 Cor. x. 4.

VER. 52.

Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν, ἐν μαχαίρᾳ ἀπολοῦνται.

Then said Jesus unto him, [a] *Put up again thy sword into his place: for all* [b] *they that take the sword shall perish with the sword.*

[a] Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord, Rom. xii. 19. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously, 1 Pet. ii. 21—23. See also on chap. v. ver. 39. clause 2.

[b] Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man, Gen. ix. 6. But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee, Psal. lv. 23. Because thou hast had a perpetual hatred, and hast shed *the blood of* the children of Israel by the force of the sword in the time of their calamity, in the time *that their* iniquity *had* an end: Therefore, *as* I live, saith the Lord God, I

will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee, Ezek. xxxv. 5, 6. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints, Rev. xiii. 10. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy, xvi. 6.

VER. 53.

Ἢ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων;

Thinkest thou that I cannot now pray to my Father, [a] *and he shall presently give me more than twelve* [b] *legions of angels?*

[a] When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, Matt. xxv. 31. And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain *was* full of horses and chariots of fire round about Elisha, 2 Kings vi. 17. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousands times ten thousand stood before him: the judgment was set, and the books were opened, Dan. vii. 10. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 2 Thess. i. 7. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, Jude 14.

[b] And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him, Luke viii. 30.

VER. 54.

Πῶς οὖν πληρωθῶσιν αἱ γραφαὶ, ὅτι οὕτω δεῖ γενέσθαι;

But [a] *how then shall the Scriptures be fulfilled,* [b] *that thus it must be.*

[a] And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and *in* the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures. And said unto them, Thus is it written, and thus it behoved Christ to suffer, and to rise from the dead the third day, Luke xxiv. 44—46. If he called them gods unto whom the word of God came, and the Scripture cannot be broken, John x. 35.

[b] See on ver. 24. clause 1.

VER. 55.

Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· Ὡς ἐπὶ λῃστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμην διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με.

In that same hour said Jesus to the multitudes, [a] *Are ye come out as against a thief with swords and staves for to take me?* [b] *I sat daily with you teaching in the temple, and ye laid no hold on me.*

[a] And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled, Mark xiv. 48—50. Then Jesus said unto the Chief Priests and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness, Luke xxii. 52, 53.

[b] And Jesus answered and said, while he taught in the temple, How say the Scribes that Christ is the Son of David? Mark xii. 35. And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives. And all the people came early in the morning to him in the temple, for to hear him, Luke xxi. 37, 38. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them, John viii. 2. Jesus answered him, I spake open-

ly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said, xviii. 20, 21.

VER. 56.

Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες, ἀφέντες αὐτὸν, ἔφυγον.

But all this was done, [a]*that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.*

[a] That confirmeth the word of his servant, and performeth the counsel of his messengers; Isa. xliv. 26. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, Acts ii. 23. See also on chap. i. ver. 22.

VER. 57.

Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν, ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.

And [a] *they that had laid hold on Jesus led* him *away to Caiaphas the High Priest, where the Scribes and the elders were assembled.*

[a] And they led Jesus away to the High Priest: and with him were assembled all the Chief Priests and the elders and the Scribes. And Peter followed him afar off, even into the palace of the High Priest; and he sat with the servants, and warmed himself at the fire, Mark xiv. 53, 54. Then took they him, and led *him*, and brought him into the High Priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them, Luke xxii. 54, 55. [illegible] the band and the captain and officers of the Jews took Jesus, and bound him, And led him away to Annas first; for he was father in law to Caiaphas, which was the High Priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people, John xviii. 12—14. Now Annas had sent him bound unto Caiaphas the High Priest, 24.

VER. 58.

Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω, ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος.

[a]*But Peter followed him afar off unto the High Priest's palace, and went in, and sat with the servants, to see the end.*

[a] And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the High Priest, and went in with Jesus into the palace of the High Priest. But Peter stood at the door without. Then went out that other disciple which was known unto the High Priest, and spake unto her that kept the door, and brought in Peter, John xviii. 15, 16. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not, 25.

VER. 59.

Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσι·

Now the Chief Priests, and elders, and all the council, [a] *sought false witness against Jesus, to put him to death;*

[a] Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty, Psal. xxvii. 12. False witnesses did rise up; they laid to my charge *things* that I knew not. They rewarded me evil for good *to the* spoiling of my soul: xxxv. 11, 12. Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law? They gather themselves together against the soul of the righteous, and condemn the innocent blood, xciv. 20, 21. A man that beareth false witness against his neighbour *is* a maul, and a sword, and a sharp arrow, Prov. xxv. 18. And the Chief Priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together, Mark xiv. 55, 56. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God. And they stirred up the people, and the elders, and the Scribes, and came upon *him*, and caught him, and brought *him to*

the council, And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law, Acts vi. 11—13.

VER. 60.

Καὶ οὐχ εὗρον. Καὶ πολλῶν ψευδομαρτύρων προσελθόντων, οὐχ εὗρον. Ὕστερον δὲ προσελθόντες δύο ψευδομάρτυρες,

But [a] *found none: yea, though many false witnesses came, yet found they none.* [b] *At the last came two false witnesses,*

[a] Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God, Dan. vi. 4, 5. Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you, Tit. ii. 8. Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ, 1 Pet. iii. 16.

[b] One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established, Deut. xix. 15. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together, Mark xiv. 57—59.

VER. 61.

Εἶπον· Οὗτος ἔφη· Δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν.

And said, [a] *This* fellow *said,* [b] *I am able to destroy the temple of God, and to build it in three days.*

[a] And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth, ver. 71. But when the Pharisees heard *it*, they said, this *fellow* doth not cast out devils, but by Beelzebub the prince of the devils, xii. 24. And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace, 1 Kings xxii. 27. But I *am* a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: They shoot out the lip, they shake the head, *saying*, Psal. xxii. 6, 7. Thus saith the LORD, the redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee, Isa. xlix. 7. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him: he was despised and we esteemed him not, liii. 3. And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King, Luke xxiii. 2. We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is, John ix. 29.

[b] And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross, Matt. xxvii. 40. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days, Mark xv. 29. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body, John ii. 19—21. And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law, Acts vi. 13.

VER. 62.

Καὶ ἀναστὰς ὁ ἀρχιερεὺς, εἶπεν αὐτῷ· Οὐδὲν ἀποκρίνῃ; τί οὗτοί σου καταμαρτυροῦσιν;

And the High Priest arose, and said unto him, [a] *Answerest thou nothing? what* is it which *these witness against thee?*

[a] And when he was accused of the Chief Priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly, Matt. xxvii. 12—14. And the High Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What *is it which* these witness against thee? Mark xiv. 60. Then he questioned with him in many words; but he answered him nothing, Luke xxiii. 9. The High Priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the High Priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? John xviii. 19—23. And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin, xix. 9—11.

VER. 63.

Ὁ δὲ Ἰησοῦς ἐσιώπα. Καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς, εἶπεν αὐτῷ· Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ.

But [a] *Jesus held his peace. And the High Priest answered and said unto him,* [b] *I adjure thee by the living God, that thou tell us whether thou be* [c] *the Christ,* [d] *the Son of God.*

[a] They also that seek after my life lay snares *for me*: and they that seek my hurt speak mischievous things, and imagine deceits all the day long. But I, as a deaf *man*, heard not; and *I was* as a dumb man *that* openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth *are* no reproofs, Psal. xxxviii. 12—14. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth, Isa. liii. 7. Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter, Dan. iii. 16. The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus, Acts viii. 32—35. Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously, 1 Pet. ii. 23.

[b] And if a soul sin, and hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it*; if he do not utter *it*, then he shall bear his iniquity, Lev. v. 1. And the king said unto him, How many times shall I adjure thee that thou tell me nothing but *that which is* true in the name of the LORD? 1 Kings xxii. 16. Whoso is partner with a thief hateth his own soul: he heareth cursing and bewrayeth *it* not, Prov. xxix. 24.

[c] See on John i. ver. 41.

[d] See on chap. xiv. ver. 33. clause 2.

VER. 64.

Λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ εἶπας· πλὴν λέγω ὑμῖν ἀπ᾽ ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.

Jesus saith unto him, [a] *Thou hast said: nevertheless I say unto you,*

[b] *Hereafter shall ye see the Son of man sitting on the* [c] *right hand of power, and coming in the clouds of heaven.*

[a] Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said, ver. 25. And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest, xxvii. 11. And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, Mark xiv. 62. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am, Luke xxii. 70. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice, John xviii. 37.

[b] See on chap. xvi. ver. 27, clause 1.

[c] See on ch. xxv. ver. 33, clause 2.

VER. 65.

Τότε ὁ ἀρχιερεὺς διέῤῥηξε τὰ ἱμάτια αὐτοῦ, λέγων· Ὅτι ἐβλασφήμησε· τί ἔτι χρείαν ἔχομεν μαρτύρων; ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ·

Then [a] *the High Priest rent his clothes, saying,* [b] *He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.*

[a] And *he that is* the High Priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes, Lev. xxi. 10. Then the High Priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death, Mark xiv. 63, 64.

[b] If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said I am the Son of God? John x. 35, 36. See also on chap. ix. ver. 3. clause 2.

VER. 66.

Τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες, εἶπον· Ἔνοχος θανάτου ἐστί.

What think ye? They answered and said, [a] *He is guilty of death.*

[a] And the Israelitish woman's son blasphemed the name *of the* LORD, and cursed. And they brought him unto Moses, (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:) And they put him in ward, that the mind of the LORD might be shewed them. And the LORD spake unto Moses, saying, Bring forth him that hath cursed without the camp; and let all that heard *him* lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the* LORD, shall be put to death, Lev. xxiv. 11—16. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God, John xix. 7. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers, Acts vii. 52. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*. And though they found no cause of death *in him*, yet desired they Pilate that he should be slain, xiii. 27, 28. Ye have condemned *and* killed the Just; *and* he doth not resist you, James v. 6.

VER. 67.

Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἐῤῥάπισαν,

Then [a] *did they spit in his face, and buffeted him;* [b] *and others smote* him *with* * *the palms of their hands,*

* Or, *rods.*

[a] And they spit upon him, and took the reed, and smote him on the head, Matt. xxvii. 30. Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house, Deut. xxv. 9. And now am I their song, yea, I am their byword. They abhor me, they flee far from me, and spare not to spit in my face. Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me, Job xxx. 9—11. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting, Isa. l. 6. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men, lii. 14. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not, liii. 3. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy; and the servants did strike him with the palms of their hands, Mark xiv. 65. And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him, xv. 19. Being defamed, we intreat: we are made as the filth of the earth, *and are* the offscouring of all things unto this day, 1 Cor. iv. 13. Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, Heb. xii. 2.

[b] And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the High Priest so? John xviii. 22. And the High Priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest thou me to be smitten contrary to the law, Acts xxiii. 2, 3. See also on chap. v. ver. 39. clause 3.

VER. 68.

Λέγοντες· Προφήτευσον ἡμῖν, Χριστὲ, τίς ἐστιν ὁ παίσας σε;

Saying, [a] Prophesy unto us, [b] thou Christ, Who is he that smote thee?

[a] And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the Chief Priests *mocking* him, with the Scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth, Matt. xxvii. 39—44. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams, Gen. xxxvii. 19, 20. And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and he made them sport: and they set him between the pillars, Judg. xvi. 25. And the men that held Jesus mocked him, and smote *him*. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? And many other things blasphemously spake they against him, Luke xxii. 63—65.

[b] And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! Matt. xxvii. 28, 29. And began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him,

Mark xv. 18, 19. And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe, And said, Hail, King of the Jews! And they smote him with their hands, John xix. 2, 3. And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? the Chief Priests answered, We have no king but Cæsar, 14, 15.

VER. 69.

Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη, λέγουσα· Καὶ σὺ ἦσθα μετὰ Ἰησοῦ, τοῦ Γαλιλαίου.

Now [a] *Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with* [b] *Jesus of Galilee.*

[a] But Peter followed him afar off unto the High Priest's palace, and went in, and sat with the servants, to see the end, ver. 58. And as Peter was beneath in the palace, there cometh one of the maids of the High Priest: And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew, Mark xiv. 66—68. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not, Luke xxii. 55—57. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied it, and said, I am not, John xviii. 25.

[b] See on chap. ii. ver. 22.

VER. 70.

Ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων, λέγων· Οὐκ οἶδα τί λέγεις.

But [a] *he denied before* them *all, Saying, I know not what thou sayest.*

[a] Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples, ver. 34, 35. He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered, Prov. xxviii. 26. A man's pride shall bring him low; but honour shall uphold the humble in spirit, xxix. 23. The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe, 25. And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid *it* to thy heart? have not I held my peace even of old, and thou fearest me not? Isa. lvii. 11. The heart *is* deceitful above all *things*, and desperately wicked: who can know it? Jer. xvii. 9. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear, Rom. xi. 20. Wherefore let him that thinketh he standeth, take heed lest he fall, 1 Cor. x. 12.

VER. 71.

Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα, εἶδεν αὐτὸν ἄλλη, καὶ λέγει τοῖς ἐκεῖ· Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.

[a] *And when he was gone out into the porch, another* maid *saw him, and said unto them that were there, This* fellow *was also with Jesus of Nazareth.*

[a] But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is *one* of them, Mark xiv. 68, 69. And after a little while another saw him, and said, Thou art also of them, Luke xxii. 58. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not. One of the servants of the High Priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? John xviii. 25—27.

VER. 72.

Καὶ πάλιν ἠρνήσατο μεθ' ὅρκου. Ὅτι οὐκ οἶδα τὸν ἄνθρωπον.

And again he denied [a] *with an oath,* [b] *I do not know the man.*

[a] But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King, Matt. v. 34. Neither shalt thou swear by thy head, because thou canst not make one hair white or black, 36. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain, Exod. xx. 7. Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, *but* not in truth, nor in righteousness, Isa. xlviii. 1. Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for every one that stealeth, shall be cut off *as* on this side according to it; and every one that sweareth shall be cut off *as* on that side according to it. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof, and the stones thereof, Zech. v. 3, 4. And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these *are things* that I hate, saith the Lord, viii. 17. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the Lord of hosts, Mal. iii. 5.

[b] Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew, ver. 74. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me, Luke xxii. 34.

VER. 73.

Μετὰ μικρὸν δὲ προσελθόντος οἱ ἑστῶτες, εἶπον τῷ Πέτρῳ· Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ.

[a] *And after a while came unto* him *they that stood by, and said to Peter, Surely thou also art* one *of them; for thy speech bewrayeth thee.*

[a] And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew, Luke xxii. 59, 60. One of the servants of the High Priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew, John xviii. 26, 27.

VER. 74.

Τότε ἤρξατο καταναθεματίζειν, καὶ ὀμνύειν, Ὅτι οὐκ οἶδα τὸν ἄνθρωπον. Καὶ εὐθέως ἀλέκτωρ ἐφώνησε.

Then [a] *began he to curse and to swear,* [b] saying, *I know not the man.* [c] *And immediately the cock crew.*

[a] But he began to curse and to swear, *saying*, I know not this man of whom ye speak, Mark xiv. 71.

[b] And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell, Matt. x. 28. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven, 32, 33.

[c] And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice, Mark xiv. 30. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew, 68. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept, 72. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew, Luke xxii. 60. Peter then denied again: and immediately the cock crew, John xviii. 27.

VER. 75.

Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ, εἰρηκότος αὐτῷ· Ὅτι πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με. Καὶ ἐξελθὼν ἔξω, ἔκλαυσε πικρῶς.

And Peter [a] *remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice.* [b] *And he went out, and wept bitterly.*

[a] Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice, 34.

[b] But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren, Luke xxii. 32. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly, 61, 62. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted, Gal. vi. 1.

CHAP. XXVII.—VER. 1.

Πρωΐας δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν.

When [a] *the morning was come,* [b] *all the Chief Priests and elders of the people took counsel against Jesus to put him to death:*

[a] And as soon as it was day, the elders of the people and the Chief Priests and the Scribes came together, and led him into their council, Luke xxii. 66.

[b] See on chap. xii. ver. 14.

VER. 2.

Καὶ δήσαντες αὐτὸν, ἀπήγαγον, καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι.

And when they had [a] *bound him, they led* him *away,* [b] *and delivered him to Pontius Pilate the governor.*

[a] Then the band, and the captain, and officers of the Jews, took Jesus, and bound him, John xviii. 12. Now Annas had sent him bound unto Caiaphas the High Priest, 24. And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem, Acts ix. 2. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison, xii. 6. Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done, xxi. 33. And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? xxii. 25. Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body, Heb. xiii. 3.

[b] And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again, Matt. xx. 19. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge *him*, and put him to death: and the third day he shall rise again, Luke xviii. 32, 33. And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor, xx. 20. The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go, Acts iii. 13.

VER. 3.

Τότε ἰδὼν Ἰούδας ὁ παραδιδοὺς αὐτὸν, ὅτι κατεκρίθη, μεταμεληθεὶς, ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις,

Then [a] *Judas, which had betrayed him,* [b] *when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the Chief Priests and elders,*

[a] See on chap. xxvi. ver. 14, 15.

[b] That the triumphing of the wicked is short, and the joy of the hypocrite *but* for a moment? Job xx. 5. For godly sorrow worketh repentance unto salvation not to be repented of: but the

sorrow of the world worketh death, 2 Cor. vii. 10.

VER. 4.

Λέγων· Ἥμαρτον, παραδοὺς αἷμα ἀθῶον. Οἱ δὲ εἶπον· Τί πρὸς ἡμᾶς; σὺ ὄψει.

Saying, [a] *I have sinned in that I have betrayed* [b] *the innocent blood.* [c] *And* they *said, What* is that *to us? see thou* to that.

[a] And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required, Gen. xlii. 21, 22. And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord *is* righteous, and I and my people *are* wicked, Exod. ix. 27. Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat the Lord your God, that he may take away from me this death only, x. 16, 17. And he called for Moses and Aaron by night, and said, Rise up, *and* get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said, xii. 31.

[b] When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him, ver. 19. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*, 23, 24. But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, Jer. xxvi. 15. Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee, Jonah i. 14. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go, Luke xxiii. 22. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss, 41. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man, 47. And though they found no cause of death *in him*, yet desired they Pilate that he should be slain, Acts xiii. 28. For such an High Priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens, Heb. vii. 26. But with the precious blood of Christ, as of a lamb without blemish and without spot, 1 Pet. i. 19.

[c] Then answered all the people, and said, His blood *be* on us, and on our children, ver. 25. Speaking lies in hypocrisy; having their conscience seared with a hot iron, 1 Tim. iv. 2. They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate, Tit. i. 16.

VER. 5.

Καὶ ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ, ἀνεχώρησε· καὶ ἀπελθὼν, ἀπήγξατο.

And he cast down the pieces of silver in the temple, [a] *and departed, and went and hanged himself.*

[a] Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood, Acts i. 18, 19.

VER. 6.

Οἱ δὲ ἀρχιερεῖς, λαβόντες τὰ ἀργύρια, εἶπον· Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός ἐστι.

And the Chief Priests took the silver pieces, and said, [a] *It is not lawful for* [b] *to put them into the treasury, because it is the price of blood.*

[a] *Ye* blind guides, which strain at a gnat, and swallow a camel, Matt. xxiii. 24. And the Scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it?* Luke vi. 7—9. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover, John xviii. 28.

[b] Thou shalt not bring the hire of a whore, or the price of a dog, into the house of the Lord thy God for any vow: for even both these *are* abomination unto the Lord thy God, Deut. xxiii. 18. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them, Isa. lxi. 8.

VER. 7.

Συμβούλιον δὲ λαβόντες, ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς ξένοις.

And they took counsel, and bought with them the potter's field, to bury strangers in.

VER. 8.

Διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος, ἀγρὸς αἵματος, ἕως τῆς σήμερον.

Wherefore [a] *that field was called, The field of blood, unto this day.*

[a] Insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood, Acts i. 19.

VER. 9.

Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου, λέγοντος· Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ·

[a] *Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the* [b] *thirty pieces of silver, the price of him that was valued,* * *whom they of the children of Israel did value;*

* Or, *whom they bought of the children of Israel.*

[a] And I said unto them, if ye think good, give *me* my price, and if not, forbear. So they weighed for my price thirty *pieces* of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the Lord, Zech. xi. 12, 13.

[b] And said *unto them,* What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver, Matt. xxvi. 15.

VER. 10.

Καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι Κύριος.

And gave them for the potter's field, as the Lord appointed me.

VER. 11.

Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν, λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ· Σὺ λέγεις.

And [a] *Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him,* [b] *Thou sayest.*

[a] And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it,* Mark xv. 2. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it,* Luke xxiii. 3. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews. Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? thine own nation and the Chief Priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence, John xviii. 33—36.

[b] See on chap. xxvi. ver. 64. clause 1.

VER. 12.

Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων, οὐδὲν ἀπεκρίνατο.

And when [a] *he was accused of the*

Chief Priests and elders, he answered nothing.

[a] See chap. xxvi. ver. 63. clause 1.

VER. 13.

Τότε λέγει αὐτῷ ὁ Πιλάτος· Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσι;

Then said Pilate unto him, [a]*Hearest thou not how many things they witness against thee?*

[a] And the High Priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee? xxvi. 62. Pilate answered, Am I a Jew? thine own nation and the Chief Priests have delivered thee unto me: what hast thou done? John xviii. 35.

VER. 14.

Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα· ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.

And he answered him to never a word; insomuch that the governor [a]*marvelled greatly.*

[a] I am as a wonder unto many; but thou *art* my strong refuge, Psal. lxxi. 7. Behold, I and the children whom the LORD hath given me *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion, Isa. viii. 18. Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH, Zech. iii. 8. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men, 1 Cor. iv. 9.

VER. 15.

Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ δέσμιον, ὃν ἤθελον.

Now at that [a]*feast the governor was wont to release unto the people a prisoner, whom they would.*

[a] But they said, not on the feast day lest there be an uproar among the people, Matt. xxvi. 5. Now at *that* feast he released unto them one prisoner, whomsoever they desired, Mark xv. 6. And the multitude crying aloud began to desire *him to do* as he had ever done unto them, 8. I will therefore chastise him, and release *him*. (For of necessity he must release one unto them at the feast), Luke xxiii. 16, 17. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find no fault in him *at all*. But ye have a custom, that I should release unto you one at the Passover: will ye therefore that I release unto you the King of the Jews? John xviii. 38, 39.

VER. 16.

Εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον Βαραββᾶν.

And they had then [a]*a notable prisoner, called Barabbas.*

[a] And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection, Mark xv. 7. And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas: (Who for a certain sedition made in the city, and for murder, was cast into prison), Luke xxiii. 18, 19. And he released unto them, him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will, 25. Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber, John xviii. 40. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you, Acts iii. 14.

VER. 17.

Συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος· Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν;

Therefore when they were gathered together, [a]*Pilate said unto them, Whom will ye that I release unto you? Barabbas,* [b]*or Jesus which is called Christ.*

[a] The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas, ver. 21.

[b] Pilate saith unto them, What shall I do then with Jesus, which is called Christ? *They* all say unto him, Let him be crucified, ver. 22. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the Chief Priests had delivered him for envy. But the Chief Priests moved the people, that he should rather release

Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews? Mark xv. 9—12. But they cried out, Away with *him*, away with *him*, crucify *him*. Pilate saith unto them, Shall I crucify your King? the Chief Priests answered, We have no King but Cæsar, John xix. 15.

VER. 18.

Ἤδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.

For [a] *he knew that for envy they had delivered him.*

[a] And his brethren envied him; but his father observed the saying, Gen. xxxvii. 11. They envied Moses also in the camp, *and* Aaron the saint of the Lord, Psal. cvi. 16. Wrath *is* cruel, and anger *is* outrageous; but who is able to stand before envy? Prov. xxvii. 4. Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This *is* also vanity and vexation of spirit, Eccles. iv. 4. Lord, *when* thy hand is lifted up, they will not see: *but* they shall see, and be ashamed for *their* envy at the people; yea, the fire of thine enemies shall devour them, Isa. xxvi. 11. For he knew that the Chief Priests had delivered him for envy, Mark xv. 10. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting, and blaspheming, Acts xiii. 45. Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? Jam. iv. 5.

VER. 19.

Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ, λέγουσα· Μηδέν σοι καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν.

When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

VER. 20.

Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.

[a] *But the Chief Priests and elders persuaded the multitude* [b] *that they should ask Barabbas, and destroy Jesus.*

[a] But the Chief Priests moved the people, that he should rather release Barabbas unto them, Mark xv. 11. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them. And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew *him* out of the city, supposing he had been dead, Acts xiv. 18, 19.

[b] And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas: (Who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them, Luke xxiii. 18—20. Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber, John xviii. 40. But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? the Chief Priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away, xix. 15, 16. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses, Acts iii. 14, 15.

VER. 21.

Ἀποκριθεὶς δὲ ὁ ἡγεμὼν, εἶπεν αὐτοῖς· Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; Οἱ δὲ εἶπον· Βαραββᾶν.

The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

VER. 22.

Λέγει αὐτοῖς ὁ Πιλάτος· Τί οὖν ποιήσω Ἰησοῦν, τὸν λεγόμενον Χριστόν; Λέγουσιν, αὐτῷ πάντες, Σταυρωθήτω.

Pilate saith unto them, [a] *What shall I do then with Jesus which is called Christ?* They *all say unto him, Let him be crucified.*

[a] Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto

you? Barabbas, or Jesus, which is called Christ? ver. 17. Thus saith the LORD, the redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth, Isa. xlix. 7. And the Chief Priests and all the council sought for witness against Jesus to put him to death, and found none, Mark xiv. 55. And Pilate answered, and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him, xv. 12—14. Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify *him*, crucify him. And he said unto them the third time, Why what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the Chief Priests prevailed. And Pilate gave sentence that it should be as they required, Luke xxiii. 20—24. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, shall I crucify your King? the Chief Priests answered, We have no King but Cæsar, John xix. 14, 15. And though they found no cause of death *in him*, yet desired they Pilate that he should be slain, Acts xiii. 28.

VER. 23.

Ὁ δὲ ἡγεμὼν ἔφη· Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ περισσῶς ἔκραζον, λέγοντες· Σταυρωθήτω.

And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

VER. 24.

Ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων· Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὄψεσθε.

When Pilate saw that he could prevail nothing, but that *rather a tumult was made,* [a] *he took water, and washed* his *hands before the multitude, saying, I am innocent of the blood of this* [b] *just person: see ye* to it.

[a] And all the elders of that city *that are* next unto the slain *man*, shall wash their hands over the heifer that is beheaded in the valley: And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it*, Deut. xxi. 6, 7. If I wash myself with snow water, and make my hands ever so clean; Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me, Job ix. 30, 31. I will wash mine hands in innocency: so will I compass thine altar, O LORD, Psal. xxvi. 6. For though thou wash thee with nitre, and take thee much sope, *yet* thine iniquity is marked before me saith the Lord GOD, Jer. ii. 22.

[b] Now when the centurion, and they that were with him, watching Jesus, saw the earthquake and those things that were done, they feared greatly, saying, Truly this was the Son of God, ver. 54. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him, John xix. 4. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, 1 Pet. iii. 18.

VER. 25.

Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς, εἶπε· Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ τέκνα ἡμῶν.

Then answered all the people, and said, [a] *His blood* be *on us,* [b] *and on our children.*

[a] And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes:

and some of them ye shall kill and crucify, and *some* of them ye shall scourge in your synagogues, and persecute *them* from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under *her* wings, and ye would not, Matt. xxiii. 30—37. So ye shall not pollute the land wherein ye *are*: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it, Numb. xxxv. 33. That innocent blood be not shed in thy land which the LORD thy God giveth thee, *for* an inheritance, and *so* blood be upon thee, Deut. xix. 10. And it shall be *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless; and whosoever shall be with thee in the house, his blood *shall be* on our head if *any* hand be upon him, Josh. ii. 19. And afterward when David heard *it*, he said, I and my kingdom *are* guiltless before the LORD for ever, from the blood of Abner, the son of Ner: Let it rest on the head of Joab, and on all his father's house: and let there not fail from the house of Joab one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread, 2 Sam. iii. 28, 29. Saying, did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us, Acts v. 28. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have now been the betrayers and murderers, vii. 52. Who both killed the Lord Jesus, and their own prophets; and have persecuted us: and they please not God, and are contrary to all men; Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost, 1 Thess. ii. 15, 16. He that despised Moses' law died without mercy, under two or three witnesses: Of how much sorer punishment suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace. For we know him that hath said, vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people, Heb. x. 28—30.

[b] Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me, Exod. xx. 5.

VER. 26.

Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας, παρέδωκεν ἵνα σταυρωθῇ.

Then [a] *released he Barabbas unto them: and when he had* [b] *scourged Jesus, he delivered* him *to be crucified.*

[a] And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified, Mark xv. 15. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will, Luke xxiii. 25.

[b] And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*, Matt. xx. 19. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting, Isa. l. 6. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed, liii. 5. And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him:

and the third day he shall rise again, Mark x. 34. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge *him*, and put him to death: and the third day he shall rise again, Luke xviii. 32, 33. Then Pilate therefore took Jesus, and scourged *him*, John xix. 1. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed, 1 Pet. ii. 24.

VER. 27.

Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν.

Then the soldiers of the governor took Jesus into the * *common hall, and gathered unto him the whole* [a] *band* of soldiers.

* Or, *governor's house.*

[a] Judas then, having received a band *of men* and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches and weapons, John xviii. 3. There was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian *band*, Acts x. 1. And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band, xxvii. 1.

VER. 28.

Καὶ ἐκδύσαντες αὐτὸν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην.

And they [a] *stripped him, and put on him a scarlet robe.*

[a] And they clothed him with purple, and platted a crown of thorns, and put it about his *head*, Mark xv. 17. And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate, Luke xxiii. 11. And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe, And said, Hail, King of the Jews! And they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man! John xix. 2—5.

VER. 29.

Καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζον αὐτῷ, λέγοντες· Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων.

[a] *And when they had platted a crown of thorns, they put* it *upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying,* [b] *Hail, king of the Jews!*

[a] Because for thy sake I have borne reproach; shame hath covered my face, Psal. lxix. 7. Thou hast known my reproach, and my shame, and my dishonour: mine adversaries *are* all before thee. Reproach hath broken my heart; and I am full of heaviness: and I looked *for some* to take pity, but *there was* none; and for comforters, but I found none, 19, 20. Thus saith the LORD, the redeemer of Israel, *and* his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee, Isa. xlix. 7. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not, liii. 3. O LORD, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me, Jer. xx. 7. Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds, Heb. xii. 2, 3.

[b] And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS, ver. 37. And forthwith he came to Jesus, and said, Hail, Master; and kissed him, xxvi. 49. And began to salute

him, Hail, King of the Jews! Mark xv. 18. And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the King of the Jews, save thyself, Luke xxiii. 36, 37. And said, Hail, King of the Jews! And they smote him with their hands, John xix. 3.

VER. 30.

Καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.

And [a] *they spit upon him, and took the reed, and smote him on the head.*

[a] Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands, Matt. xxvi. 67. *They were* children of fools, yea, children of base men: they were viler than the earth. And now am I their song, yea, I am their byword. They abhor me, they flee far from me, and spare not to spit in my face, Job xxx. 8—10. Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek, Mic. v. 1. And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him, Mark xv. 19. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: And they shall scourge *him*, and put him to death: and the third day he shall rise again, Luke xviii. 32, 33.

VER. 31.

Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

And after they had mocked him, they took the robe off from him, and put his own raiment on him, [a] *and led him away to crucify* him.

[a] And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*: and the third day he shall rise again, Matt. xx. 19. And they caught him, and cast *him* out of the vineyard, and slew *him*, xxi. 39. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth, Isa. liii. 7. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away, John xix. 16.

VER. 32.

Ἐξερχόμενοι δὲ, εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

[a] *And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.*

[a] And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross, Mark xv. 21. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus, Luke xxiii. 26.

VER. 33.

Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὅς ἐστι λεγόμενος κρανίου τόπος.

[a] *And when they were come unto a place called Golgotha, that is to say, a place of a skull,*

[a] And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull, Mark xv. 22. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, What shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left, Luke xxiii. 27—33. And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha, John xix. 17.

VER. 34.

Ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς

μεμιγμένον· καὶ γευσάμενος, οὐκ ἤθελε πιεῖν.

They [a] *gave him vinegar to drink mingled with gall: and when he had tasted* thereof, *he would not drink.*

[a] And straightway one of them ran, and took a spunge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink, ver. 48. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink, Psal. lxix. 21. And they gave him to drink wine mingled with myrrh: but he received *it* not, Mark xv. 23. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put *it* upon hyssop, and put *it* to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost, John xix. 28—30.

VER. 35.

Σταυρώσαντες δὲ αὐτὸν, διεμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου· Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.

[a] *And they crucified him,* [b] *and parted his garments, casting lots:* [c] *that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.*

[a] His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged *is* accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance, Deut. xxi. 23. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet, Psal. xxii. 16. And they shall look upon me, whom they have pierced, Zech. xii. 10. And shall deliver him to the Gentiles to mock, and to scourge, and to crucify, Matt. xx. 19. *Saying,* Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the Chief Priests, and unto the Scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again, Mark x. 33, 34. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, John iii. 14. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? xii. 32—34.

[b] And when they had crucified him, they parted his garments, casting lots upon them, what every man should take, Mark xv. 24. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots, Luke xxiii. 34. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did, John xix. 23, 24.

[c] They parted my garments among them, and cast lots upon my vesture, Psal. xxii. 18. See also on chap. i. ver. 22.

VER. 36.

Καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.

And [a] *sitting down, they watched him there;*

[a] Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God, ver. 54. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God, Mark xv. 39.

VER. 37.

Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· ΟΥΤΟΣ

ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

[a] *And set up over his head his accusation written,* THIS IS JESUS THE KING OF THE JEWS.

[a] And the superscription of his accusation was written over, THE KING OF THE JEWS, Mark xv. 26. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS, Luke xxiii. 38. And Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin. Then said the Chief Priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written, John xix. 19—22.

VER. 38.

Τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταὶ, εἷς ἐκ δεξιῶν, καὶ εἷς ἐξ εὐωνύμων.

[a] *Then were there two thieves crucified with him, one on the right hand, and another on the left.*

[a] The thieves also, which were crucified with him, cast the same in his teeth, ver. 44. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors, Isa. liii. 12. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors, Mark xv. 27, 28. For I say unto you, That this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end, Luke xxii. 37. And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left, xxiii. 32, 33. And one of the malefactors which were hanged, railed on him, saying, If thou be the Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise, 39, 40. Where they crucified him, and two other with him, on either side one, and Jesus in the midst, John xix. 18.

VER. 39.

Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν,

[a] *And they that passed by reviled him, wagging their heads,*

[a] But I *am* a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying*, Psal. xxii. 6, 7. I may tell all my bones: they look *and* stare upon me, 17. I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me. I am forgotten as a dead man out of mind: I am like a broken vessel. For I have heard the slander of many: fear *was* on every side: while they took counsel together against me, they devised to take away my life, xxxi. 11—13. But in mine adversity they rejoiced, and gathered themselves together: *yea*, the abjects gathered themselves together against me, and I knew *it* not, they did tear *me*, and ceased not: With hypocritical mockers in feasts, they gnashed upon me with their teeth. LORD, how long wilt thou look on? rescue my soul from their destructions, my darling from the lions. I will give thee thanks in the great congregation: I will praise thee among much people. Let not them that are mine enemies, wrongfully rejoice over me: neither

let them wink with the eye that hate me without a cause. For they speak not peace: but they devise deceitful matters against *them that are* quiet in the land. Yea, they opened their mouth wide against me, *and* said, Aha, aha, our eye hath seen *it*, xxxv. 15—21. Because for thy sake I have borne reproach; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. When I wept, *and chastened* my soul with fasting, that was to my reproach. I made sackcloth also my garment; and I became a proverb to them. They that sit in the gate speak against me; and I *was* the song of the drunkards, lxix. 7—12. Reproach hath broken my heart; and I am full of heaviness: and I looked *for some* to take pity, but *there was* none; and for comforters, but I found none, 20. For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue, cix. 2. I became also a reproach unto them: *when* they looked upon me they shaked their heads, 25. *Is it* nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted *me* in the day of his fierce anger, Lam. i. 12. All that pass by clap *their* hands at thee, they hiss and wag their head at the daughter of Jerusalem, *saying, Is* this the city that *men* call The perfection of beauty, The Joy of the whole earth? All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed *her* up: certainly this *is* the day that we looked for; we have found, we have seen *it*. The Lord hath done *that* which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to rejoice over thee, he hath set up the horn of thine adversaries, ii. 15—17. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days, Save thyself, and come down from the cross, Mark xv. 29, 30. And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, If he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the king of the Jews, save thyself, Luke xxiii. 35—37.

VER. 40.

Καὶ λέγοντες· Ὁ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν· εἰ υἱὸς εἶ τοῦ Θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ.

And saying, [a] *Thou that destroyest the temple, and buildest* it *in three days, save thyself.* [b] *If thou be the Son of God,* [c] *come down from the cross.*

[a] And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days, Matt. xxvi. 61. Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him, saying, This man began to build, and was not able to finish, Luke xiv. 29, 30. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said, John ii. 19—22.

[b] See on chap. xiv. ver. 33. clause 2.

[c] A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed, Matt. xvi. 4. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead, Luke xvi. 31.

VER. 41.

Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς, ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων, ἔλεγον.

Likewise also [a] *the Chief Priests mock-*

ing him, with the Scribes and elders said,

[a]Many bulls have compassed me: strong *bulls* of Bashan have beset me round. They gaped upon me *with* their mouths, *as* a ravening and a roaring lion, Psal. xxii. 12, 13. Likewise also the Chief Priests mocking said among themselves with the Scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him, Mark xv. 31, 32. Then Jesus said unto the Chief Priests and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? Luke xxii. 52. And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, If he be Christ, the chosen of God, xxiii. 35.

VER. 42.

Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. Εἰ βασιλεὺς Ἰσραήλ ἐστι, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν αὐτῷ.

He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

VER. 43.

Πέποιθεν ἐπὶ τὸν Θεόν· ῥυσάσθω νῦν αὐτὸν, εἰ θέλει αὐτόν· εἶπε γάρ· Ὅτι Θεοῦ εἰμι υἱός.

[a] *He trusted in God; let him deliver him now, if he will have him:* [b]*for he said, I am the Son of God.*

[a]Many *there* be which say of my soul, *There is* no help for him in God, Psal. iii. 2. Ye have shamed the counsel of the poor, because the LORD *is* his refuge, xiv. 6. He trusted on the LORD, *that* he would deliver him: let him deliver him, seeing he delighted in him, xxii. 8. *As* with a sword in my bones, mine enemies reproach me: while they say daily unto me, where *is* thy God? xlii. 10.

[b] And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross, ver. 40. See on chap. xiv. ver. 33. clause 2.

VER. 44.

Τὸ δ' αὐτὸ καὶ οἱ λῃσταὶ, οἱ συσταυρωθέντες αὐτῷ, ὠνείδιζον αὐτῷ.

The [a]*thieves also, which were crucified with him, cast the same in his teeth.*

[a] Then were there two thieves crucified with him, one on the right hand, and another on the left, ver. 38. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him, Mark xv. 32. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? Luke xxiii. 39, 40.

VER. 45.

Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν, ἕως ὥρας ἐννάτης.

Now [a]*from the sixth hour* [b]*there was darkness over all the land unto the ninth hour.*

[a]And it was the third hour, and they crucified him, Mark xv. 25. And when the sixth hour was come, there was darkness over the whole land until the ninth hour, 33. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? 34. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst, Luke xxiii. 44, 45.

[b]I clothe the heavens with blackness, and I make sackcloth their covering, Isa. l. 3. And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day, Amos viii. 9.

VER. 46.

Περὶ δὲ τὴν ἐννάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων· Ἠλὶ, Ἠλὶ, λαμὰ σαβαχθανί; τοῦτ' ἔστι, Θεέ μου, Θεέ μου, ἱνατί με ἐγκατέλιπες;

And about the ninth hour [a]*Jesus cried with a loud voice, saying,* [b]*Eli, Eli, lama*

sabachthani? that is to say, My God, my God, why hast thou forsaken me?

ᵃ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost, Luke xxiii. 46. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put *it* upon hyssop, and put *it* to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost, John xix. 28—30.

ᵇ My God, my God, why hast thou forsaken me? *why art thou* so far from helping me, *and from* the words of my roaring? Psal. xxii. 1. Saying, God hath forsaken him: persecute and take him; for *there is* none to deliver *him*, lxxi. 11.

VER. 47.

Τινὲς δὲ τῶν ἐκεῖ ἑστώτων ἀκούσαντες, ἔλεγον· Ὅτι Ἠλίαν φωνεῖ οὗτος.

Some of them that stood there, when they heard that, said, ᵃ*This man calleth for Elias.*

ᵃ And if ye will receive *it*, this is Elias which was for to come, Matt. xi. 14. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, Mal. iv. 5. And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias. And one ran and filled a spunge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down, Mark xv. 35, 36.

VER. 48.

Καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους, καὶ περιθεὶς καλάμῳ, ἐπότιζεν αὐτόν.

And straightway one of them ran, and took a spunge, ᵃ *and filled* it *with vinegar, and put* it *on a reed, and gave him to drink.*

ᵃ See parallels on verse 34.

VER. 49.

Οἱ δὲ λοιποὶ ἔλεγον· Ἄφες, ἴδωμεν εἰ ἔρχεται Ἠλίας σώσων αὐτόν.

The rest said, Let be, let us see whether Elias will come to save him.

VER. 50.

Ὁ δὲ Ἰησοῦς, πάλιν κράξας φωνῇ μεγάλῃ, ἀφῆκε τὸ πνεῦμα.

Jesus, ᵃ*when he had cried again with a loud voice, yielded up the ghost.*

ᵃ And Jesus cried with a loud voice, and gave up the ghost, Mark xv. 37. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost, Luke xxiii. 46.

VER. 51.

Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσείσθη, καὶ αἱ πέτραι ἐσχίσθησαν·

And, behold, ᵃ*the veil of the temple was rent in twain from the top to the bottom; and* ᵇ*the earth did quake, and the rocks rent;*

ᵃ And thou shalt make a vail *of* blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: And thou shalt hang it upon four pillars of shittim *wood*, overlaid with gold; their hooks *shall be of* gold, upon the four sockets of silver. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy *place* and the most holy. And thou shalt put the mercy seat upon the ark of the testimony, in the most holy *place*. And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side. And thou shalt make an hanging for the door of the tent, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needle-work. And thou shalt make for the hanging five pillars *of* shittim *wood*, and overlay them with gold, *and* their hooks *shall be of* gold: and thou shalt cast five sockets of brass for them, Exod. xxvi. 31—37. And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses, xl. 21. And he made the

vail *of* blue, and purple, and crimson, and fine linen, and wrought cherubims thereon, 2 Chron. iii. 14. And the veil of the temple was rent in twain from the top to the bottom, Mark xv. 38. And the sun was darkened, and the veil of the temple was rent in the midst, Luke xxiii. 45. But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us;* Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances, for to make in himself of twain one new man, *so* making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father, Eph. ii. 13—18. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh; And *having* an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, Heb. x. 19—22.

[b] And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it, Matt. xxviii. 2. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth, Psal. xviii. 7. Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke. O LORD, at the blast of the breath of thy nostrils, 15. For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, *and* as the waters *that are* poured down a steep place, Mic. i. 3, 4. The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice, *and* lifted up his hands on high, Hab. iii. 10. Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck, 13. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain, Heb. xii. 25—27. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven, Rev. xi. 13.

VER. 52.

Καὶ τὰ μνημεῖα ἀνεῴχθησαν· καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη.

[a] *And the graves were opened; and many bodies of the saints which* [b] *slept arose,*

[a] Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead, Isa. xxvi. 19. The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live, John v. 25.

[b] And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt, Dan. xii. 2. For this cause many *are* weak and sickly among you, and many sleep, 1 Cor. xi. 30. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, xv. 51. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God

bring with him, 1 Thess. iv. 14. Who died for us, that, whether we wake or sleep, we should live together with him, v. 10.

VER. 53.

Καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς.

And came out of the graves after his resurrection, and went into the [a] *holy city, and appeared unto many.*

[a] See on chap. v. ver. 35. clause 2.

VER. 54.

Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ, τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα, ἐφοβήθησαν σφόδρα, λέγοντες· Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος.

Now when [a] *the centurion, and they that were with him, watching Jesus,* [b] *saw the earthquake, and those things that were done, they feared greatly, saying,* [c] *Truly this was the Son of God.*

[a] And sitting down, they watched him there, ver. 36.

[b] And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God, Mark xv. 39. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man, Luke xxiii. 47.

[c] See on chap. xiv. ver. 33. clause 2.

VER. 55.

Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ, ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ.

And [a] *many women were there beholding afar off, which followed Jesus from Galilee,* [b] *ministering unto him:*

[a] And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children, Luke xxiii. 27, 28. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things, 48, 49. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy Son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*, John xix. 25—27.

[b] And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance, Luke viii. 3.

VER. 56.

Ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσῆ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

Among which was [a] *Mary Magdalene,* [b] *and Mary the mother of* [c] *James and Joses,* [d] *and the mother of Zebedee's children.*

[a] And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre, ver. 61. In the end of the sabbath, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre, xxviii. 1. And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him, Mark xvi. 1. Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils, 9. It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles, Luke xxiv. 10. The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre, John xx. 1. Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her, 18.

[b] And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid, Mark xv. 47.

[c] Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? Matt. xiii. 55.

There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome, Mark xv. 40.

[d] Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom, Matt. xx. 20, 21.

VER. 57.

Ὀψίας δὲ γενομένης, ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοὔνομα Ἰωσὴφ, ὃς καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ.

[a] *When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple:*

[a] And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus, Mark xv. 42, 43. And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just: (The same had not consented to the counsel and deed of them;) *He was* of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God, Luke xxiii. 50, 51. And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews, preparation *day*; for the sepulchre was nigh at hand, John xix. 38—42.

VER. 58.

Οὗτος προσελθὼν τῷ Πιλάτῳ, ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. Τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα.

[a] *He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.*

[a] And Pilate marvelled if he were already dead, and calling *unto him* the centurion, he asked him whether he had been any while dead. And when he knew *it* of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre, Mark xv. 44—46. This *man* went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid, Luke xxiii. 52, 53.

VER. 59.

Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσὴφ, ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾷ·

And when Joseph had taken the body, he wrapped it in a clean linen cloth,

VER. 60.

Καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπῆλθεν.

[a] *And laid it in his own new tomb, which he had hewn out in the rock: and he rolled* [b] *a great stone to the door of the sepulchre, and departed.*

[a] And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth, Isa. liii. 9.

[b] So they went, and made the sepulchre sure, sealing the stone, and setting a watch, ver. 66. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it, xxviii. 2. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled

away: for it was very great, Mark xvi. 3, 4. And they found the stone rolled away from the sepulchre, Luke xxiv. 2. The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre, John xx. 1.

VER. 61.

Ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου.

And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

VER. 62.

Τῇ δὲ ἐπαύριον, ἥτις ἐστὶ μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ φαρισαῖοι πρὸς Πιλάτον,

[a] *Now the next day, that followed the day of the preparation, the Chief Priests and Pharisees came together unto Pilate.*

[a] Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover? Matt. xxvi. 17. Now when the even was come, because it was the preparation, that is, the day before the sabbath, Mark xv. 42. And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment, Luke xxiii. 54—56. And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King! John xix. 14. There laid they Jesus therefore because of the Jews, preparation *day;* for the sepulchre was nigh at hand, 42.

VER. 63.

Λέγοντες· Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν, ἔτι ζῶν· Μετὰ τρεῖς ἡμέρας ἐγείρομαι.

[a] *Saying, Sir, we remember that that deceiver said, while he was yet alive,* [b] *After three days I will rise again.*

[a] And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King, Luke xxiii. 2. And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people, John vii. 12. Then answered them the Pharisees, Are ye also deceived? 47. By honour and dishonour, by evil report and good report: as deceivers, and *yet* true, 2 Cor. vi. 8.

[b] From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and Chief Priests and Scribes, and be killed, and be raised again the third day, Matt. xvi. 21. And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry, xvii. 23. And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him:* and the third day he shall rise again, xx. 19. And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days, xxvi. 61. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the Chief Priests, and Scribes, and be killed, and after three days rise again, Mark viii. 31. And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again, x. 34. Saying, the Son of man must suffer many things, and be rejected of the elders and Chief Priests and Scribes, and be slain, and be raised the third day, Luke ix. 22. And they shall scourge *him,* and put him to death: and the third day he shall rise again, xviii. 33. He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again, xxiv. 6, 7. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up, John ii. 19.

VER. 64.

Κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτὸς, κλέψωσιν αὐτὸν,

καὶ εἴπωσι τῷ λαῷ· Ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης.

Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

VER. 65.

Ἔφη δὲ αὐτοῖς ὁ Πιλάτος· Ἔχετε κουστωδίαν· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε.

Pilate said unto them, Ye have a watch: go your way, make it *as sure as ye can.*

VER. 66.

Οἱ δὲ πορευθέντες, ἠσφαλίσαντο τὸν τάφον, σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας.

So they went, and made the sepulchre sure, [a] sealing the stone, and setting a watch.

[a] And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel, Dan. vi. 17.

CHAP. XXVIII.—VER. 1.

Ὀψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, θεωρῆσαι τὸν τάφον.

[a] In the end of the sabbath, as it began to dawn toward the first day *of the week, came Mary Magdalene and the other Mary to see the sepulchre.*

[a] And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun, Mark xvi. 1, 2. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment, Luke xxiii. 56. Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them, xxiv. 1. Yea, and certain women also of our company made us astonished, which were early at the sepulchre, 22.

VER. 2.

Καὶ ἰδοὺ, σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου, καταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ.

*[a] And, behold, there * was a great earthquake: [b] for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.*

* Or, *had been.*

[a] And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many, Matt. xxvii. 51—53. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed, Acts xvi. 26. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail, Rev. xi. 19.

[b] And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted, Mark xvi. 3—5. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead? Luke xxiv. 2—5. The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken

away from the sepulchre, John xx. 1. And seeth two angels in white sitting, the one at the head, the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him, 12, 13.

VER. 3.

Ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών.

[a] *His countenance was like lightning, and* [b] *his raiment white as snow:*

[a] And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light, Matt. xvii. 2. Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz. His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude, Dan. x. 5, 6. And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire, Rev. x. 1. And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory, xviii. 1.

[b] And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them, Mark ix. 3. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel, Acts i. 10.

VER. 4.

Ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγένοντο ὡσεὶ νεκροί.

And for fear of him [a] *the keepers did shake,* [b] *and became as dead* men.

[a] Now when they were going, behold, some of the watch came into the city, and shewed unto the Chief Priests all the things that were done, ver. 11. Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch, xxvii. 65, 66.

[b] Fear came upon me, and trembling, which made all my bones to shake, Job iv. 14. Fear took hold upon them there, *and* pain, as of a woman in travail, Psal. xlviii. 6. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves, Dan. x. 7.

VER. 5.

Ἀποκριθεὶς δὲ ὁ ἄγγελος, εἶπε ταῖς γυναιξί· Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε.

And the angel answered and said unto the women, [a]*Fear not ye: for I know that ye seek Jesus, which was crucified.*

[a] And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here, Mark xvi. 6. And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead? Luke xxiv. 5. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away, John xx. 13—15. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Heb. i. 14.

VER. 6.

Οὐκ ἔστιν ὧδε· ἠγέρθη γὰρ, καθὼς εἶπε. Δεῦτε, ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ Κύριος.

He is not here: [a] *for he is risen, as he said.* [b] *Come, see the place where the Lord lay.*

[a] See on chap. xvi. ver. 21. clause 3.

[b] He is risen; he is not here: behold the place where they laid him, Mark xvi. 6. Then arose Peter, and

ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass, Luke xxiv. 12. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead, John xx. 4—9.

VER. 7.

Καὶ ταχὺ πορευθεῖσαι, εἴπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε. Ἰδοὺ, εἶπον ὑμῖν.

And [a] go quickly, and tell his disciples that he is risen from the dead; and, behold, [b] he goeth before you into Galilee, there shall ye see him: [c] lo, I have told you.

[a] Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me, ver. 10. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid, Mark xvi. 7, 8. *And* she went and told them that had been with him, as they mourned and wept, 10. And they went and told *it* unto the residue: neither believed they them, 13. And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles, Luke xxiv. 9, 10. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not, 22—24. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her, John xx. 17, 18.

[b] Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted, ver. 16, 17. But after I am risen again, I will go before you into Galilee, xxvi. 32. But after that I am risen, I will go before you into Galilee, Mark. xiv. 28. After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself*, John xxi. 1. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep, 1 Cor. xv. 6.

[c] And now I have told you before it come to pass, that, when it is come to pass, ye might believe, John xiv. 29.

VER. 8.

Καὶ ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.

[a] And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

[a] And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed: neither said they any thing to any *man*; for they were afraid, Mark xvi. 8. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and

my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them *his* hands and *his* feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? Luke xxiv. 36—41. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy, John xvi. 20. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you, 22. And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you, xx. 20, 21.

VER. 9.

Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ, ὁ Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων· Χαίρετε. Αἱ δὲ προσελθοῦσαι, ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ.

And [a] *as they went to tell his disciples, behold, Jesus met them, saying, All hail.* [b] *And they came and held him by the feet,* [c] *and worshipped him.*

[a] Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. *And* she went and told them that had been with him, as they mourned and wept, Mark xvi. 9, 10. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master, John xx. 14—16.

[b] Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment, John xii. 3. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God, xx. 17. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee, Rev. iii. 9.

[c] And when they saw him, they worshipped him: but some doubted, ver. 17. And they worshipped him, and returned to Jerusalem with great joy, Luke xxiv. 52. And Thomas answered and said unto him, My Lord and my God, John xx. 28. See also on chap. ii. ver. 2. clause 3.

VER. 10.

Τότε λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγείλατε τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κἀκεῖ με ὄψονται.

Then said Jesus unto them, [a] *Be not afraid:* [b] *go tell* [c] *my brethren that they go into Galilee, and there shall they see me.*

[a] See on chap. xiv. ver. 27.

[b] And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you, ver. 7. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you, Mark xvi. 7.

[c] See on chap. xii. ver. 50. clause 2.

VER. 11.

Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν, ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα.

Now when they were going, behold, some of the watch came into the city, and shewed unto the Chief Priests all the things that were done.

VER. 12.

Καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβούλιόν τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις,

And when they were assembled with

the elders, and had taken counsel, they gave large money unto the soldiers,

VER. 13.

Λέγοντες· Εἴπατε, ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες, ἔκλεψαν αὐτὸν, ἡμῶν κοιμωμένων.

Saying, Say ye, His disciples came by night, and stole him away *while we slept.*

VER. 14.

Καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν, καὶ ὑμᾶς ἀμερίμνους ποιήσομεν.

And if this come to the governor's ears, [a] *we will persuade him, and secure you.*

[a] And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judæa to Cæsarea, and *there* abode, Acts xii. 19.

VER. 15.

Οἱ δὲ, λαβόντες τὰ ἀργύρια, ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.

So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

VER. 16.

[a] Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς.

Then [a] *the eleven disciples* [b] *went away into Galilee, into a mountain where Jesus had appointed them.*

[a] Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen, Mark xvi. 14.

[b] And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you, ver. 7. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me, 10. But after I am risen again, I will go before you into Galilee, xxvi. 32.

VER. 17.

Καὶ ἰδόντες αὐτὸν, προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν.

And when they saw him, they [a] *worshipped him: but some doubted.*

[a] And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him, ver. 9. See also on chap. ii. ver. 2. clause 3.

VER. 18.

Καὶ προσελθὼν ὁ Ἰησοῦς, ἐλάλησεν αὐτοῖς, λέγων· Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς.

And Jesus came and spake unto them, saying, [a] *All power is given unto me in heaven and in earth.*

[a] Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom, Matt. xvi. 28. Yet have I set my king upon my holy hill of Zion. I will declare the decree: The LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel, Psal. ii. 6—9. Also I will make him *my* first-born, higher than the kings of the earth, lxxxix. 27. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies, cx. 1, 2. For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this, Isa. ix. 6, 7. And there was given him dominion, and glory, and a kingdom, that all people, na-

tions, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed, Dan. vii. 14. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end, Luke i. 32, 33. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*, x. 22. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ, Acts ii. 36. The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all), x. 36. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living, Rom. xiv. 9. God—hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds, Heb. i. 1, 2. See also on chap. xi. ver. 27. clause 1.

VER. 19.

Πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος·

[a]*Go ye therefore, and* ***teach all nations, [b] *baptizing them in* [c] *the name of the Father, and of the Son, and of the Holy Ghost:*

* Or, *make disciples*, or, *Christians of all nations.*

[a] And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Mark xvi. 15, 16. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things, Luke xxiv. 47, 48. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth, Acts i. 8. See also on chap. viii. ver. 11. clause 1.

[b] Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, Acts ii. 38. Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls, 41. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus), viii. 12—16. And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water: what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him, 36—38. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized, ix. 18. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days, x. 47, 48. And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us, xvi. 15. And he

took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway, 33. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard *this*, they were baptized in the name of the Lord Jesus, xix. 3—5. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the houshold of Stephanas: besides, I know not whether I baptized any other, 1 Cor. i. 13—16. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? xv. 29. The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ, 1 Pet. iii. 21.

[c] And Jesus, when he was baptized, went up straightway out of the water: And, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased, Matt. iii. 16, 17. And God said, Let us make man in our image, after our likeness, Gen i. 26. And the LORD God said, Behold, the man is become as one of us, to know good and evil, Gen. iii. 22. And the LORD said,—let us go down, and there confound their language, xi. 6, 7. The LORD bless thee, and keep thee: The LORD make his face shine upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them, Numb. vi. 24—27. Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the Lord GOD, and his Spirit, hath sent me, Isa. xlviii. 16. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all, 1 Cor. xii. 4—6. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen, 2 Cor. xiii. 14. For through him we both have access by one Spirit unto the Father, Eph. ii. 18. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one, 1 John v. 7. John to the seven churches which are in Asia: grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen, Rev. i. 4—6.

VER. 20.

Διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν.

[a] *Teaching them to observe all things whatsoever I have commanded you: and, lo,* [b] *I am with you alway,* even unto *the end of the world. Amen.*

[a] Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it, Matt. vii. 24—27.

Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand nor to the left, Deut. v. 32. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it, xii. 32. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers, Acts ii. 42. *And* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publicly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ, xx. 20, 21. For I have not shunned to declare unto you all the counsel of God, 27. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you, 1 Cor. xi. 2. If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord, xiv. 37. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Eph. iv. 11—17. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus, Col. i. 28. Furthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus, 1 Thess. iv. 1, 2. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you: Neither did we eat any man's bread for nought: but wrought with labour and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample to you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread, 2 Thess. iii. 6—12. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 1 Tim. vi. 1—4. But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given

to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again; Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things, Tit. ii. 1—10. Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by *your* good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God. Honour all *men*. Love the brotherhood. Fear God. Honour the king. Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward. For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully, 1 Pet. ii. 10—19. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ, 2 Pet. i. 5—11. That ye may be mindful of the words which were spoken before of the holy prophets, and of the commandment of us the apostles of the Lord and Saviour, iii. 2. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him, 1 John ii. 3, 4. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence toward God, iii. 19—21. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city, Rev. xxii. 14.

[b] For where two or three are gathered together in my name, there am I in the midst of them, Matt. xviii. 20. And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following, Mark xvi. 20. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I *am* in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou

wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him, John xiv. 18—23. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion, 2 Tim. iv. 17.' The grace of our Lord Jesus Christ *be* with you all. Amen, Rev. xxii. 21. See also on chap. i. ver. 23. clause 2.

END OF ST. MATTHEW'S GOSPEL.

THE GOSPEL ACCORDING TO

ST. MARK.

CHAP. I.—VER. 1.

ΑΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ·

[a]*The beginning of the Gospel* [b]*of Jesus Christ,* [c]*the Son of God;*

[a] Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things, wherein thou hast been instructed, Luke i. 1—4. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord, ii. 10, 11. The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen, Acts i. 1, 2.

[b] For the law was given by Moses, *but* grace and truth came by Jesus Christ, John i. 17. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent, xvii. 3. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, xx. 31. Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the Gospel of God, (which he had promised afore by his prophets in the holy Scriptures,) concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Rom. i. 1—4.

[c] See on Matt. xiv. ver. 33. clause 3.

VER. 2.

Ὡς γέγραπται ἐν τοῖς προφήταις· Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.

As it is written in the prophets, [a]*Behold, I send my messenger before thy face, which shall prepare thy way before thee.*

[a] See on Matt. xi. ver. 10.

VER. 3.

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

[a]*The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

[a] See on Matt. iii. ver. 3.

VER. 4.

Ἐγένετο Ἰωάννης, βαπτίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.

[a]*John did baptize in the wilderness, and preach the baptism of repentance* **for the remission of sins.*

* Or, *unto.*

[a] See on Matt. iii. ver. 2.

VER. 5.

Καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμῖται· καὶ ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

[a]*And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.*

[a] See on Matt. iii. ver. 5, 6.

VER. 6.

Ἦν δὲ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ· καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον.

[a]*And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;*

[a] See on Matt. iii. ver. 4.

VER. 7.

Καὶ ἐκήρυσσε, λέγων· Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς, κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.

[a]*And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.*

[a] See on Matt. iii. ver. 11.

VER. 8.

Ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι ἁγίῳ.

I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

VER. 9.

Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην.

[a]*And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.*

[a] See on Matt. iii. ver. 13—15.

VER. 10.

Καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδε σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα ὡσεὶ περιστερὰν, καταβαῖνον ἐπ' αὐτόν.

[a]*And straightway coming up out of the water, he saw the heavens *opened, and the Spirit like a dove descending upon him:*

* Or, *cloven*, or *rent*.

[a] See on Matt. iii. ver. 16, 17.

VER. 11.

Καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα.

And there came a voice from heaven, saying, *Thou art my beloved Son, in whom I am well pleased.*

VER. 12.

Καὶ εὐθὺς τὸ Πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον.

[a] *And immediately the spirit driveth him into the wilderness.*

[a] See on Matt. iv. ver. 1, clauses 1, 2.

VER. 13.

Καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανᾶ· καὶ ἦν μετὰ τῶν θηρίων· καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

[a]*And he was there in the wilderness forty days,* [b]*tempted of Satan; and was with the wild beasts;* [c]*and the angels ministered unto him.*

[a] See on Matt. iv. ver. 2. clause 1.
[b] See on Matt. iv. ver. 1. clause 3.
[c] See on Matt. iv. ver. 11. clause 2.

VER. 14.

Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς; εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ·

[a]*Now after that John was put in prison, Jesus came into Galilee,* [b]*preaching the Gospel of the kingdom of God,*

[a] See on Matt. iv. ver. 12.
[b] See on Matt. iv. ver. 23. clause 3.

VER. 15.

Καὶ λέγων· Ὅτι πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ· μετανοεῖτε, καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.

And saying, [a]*The time is fulfilled, and* [b]*the kingdom of God is at hand:* [c]*repent ye,* [d]*and believe the Gospel.*

[a] And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever, Dan. ii. 44. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times, ix. 24, 25. For thus saith the Lord of hosts; Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the

dry *land*; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. The silver *is* mine, and the gold *is* mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts, Hag. ii. 6—9. Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts, Mal. iii. 1. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4.

[b] See on Matt. iii. ver. 2. clause 2.
[c] See on Matt. iii. ver. 2. clause 1.
[d] See on chap. xvi. ver. 16. clause 1.

VER. 16.

Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσσῃ· (ἦσαν γὰρ ἁλιεῖς.)

[a] *Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.*

[a] See on Matt. iv. ver. 18—22.

VER. 17.

Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἁλιεῖς ἀνθρώπων.

And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

VER. 18.

Καὶ εὐθέως, ἀφέντες τά δίκτυα αὐτῶν, ἠκολούθησαν αὐτῷ.

And straightway they forsook their nets, and followed him.

VER. 19.

Καὶ προβὰς ἐκεῖθεν ὀλίγον, εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς, ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα.

And when he had gone a little farther thence, he saw James the son *of Zebedee, and John his brother, who also were in the ship mending their nets.*

VER. 20.

Καὶ εὐθέως ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετά τῶν μισθωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ.

And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

VER. 21.

Καὶ εἰσπορεύονται εἰς Καπερναούμ· καὶ εὐθέως τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκε.

And they went into [a]*Capernaum; and straightway on* [b]*the sabbath day he entered into the synagogue, and taught.*

[a] See on Matt. iv. ver. 13. clause 2.
[b] See on Matt. iv. ver. 23. clause 2.

VER. 22.

Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.

[a]*And they were astonished at his doctrine: for he taught them as one that had authority, and not as the Scribes.*

[b] See on Matt. vii. ver. 28, 29.

VER. 23.

Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξε,

[a]*And there was in their synagogue a man with an unclean spirit; and he cried out,*

[a]And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out. And the fame of him went out into every place of the country round about, Luke iv. 33—37. See also on Matt. iv. ver. 24. clause 4.

VER. 24.

Λέγων· Ἔα, τί ἡμῖν καὶ σοι, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.

[a]*Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art,* [b]*the Holy One of God.*

[a] See on Matt. viii. ver. 29.

[b] For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption, Psal. xvi. 10; and Acts ii. 27. For the LORD is our defence; and the Holy One of Israel *is* our king. Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon *one that is* mighty; I have exalted *one* chosen out of the people, Psal. lxxxix. 18, 19. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy, Dan. ix. 24. That holy thing which shall be born of thee shall be called the Son of God, Luke i. 35. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you, Acts iii. 14.

VER. 25.

Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων· Φιμώθητι, καὶ ἔξελθε ἐξ αὐτοῦ.

[a] *And Jesus rebuked him, saying, Hold thy peace, and come out of him.*

[a] And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him, ver. 34. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straightly charged them that they should not make him known, iii. 11, 12. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more in him, ix. 25. And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ, Luke iv. 41.

VER. 26.

Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ κράξαν φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ.

[a]*And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.*

[a] And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming, Mark ix. 20. And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead, 26. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils, Luke xi. 21, 22.

VER. 27.

Καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν πρὸς αὐτοὺς, λέγοντας· Τί ἐστι τοῦτο; τίς ἡ διδαχὴ ἡ καινὴ αὕτη, ὅτι κατ᾽ ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ;

[a]*And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine* is *this?* [b]*for with authority commandeth he even the unclean spirits, and they do obey him.*

[a] And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel, Matt. ix. 33.

[b] Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases, Luke ix. 1. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you, x. 17—19.

VER. 28.

Ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.

And immediately [a]*his fame spread abroad throughout all the region round about Galilee.*

[a] See on Matt. iv. ver. 24. clause 1.

VER. 29.

Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες,

ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου.

And forthwith, when they were come out of the synagogue, [a] *they entered into the house of Simon and Andrew, with James and John.*

[a] See on Matt. viii. ver. 14, 15.

VER. 30.

Ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα· καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς.

But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

VER. 31.

Καὶ προσελθὼν ἤγειρεν αὐτὴν, κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς εὐθέως· καὶ διηκόνει αὐτοῖς.

And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

VER. 32.

Ὀψίας δὲ γενομένης, ὅτε ἔδυ ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας, καὶ τοὺς δαιμονιζομένους.

[a] *And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.*

[a] See on Matt. viii. ver. 16.

VER. 33.

Καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν.

And all the city was gathered together at the door.

VER. 34.

Καὶ ἐθεράπευσε πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις· καὶ δαιμόνια πολλὰ ἐξέβαλε, καὶ οὐκ ἤφιε λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν.

And he healed many that were sick of divers diseases, and cast out many devils; [a] *and suffered not the devils* [*] *to speak, because they knew him.*

[*] Or, *to say that they knew him.*

[a] See on verse 25.

VER. 35.

Καὶ πρωῒ ἔννυχον λίαν ἀναστὰς, ἐξῆλθε, καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κἀκεῖ προσηύχετο.

[a] *And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.*

[a] And when he had sent them away, he departed into a mountain to pray, Mark vi. 46. My voice shalt thou hear in the morning, O Lord; in the morning will I direct *my prayer* unto thee, and will look up, Psal. v. 3. And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God, Luke vi. 12.

VER. 36.

Καὶ κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ.

And Simon, and they that were with him, followed after him.

VER. 37.

Καὶ εὑρόντες αὐτὸν, λέγουσιν αὐτῷ· Ὅτι πάντες ζητοῦσί σε.

And when they had found him, they said unto him, [a] *All* men *seek for thee.*

[a] And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him, John iii. 26. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him, xii. 19.

VER. 38.

Καὶ λέγει αὐτοῖς· Ἄγωμεν εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα κἀκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξελήλυθα.

[a] *And he said unto them, Let us go into the next towns, that I may preach there also:* [b] *for therefore came I forth.*

[a] And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent, Luke iv. 43.

[b] The Spirit of the Lord God *is* upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for

the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified, Isa. lxi. 1—3. and Luke iv. 16—19. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? Luke iv. 49. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world, John ix. 4, 5. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father, xvi. 28.

VER. 39.

Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.

And he [a]*preached in their synagogues throughout all Galilee,* [b]*and cast out devils.*

[a] See on Matt. iv. ver. 23. clauses 1, 2.

[b] See on Matt. iv. ver. 24. clause 4.

VER. 40.

Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς, παρακαλῶν αὐτὸν, καὶ γονυπετῶν αὐτὸν, καὶ λέγων αὐτῷ· Ὅτι ἐὰν θέλῃς, δύνασαί με καθαρίσαι.

[a] *And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.*

[a] See on Matt. viii. ver. 2—4.

VER. 41.

Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ· Θέλω, καθαρίσθητι.

And Jesus, moved with compassion, put forth his *hand, and touched him, and saith unto him, I will; be thou clean.*

VER. 42.

Καὶ εἰπόντος αὐτοῦ, εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη.

And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

VER. 43.

Καὶ ἐμβριμησάμενος αὐτῷ, εὐθέως ἐξέβαλεν αὐτόν.

And he straitly charged him, and forthwith sent him away;

VER. 44.

Καὶ λέγει αὐτῷ· Ὅρα μηδενὶ μηδὲν εἴπῃς· ἀλλ' ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.

And saith unto him, See thou say nothing to any man; but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

VER. 45.

Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν πανταχόθεν.

[a] *But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.*

[a] See on Matt. ix. ver. 31.

CHAP. II.—VER. 1.

Καὶ πάλιν εἰσῆλθεν εἰς Καπερναοὺμ δι' ἡμερῶν· καὶ ἠκούσθη ὅτι εἰς οἶκόν ἐστι.

And again [a] *he entered into Capernaum after* some *days; and it was noised that he was in the house.*

[a] And he entered into a ship, and passed over, and came into his own city, Matt. ix. 1.

VER. 2.

Καὶ εὐθέως συνήχθησαν πολλοὶ, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον.

And straightway many were gathered together, insomuch that there was no room to receive them, *no, not so much as about the door:* [a] *and he preached the word unto them.*

[a] See on Matt. iv. ver. 23. clauses 2, 3.

VER. 3.

Καὶ ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες, αἰρόμενον ὑπὸ τεσσάρων.

And [a]*they come unto him, bringing one sick of the palsy, which was borne of four.*

[a] See on Matt. ix. ver. 2—8.

VER. 4.

Καὶ μὴ δυνάμενοι προσεγγίσαι αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν· καὶ ἐξορύξαντες χαλῶσι τὸν κράββατον, ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο.

And when they could not come nigh unto him for the press,[a] *they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.*

[a] When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence, Deut. xxii. 8. And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus, Luke v. 19.

VER. 5.

Ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, λέγει τῷ παραλυτικῷ· Τέκνον, ἀφίωνταί σοὶ αἱ ἁμαρτίαι σου.

When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

VER. 6.

Ἦσαν δέ τινες τῶν Γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν·

But there were certain of the Scribes sitting there, and reasoning in their hearts,

VER. 7.

Τί οὗτος οὕτω λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ εἷς ὁ Θεός;

Why doth this man *thus speak blasphemies?* [a] *who can forgive sins but God only?*

[a] But *there is* forgiveness with thee, that thou mayest be feared, Psal. cxxx. 4. I, *even* I, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins, Isa. xliii. 25. To the LORD our God *belong* mercies and forgivenesses, though we have rebelled against him, Dan. ix. 9. Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy, Mic. vii. 18. And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? Luke v. 21.

VER. 8.

Καὶ εὐθέως ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ, ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς· Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

VER. 9.

Τί ἐστιν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ· Ἀφίωνταί σοι αἱ ἁμαρτίαι· ἢ εἰπεῖν· Ἔγειραι, καὶ ἆρόν σου τὸν κράββατον, καὶ περιπάτει;

Whether is it easier to say to the sick of the palsy, Thy *sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?*

VER. 10.

Ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἐπὶ τῆς γῆς ἁμαρτίας (λέγει τῷ παραλυτικῷ·)

But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

VER. 11.

Σοὶ λέγω, ἔγειραι, καὶ ἆρον τὸν κράββατόν σου, καὶ ὕπαγε εἰς τὸν οἶκόν σου.

I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

VER. 12.

Καὶ ἠγέρθη εὐθέως, καὶ ἄρας τὸν κράββατον ἐξῆλθεν ἐναντίον πάντων· ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν Θεὸν, λέγοντας· Ὅτι οὐδέποτε οὕτως εἴδομεν.

And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, we never saw it on this fashion.

VER. 13.

Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν αὐτούς.

And he went forth again [a] *by the sea side; and all the* [b] *multitude resorted unto him, and he taught them.*

[a] See on Matt. v. ver. 1. clause 2.
[b] See on Matt. iv. ver. 25. clause 1.

VER. 14.

Καὶ παράγων εἶδε Λευΐν τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον· καὶ λέγει αὐτῷ· Ἀκολούθει μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

[a] *And as he passed by, he saw Levi the son of Alphæus, sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him,*

[a] See on Matt. ix. ver. 9—17.

VER. 15.

Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ, καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ, καὶ ἠκολούθησαν αὐτῷ.

And it came to pass, that, as Jesus sat at meat in his house, many Publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

VER. 16.

Καὶ οἱ γραμματεῖς καὶ οἱ φαρισαῖοι ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ· Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει;

And when the Scribes and Pharisees saw him eat with Publicans and sinners; they said unto his disciples, How is it that he eateth and drinketh with Publicans and sinners?

VER. 17.

Καὶ ἀκούσας ὁ Ἰησοῦς, λέγει αὐτοῖς· Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. Οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

VER. 18.

Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν φαρισαίων νηστεύοντες· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· Διατί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσι;

And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

VER. 19.

Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι, νηστεύειν; ὅσον χρόνον μεθ' ἑαυτῶν ἔχουσι τὸν νυμφίον, οὐ δύνανται νηστεύειν.

And Jesus said unto them, Can the children of the bridechamber fast while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

VER. 20.

Ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.

But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

VER. 21.

Καὶ οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιῤῥάπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μὴ, αἴρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται.

*No man also seweth a piece of *new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.*

* Or, *raw*, or, *unwrought*.

VER. 22.

Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μὴ, ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον.

And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

VER. 23.

Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασι διὰ τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυας.

[a] *And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.*

[a] See on Matt. xii. ver. 1—4.

VER. 24.

Καὶ οἱ φαρισαῖοι ἔλεγον αὐτῷ· Ἴδε, τί ποιοῦσιν ἐν τοῖς σάββασιν ὃ οὐκ ἔξεστι;

And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

VER. 25.

Καὶ αὐτὸς ἔλεγεν αὐτοῖς· Οὐδέποτε ἀνέγνωτε τί ἐποίησε Δαβὶδ, ὅτε χρείαν ἔσχε, καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ;

And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

VER. 26.

Πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι, καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὖσι;

How he went into the house of God in the days of Abiathar the High Priest, and did eat the shewbread, which is not lawful to eat but for the Priests, and gave also to them which were with him?

VER. 27.

Καὶ ἔλεγεν αὐτοῖς· Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον·

And he said unto them, [a] *the sabbath was made for man, and not man for the sabbath:*

[a] Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed, Exod. xxiii. 12. But the seventh day *is* the sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates; that thy manservant, and thy maidservant may rest as well as thou, Deut. v. 14. Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I *am* the Lord that sanctify them, Ezek. xx. 12. If a man on the subbath day receive circumcision, that the law of Moses shall not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? John vii. 23.

VER. 28.

Ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

Therefore [a] *the Son of man is Lord also of the sabbath.*

[a] See on Matt. xii. ver. 8.

CHAP. III.—VER. 1.

Καὶ εἰσῆλθε πάλιν εἰς τὴν συναγωγήν· καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα·

[a] *And he entered again into the synagogue; and there was a man there which had a withered hand.*

[a] See on Matt. xii. ver. 9, 10.

VER. 2.

Καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασι θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ.

And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

VER. 3.

Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένην ἔχοντι τὴν χεῖρα· Ἔγειραι εἰς τὸ μέσον.

[a] *And he saith unto the man which had the withered hand,* * *Stand forth.*

* Gr. *arise,* stand forth *in the midst.*

[a] But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth, Luke vi. 8.

VER. 4.

Καὶ λέγει αὐτοῖς· Ἔξεστι τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀποκτεῖναι; Οἱ δὲ ἐσιώπων.

[a] *And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life or to kill? But they held their peace.*

[a] Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? Luke vi. 9. And Jesus answering spake unto the Lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? xiv. 3.

VER. 5.

Καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ· Ἔκτεινον τὴν χεῖρά σου· καὶ ἐξέτεινε καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιὴς ὡς ἡ ἄλλη.

And when he had looked round about on them [a] *with anger, being* [b] *grieved for* [c] *the* * *hardness of their hearts,* [d] *he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.*

* Or, *blindness.*

[a] Be ye angry, and sin not: let not the sun go down upon your wrath, Eph. iv. 26.

[b] See on Matt. ix. ver. 36. clause 1.

[c] They have not known nor understood: for he hath shut their eyes, that they cannot see; *and* their hearts, that they cannot understand, Isa. xliv. 18. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them, Matt. xiii. 14, 15. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back alway. I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy, Rom. xi. 7—11. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, 25. But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away, 2 Cor. iii. 14—16. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart, Eph. iv. 18.

[d] See on Matt. xii. ver. 13—15.

VER. 6.

Καὶ ἐξελθόντες, οἱ Φαρισαῖοι, εὐθέως μετὰ τῶν Ἡρωδιανῶν συμβούλιον ἐποίουν κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσι.

And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

VER. 7.

Καὶ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν θάλασσαν καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας.

But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa,

VER. 8.

Καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου· καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούσαντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν.

And from Jerusalem, and from Idumæa, and from *beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.*

VER. 9.

Καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοιάριον προσκαρτερῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν.

And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

VER. 10.

Πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἅψωνται, ὅσοι εἶχον μάστιγας.

*For he had healed many; insomuch that they *pressed upon him for to touch him, as many as had plagues.*

* Or, *rushed.*

VER. 11.

Καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει, προσέπιπτεν αὐτῷ, καὶ ἔκραζε, λέγοντα· Ὅτι σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ.

And [a] unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the [b] Son of God.

[a] And there was in their synagogue a man with an unclean spirit; and he cried out, Mark i. 23. And when he was come out of the ship, immediately there met him out of the tombs

a man with an unclean spirit, v. 2. See also on Matt. iv. ver. 24. clause 4.

[b] See on Matt. xiv. ver. 33. clause 2.

VER. 12.

Καὶ πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ αὐτὸν φανερὸν ποιήσωσι.

[a]*And he straitly charged them that they should not make him known.*

[a] See on Matt. viii. ver. 4. clause 1.

VER. 13.

Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἤθελεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν.

And [a]*he goeth up into a mountain, and calleth* unto him *whom he would: and they came unto him.*

[a] And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease, Matt. x. 1. And when it was day, he called *unto him* his disciples: and of them he chose twelve, whom also he named apostles, Luke vi. 13. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick, ix. 1, 2.

VER. 14.

Καὶ ἐποίησε δώδεκα, ἵνα ὦσι μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν,

And [a]*he ordained twelve, that they should be with him,* [b]*and that he might send them forth to preach.*

[a] Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you, John xv. 16. And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place, Acts i. 24, 25. Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the Gospel of God, Rom. i. 1. Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead,) Gal. i. 1. Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope, 1 Tim. i. 1.

[a] See on Matt. x. ver. 7.

VER. 15.

Καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν τὰ δαιμόνια.

And to [a]*have power to heal sicknesses, and to* [b]*cast out devils:*

[a] See on Matt. x. ver. 1. clause 2.

[b] See on Matt. iv. ver. 24. clause 4.

VER. 16.

Καὶ ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον·

And [a]*Simon he surnamed Peter;*

[a] See on Matt. x. ver. 2. clause 2.

VER. 17.

Καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργὲς ὅ ἐστιν, υἱοὶ βροντῆς·

And [a]*James the* son *of Zebedee, and John the brother of James; and he surnamed them* [b]*Boanerges, which is, the sons of thunder:*

[a] See on Matt. x. ver. 2. clause 4.

[b] Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins, Isa. lviii. 1. *Is* not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces, Jer. xxiii. 29. For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart, Heb. iv. 12.

VER. 18.

Καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Κανανίτην·

And [a]*Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the* son *of Alphæus, and Thaddæus, and Simon the Canaanite,*

[a] See on Matt. x. verses 3, 4.

VER. 19.

Καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ παρέδωκεν αὐτόν. Καὶ ἔρχονται εἰς οἶκον.

And Judas Iscariot, which also betrayed him: and they went * *into an house.*

* Or, *home.*

VER. 20.

Καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν.

And the [a] *multitude cometh together again,* [b] *so that they could not so much as eat bread.*

[a] See on Matt. iv. ver. 25. clause 1.

[b] And he said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat, Mark vi. 31.

VER. 21.

Καὶ ἀκούσαντες οἱ παρ᾽ αὐτοῦ, ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γάρ· Ὅτι ἐξέστη.

And when [a] *his* * *friends heard of it, they went out to lay hold on him: for they said,* [b] *He is beside himself.*

* Or, *kinsmen.*

[a] There came then his brethren and his mother, and standing without, sent unto him, calling him, ver. 31. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest, John vii. 3. For neither did his brethren believe in him, ver. 5.

[b] And many of them said, He hath a devil, and is mad; why hear ye him? John x. 20. The people answered and said, Thou hast a devil: who goeth about to kill thee? vii. 20. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil, viii. 48. Then said the Jews unto him, Now we know that thou hast a devil, 52.

VER. 22.

Καὶ οἱ γραμματεῖς, οἱ ἀπὸ Ἱεροσολύμων καταβάντες, ἔλεγον· Ὅτι Βεελζεβοὺλ ἔχει· καὶ, Ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

[a] *And the Scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.*

[a] See on Matt. xii. ver. 24—32.

VER. 23.

Καὶ προσκαλεσάμενος αὐτοὺς, ἐν παραβολαῖς ἔλεγεν αὐτοῖς· Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν;

And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

VER. 24.

Καὶ ἐὰν βασιλεία ἐφ᾽ ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη·

And if a kingdom be divided against itself, that kingdom cannot stand.

VER. 25.

Καὶ ἐὰν οἰκία ἐφ᾽ ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ οἰκία ἐκείνη·

And if a house be divided against itself, that house cannot stand.

VER. 26.

Καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ᾽ ἑαυτὸν, καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει.

And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

VER. 27.

Οὐ δύναται οὐδεὶς τὰ σκεύη τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ· καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

VER. 28.

Ἀμὴν λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ αἱ βλασφημίαι ὅσας ἂν βλασφημήσωσιν·

Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

VER. 29.

Ὃς δ᾽ ἂν βλασφημήσῃ εἰς τὸ Πνεῦμα τὸ Ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ᾽ ἔνοχός ἐστιν αἰωνίου κρίσεως.

But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

VER. 30.

Ὅτι ἔλεγον· Πνεῦμα ἀκάθαρτον ἔχει.

Because they said, He hath an unclean spirit.

VER. 31.

Ἔρχονται οὖν οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ· καὶ ἔξω ἑστῶτες ἀπέστειλαν πρὸς αὐτὸν φωνοῦντες αὐτόν.

[a]*There came then his brethren and his mother, and, standing without, sent unto him, calling him.*

[a] See on Matt. xii. ver. 46—50.

VER. 32.

Καὶ ἐκάθητο ὄχλος περὶ αὐτόν· εἶπον δὲ αὐτῷ· Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσί σε.

And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

VER. 33.

Καὶ ἀπεκρίθη αὐτοῖς, λέγων· Τίς ἐστιν ἡ μήτηρ μου, ἢ οἱ ἀδελφοί μου;

And he answered them, saying, Who is my mother, or my brethren?

VER. 34.

Καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους, λέγει· Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.

And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

VER. 35.

Ὃς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Θεοῦ, οὗτος ἀδελφός μου, καὶ ἀδελφή μου, καὶ μήτηρ ἐστί.

For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAP. IV.—VER. 1.

Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολὺς, ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον, καθῆσθαι ἐν τῇ θαλάσσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν.

[a]*And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.*

[a] See on Matt. xiii. ver. 1—9.

VER. 2.

Καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ·

And he taught them many things by parables, and said unto them in his doctrine,

VER. 3.

Ἀκούετε· ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι.

Hearken; Behold, there went out a sower to sow:

VER. 4.

Καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ ἦλθε τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ κατέφαγεν αὐτό.

And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

VER. 5.

Ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς·

And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

VER. 6.

Ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξηράνθη.

But when the sun was up, it was scorched, and because it had no root, it withered away.

VER. 7.

Καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας· καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ συνέπνιξαν αὐτὸ, καὶ καρπὸν οὐκ ἔδωκε.

And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

VER. 8.

Καὶ ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξάνοντα, καὶ ἔφερεν, ἓν τριάκοντα, καὶ ἓν ἑξήκοντα, καὶ ἓν ἑκατόν.

And other fell in good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

VER. 9.

Καὶ ἔλεγεν αὐτοῖς· Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

And he said unto them, He that hath ears to hear, let him hear.

VER. 10.

Ὅτε δὲ ἐγένετο καταμόνας, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν, σὺν τοῖς δώδεκα, τὴν παραβολήν.

And when he was alone, they that were about him with the twelve asked of him the parable.

VER. 11.

Καὶ ἔλεγεν αὐτοῖς· Ὑμῖν δέδοται γνῶναι τὸ μυστήριον τῆς βασιλείας τοῦ Θεοῦ· ἐκεί-

νοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται.

And he said unto them, [a]*Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all* these *things are done in parables:*

[a] See on Matt. xiii. ver. 11.

VER. 12.

Ἵνα βλέποντες βλέπωσι, καὶ μὴ ἴδωσι· καὶ ἀκούοντες ἀκούωσι, καὶ μὴ συνιῶσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα.

That [a]*seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and* their *sins should be forgiven them.*

[a] See on Matt. xiii. ver. 13—15.

VER. 13.

Καὶ λέγει αὐτοῖς· Οὐκ οἴδατε τὴν παραβολὴν ταύτην; καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε;

And he said unto them, [a]*Know ye not this parable? and how then will ye know all parables?*

[a] And he saith unto them, Are ye so without understanding also? Mark vii. 18. And Jesus said, Are ye also yet without understanding? Do not ye yet understand? Matt. xv. 16, 17. and xvi. 8—11. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat, Heb. v. 11, 12.

VER. 14.

Ὁ σπείρων, τὸν λόγον σπείρει.

The [a]*sower soweth the word.*

[a] And he preached the word unto them, Mark ii. 2. He that soweth the good seed is the Son of man, Matt. xiii. 37. The seed is the word of God, Luke viii. 11. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it,* and knew the grace of God in truth, Col. i. 5, 6. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. And this is the word which by the Gospel is preached unto you, 1 Pet. i. 23. 25.

VER. 15.

Οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος· καὶ ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ Σατανᾶς, καὶ αἴρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν.

[a]*And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.*

[a] See on Matt. xiii. ver. 19—23.

VER. 16.

Καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἳ, ὅταν ἀκούσωσι τὸν λόγον, εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτόν.

And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

VER. 17.

Καὶ οὐκ ἔχουσι ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἶτα γενομένης θλίψεως, ἢ διωγμοῦ διὰ τὸν λόγον, εὐθέως σκανδαλίζονται.

And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

VER. 18.

Καὶ οὗτοί εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, οὗτοί εἰσιν οἱ τὸν λόγον ἀκούοντες·

And these are they which are sown among thorns; such as hear the word,

VER. 19.

Καὶ αἱ μέριμναι τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσι τὸν λόγον, καὶ ἄκαρπος γίνεται.

And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

VER. 20.

Καὶ οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσι τὸν λόγον, καὶ παραδέχονται· καὶ καρποφοροῦσιν, ἓν τριάκοντα, καὶ ἓν ἑξήκοντα, καὶ ἓν ἑκατόν.

And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

VER. 21.

Καὶ ἔλεγεν αὐτοῖς· Μήτι ὁ λύχνος ἔρχεται, ἵνα ὑπὸ τὸν μόδιον τεθῇ, ἢ ὑπὸ τὴν κλίνην; οὐχ ἐπὶ τὴν λυχνίαν ἐπιτεθῇ;

And he said unto them, [a]*Is a candle brought to be put under a* **bushel? or under a bed? and not to be set on a candlestick?*

* See margin of Matt. v. 15.

[a] See on Matt. v. ver. 15.

VER. 22.

Οὐ γάρ ἐστί τι κρυπτὸν, ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα εἰς φανερὸν ἔλθῃ.

[a] *For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.*

[a] See on Matt. x. ver. 26.

VER. 23.

Εἴτις ἔχει ὦτα ἀκούειν, ἀκουέτω.

[a]*If any man have ears to hear, let him hear.*

[a] See on Matt. xi. ver. 15.

VER. 24.

Καὶ ἔλεγεν αὐτοῖς· Βλέπετε τί ἀκούετε· ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν.

And he saith unto them, [a]*Take heed what ye hear:* [b]*with what measure ye mete, it shall be measured to you:* [c]*and unto you that hear shall more be given.*

[a] Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge, Prov. xix. 27. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have, Luke viii. 18. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so, Acts xvii. 11. But though we, or an angel from heaven, preach any other Gospel unto you than that we have preached unto you, let him be accursed, Gal. i. 8. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world, 1 John iv. 1.

[b] See on Matt. vii. ver. 2.

[c] My sheep hear my voice, and I know them, and they follow me, John x. 27.

VER. 25.

Ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

[a]*For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.*

[a] See on Matt. xiii. ver. 12.

VER. 26.

Καὶ ἔλεγεν· Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς,

And he said, So is [a] *the kingdom of God,* [b] *as if a man should cast seed into the ground;*

[a] See on Matt. iii. ver. 2. clause 2.

[b] Hearken; Behold, there went out a sower to sow: and it came to pass, as he sowed, some fell by the way side, &c. ver. 3, 4. and Matt. xiii. 3. and Luke viii. 5. The sower soweth the word, 14. To him that soweth righteousness *shall be* a sure reward, Prov. xi. 18. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both *shall be* alike good, Eccles. xi. 6. Blessed are ye that sow beside all waters, Isa. xxxii. 20. For we are labourers together with God: ye are God's husbandry, *Ye are* God's building, 1 Cor. iii. 9.

VER. 27.

Καὶ καθεύδῃ, καὶ ἐγείρηται νύκτα καὶ ἡμέραν· καὶ ὁ σπόρος βλαστάνῃ καὶ μηκύνηται, ὡς οὐκ οἶδεν αὐτός.

And should sleep, and rise night and day, [a] *and the seed should spring and grow up, he knoweth not how.*

[a] Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it*; yea farther; though a wise *man* think to know *it*, yet shall he not be able to find *it*, Eccles. viii. 17. The wind bloweth where it listeth, and thou hearest the

sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit, John iii. 8. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God, 1 Cor. ii. 11.

VER. 28.

Αὐτομάτη γὰρ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ.

For [a] *the earth bringeth forth fruit of herself;* [b] *first the blade, then the ear, after that the full corn in the ear.*

[a] And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so. And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good, Gen. i. 11, 12. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations, Isa. lxi. 11.

[b] But when the blade was sprung up, and brought forth fruit, then appeared the tares also, Matt. xiii. 26.

VER. 29.

Ὅταν δὲ παραδῷ ὁ καρπὸς, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

But when the fruit is * *brought forth, immediately* [a] *he putteth in the sickle, because the harvest is come.*

* Or, *ripe.*

[a] The righteous perisheth, and no man layeth *it* to heart: and merciful men *are* taken away, none considering that the righteous is taken away from the evil *to come.* He shall enter into peace: they shall rest in their beds, *each one* walking *in* his uprightness, Isa. lvii. 1, 2. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness *is* great, Joel iii. 13. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn, Matt. xiii. 30. And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud, thrust in his sickle on the earth; and the earth was reaped, Rev. xiv. 13—16.

VER. 30.

Καὶ ἔλεγε· Τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ; ἢ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν;

And he said, [a] *Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?*

[a] What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee? Lam. ii. 13. But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, Matt. xi. 16. and Luke vii. 31. Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? Luke xiii. 18.

VER. 31.

Ὡς κόκκῳ σινάπεως, ὃς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς.

[a] *It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:*

[a] See on Matt. xiii. ver. 31, 32.

VER. 32.

Καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχάνων μείζων, καὶ ποιεῖ

κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.

But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

VER. 33.

Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκούειν.

And [a] *with many such parables spake he the word unto them,* [b] *as they were able to hear* it.

[a] See on Matt. xiii. ver. 34.

[b] I have yet many things to say unto you, but ye cannot bear them now, John xvi. 12. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able, 1 Cor. iii. 1, 2. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing, Heb. v. 11.

VER. 34.

Χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα.

But without a parable spake he not unto them: [a] *and when they were alone, he expounded all things to his disciples.*

[a] And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God, ver. 10, 11. And when he was entered into the house from the people, his disciples asked him concerning the parable. And he saith unto them, &c. vii. 17, 18. Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man, Matt. xiii. 36, 37. Then answered Peter and said unto him, Declare unto us this parable. And Jesus said, Are ye also yet without understanding? xv. 15, 16. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God, Luke viii. 9, 10. And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself, xxiv. 27. Then opened he their understanding, that they might understand the Scriptures, 45.

VER. 35.

Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὀψίας γενομένης· Διέλθωμεν εἰς τὸ πέραν.

And the same day, when the even was come, [a] *he saith unto them, Let us pass over unto the other side.*

[a] Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side, Matt. viii. 18.

VER. 36.

Καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ πλοιάρια ἦν μετ' αὐτοῦ.

And when they had sent away the multitude, [a] *they took him even as he was in the ship. And there were also with him other little ships.*

[a] And when he was entered into a ship, his disciples followed him, Matt. viii. 23.

VER. 37.

Καὶ γίνεται λαῖλαψ ἀνέμου μεγάλη· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἤδη γεμίζεσθαι.

[a] *And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.*

[a] See on Matt. viii. ver. 24—27.

VER. 38.

Καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον, καθεύδων, καὶ διεγείρουσιν αὐτὸν, καὶ λέγουσιν αὐτῷ· Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;

And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

VER. 39.

Καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσσῃ· Σιώπα, πεφίμωσο. Καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.

And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

VER. 40.

Καὶ εἶπεν αὐτοῖς· Τί δειλοί ἐστε οὕτω; πῶς οὐκ ἔχετε πίστιν;

And he said unto them, Why are ye so fearful? how is it that ye have no faith?

VER. 41.

Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

CHAP. V.—VER. 1.

Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γαδαρηνῶν.

[a] *And they came over unto the other side of the sea, into the country of the Gadarenes.*

[a] See on Matt. viii. ver. 28—33.

VER. 2.

Καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ·

And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

VER. 3.

Ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνημείοις, καὶ οὔτε ἁλύσεσιν οὐδεὶς ἠδύνατο αὐτὸν δῆσαι·

Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

VER. 4.

Διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἁλύσεσι δεδέσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἁλύσεις, καὶ τὰς πέδας συντετρίφθαι· καὶ οὐδεὶς αὐτὸν ἴσχυε δαμάσαι.

Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

VER. 5.

Καὶ διαπαντὸς, νυκτὸς καὶ ἡμέρας, ἐν τοῖς ὄρεσι καὶ ἐν τοῖς μνήμασιν ἦν, κράζων, καὶ κατακόπτων ἑαυτὸν λίθοις.

And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

VER. 6.

Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν, ἔδραμε, καὶ προσεκύνησεν αὐτῷ·

But when he saw Jesus afar off, he came and worshipped him,

VER. 7.

Καὶ κράξας φωνῇ μεγάλῃ, εἶπε· Τί ἐμοὶ καὶ σοι, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ὁρκίζω σε τὸν Θεὸν, μή με βασανίσῃς.

And cried with a loud voice, and said, What have I to do with thee, Jesus, thou *Son of the most high God? I adjure thee by God, that thou torment me not.*

VER. 8.

Ἔλεγε γὰρ αὐτῷ· Ἔξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.

For he said unto him, Come out of the man, thou *unclean spirit.*

VER. 9.

Καὶ ἐπηρώτα αὐτόν· Τί σοι ὄνομα; Καὶ ἀπεκρίθη, λέγων· Λεγεὼν ὄνομά μοι· ὅτι πολλοί ἐσμεν.

[a] *And he asked him, What* is *thy name? And he answered, saying, My name* is *Legion: for we are many.*

[a] And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him, Luke viii. 30.

VER. 10.

Καὶ παρεκάλει αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας.

And he besought him much that he would not send them away out of the country.

VER. 11.

Ἦν δὲ ἐκεῖ πρὸς τὰ ὄρη ἀγέλη χοίρων μεγάλη βοσκομένη.

Now there was there nigh unto the mountains a great herd of swine feeding.

VER. 12.

Καὶ παρεκάλεσαν αὐτὸν πάντες οἱ δαίμονες, λέγοντες· Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν.

And all the devils besought him, saying, Send us into the swine, that we may enter into them.

VER. 13.

Καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. Καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκά-

θαρτα, εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν· ἦσαν δὲ ὡς δισχίλιοι· καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ.

And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

VER. 14.

Οἱ δὲ βόσκοντες τοὺς χοίρους, ἔφυγον, καὶ ἀνήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. Καὶ ἐξῆλθον ἰδεῖν τί ἐστι τὸ γεγονός.

And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done.

VER. 15.

Καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν δαιμονιζόμενον, καθήμενον, καὶ ἱματισμένον, καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγεῶνα· καὶ ἐφοβήθησαν.

And they come to Jesus, and [a] see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: [b] and they were afraid.

[a] Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children, Isa. xlix. 24, 25. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid, Luke viii. 35. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word, x. 39.

[b] And the men of Beth-shemesh said, Who is able to stand before this holy Lord God? 1 Sam. vi. 20.

VER. 16.

Καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων.

[a] *And they that saw it, told them how it befel to him that was possessed with the devil, and also concerning the swine.*

[a] See on Matt. viii. ver. 34.

VER. 17.

Καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν.

And they began to pray him to depart out of their coasts.

VER. 18.

Καὶ ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα ᾖ μετ' αὐτοῦ.

And when he was come into the ship, [a] he that had been possessed with the devil prayed him that he might be with him.

[a] Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee, Luke viii. 38, 39. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan, xvii. 15, 16.

VER. 19.

Ὁ δὲ Ἰησοῦς οὐκ ἀφῆκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ· Ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀνάγγειλον αὐτοῖς ὅσα σοι ὁ Κύριος ἐποίησε, καὶ ἠλέησέ σε.

Howbeit Jesus suffered him not, but saith unto him, [a] Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

[a] Come *and* hear, all ye that fear God, and I will declare what he hath done for my soul, Psal. lxvi. 16. The living, the living, he shall praise thee, as I *do* this day: the father to the children shall make known thy truth, Isa. xxxviii. 19. I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great *are* his signs! and how mighty *are* his wonders! Dan. iv. 2, 3. Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel; for he *is*

the living God, and stedfast for ever, and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end, vi. 25, 26. The woman then left her water-pot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? John iv. 28, 29.

VER. 20.

Καὶ ἀπῆλθε, καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει, ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύμαζον.

And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men *did marvel.*

VER. 21.

Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν· καὶ ἦν παρὰ τὴν θάλασσαν.

[a] *And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.*

[a] See on Matt. ix. ver. 18—22.

VER. 22.

Καὶ ἰδοὺ, ἔρχεται εἷς τῶν ἀρχισυναγώγων, ὀνόματι Ἰάειρος· καὶ ἰδὼν αὐτὸν, πίπτει πρὸς τοὺς πόδας αὐτοῦ·

And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

VER. 23.

Καὶ παρεκάλει αὐτὸν πολλὰ, λέγων· Ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας, ὅπως σωθῇ· καὶ ζήσεται.

And besought him greatly, saying, My little daughter lieth at the point of death: I pray thee, *come and lay thy hands on her, that she may be healed; and she shall live.*

VER. 24.

Καὶ ἀπῆλθε μετ' αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν.

And Jesus *went with him; and much people followed him, and thronged him.*

VER. 25.

Καὶ γυνή τις οὖσα ἐν ῥύσει αἵματος ἔτη δώδεκα,

And a certain woman, which had an issue of blood twelve years,

VER. 26.

Καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα τὰ παρ' ἑαυτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα,

And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

VER. 27.

Ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὄπισθεν ἥψατο τοῦ ἱματίου αὐτοῦ.

When she had heard of Jesus, came in the press behind, and touched his garment.

VER. 28.

Ἔλεγε γάρ· Ὅτι κἂν τῶν ἱματίων αὐτοῦ ἅψωμαι, σωθήσομαι.

For she said, If I may touch but his clothes, I shall be whole.

VER. 29.

Καὶ εὐθέως ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς· καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος.

And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.

VER. 30.

Καὶ εὐθέως ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγε· Τίς μου ἥψατο τῶν ἱματίων;

And Jesus, immediately knowing in himself that [a] *virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?*

[a] And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all, Luke vi. 19. And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me, viii. 46.

VER. 31.

Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ· Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις· Τίς μου ἥψατο;

And his disciples said unto him, [a] *Thou seest the multitude thronging thee, and sayest thou, Who touched me?*

[a] Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me? Luke viii. 45.

VER. 32.

Καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν·

And he looked round about to see her that had done this thing.

VER. 33.

Ἡ δὲ γυνὴ, φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν ἐπ' αὐτῇ, ἦλθε καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν.

[a] *But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.*

[a] And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately, Luke viii. 47.

VER. 34.

Ὁ δὲ εἶπεν αὐτῇ· Θύγατερ, ἡ πίστις σου σέσωκέ σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου.

[a] *And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.*

[a] See on Matt. ix. ver. 22.

VER. 35.

Ἔτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου, λέγοντες· Ὅτι ἡ θυγάτηρ σου ἀπέθανε· τί ἔτι σκύλλεις τὸν διδάσκαλον;

[a] *While he yet spake, there came from the ruler of the synagogue's* house, cer*tain which said, Thy daughter is dead: why troublest thou* [b] *the Master any further?*

[a] While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master, Luke viii. 49.

[b] Good Master what shall I do that I may inherit eternal life? Mark x. 17. One is your Master, *even* Christ, Matt. xxiii. 8. The Master saith, My time is at hand, xxvi. 18. The Master is come and calleth for thee, John xi. 28. Ye call me Master and Lord: and ye say well; for *so* I am, xiii. 13. Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart, Eph. vi. 6. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven, 9. and Col. iv. 1.

VER. 36.

Ὁ δὲ Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον λαλούμενον, λέγει τῷ ἀρχισυναγώγῳ· Μὴ φοβοῦ, μόνον πίστευε.

As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, [a] *only believe.*

[a] Daughter, thy faith hath made thee whole, ver. 34. Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth, ix. 23. See also on Matt. ix. ver. 29.

VER. 37.

Καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ συνακολουθῆσαι, εἰ μὴ Πέτρον, καὶ Ἰάκωβον, καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου.

[a] *And he suffered no man to follow him, save Peter, and James, and John the brother of James.*

[a] And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them *up* into an high mountain apart by themselves: and he was transfigured before them, Mark ix. 2. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy, xiv. 33. And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden, Luke viii. 51.

VER. 38.

Καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, κλαίοντας καὶ ἀλαλάζοντας πολλά.

[a] *And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.*

[a] See on Matt. ix. ver. 23—25.

VER. 39.

Καὶ εἰσελθὼν λέγει αὐτοῖς· Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.

And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

VER. 40.

Καὶ κατεγέλων αὐτοῦ· Ὁ δὲ, ἐκβαλὼν

ἅπαντας, παραλαμβάνει τὸν πατέρα τοῦ παιδίου, καὶ τὴν μητέρα, καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον ἀνακείμενον.

And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

VER. 41.

Καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου, λέγει αὐτῇ· Ταλιθὰ κοῦμι· ὅ ἐστι μεθερμηνευόμενον· Τὸ κοράσιον (σοὶ λέγω) ἔγειραι.

And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, [a] *I say unto thee, arise.*

[a] See on Matt. viii. ver. 3. clause 2.

VER. 42.

Καὶ εὐθέως ἀνέστη τὸ κοράσιον, καὶ περιεπάτει· ἦν γὰρ ἐτῶν δώδεκα. Καὶ ἐξέστησαν ἐκστάσει μεγάλῃ.

And straightway the damsel arose, and walked; for she was of the age *of twelve years.* [a] *And they were astonished with a great astonishment.*

[a] And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him? Mark iv. 41. And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered, vi. 51. And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak, vii. 37. And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him, Acts iii. 10.

VER. 43.

Καὶ διεστείλατο αὐτοῖς πολλὰ, ἵνα μηδεὶς γνῷ τοῦτο· καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.

[a] *And he charged them straightly that no man should know it; and commanded that something should be given her to eat.*

[a] See on Matt. viii. ver. 4. clause 1.

CHAP. VI.—VER. 1.

Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

And he went out from thence, and came into [a] *his own country; and his disciples followed him.*

[a] And he came to Nazareth, where he had been brought up, Luke iv. 16.

VER. 2.

Καὶ γενομένου σαββάτου, ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν· καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες· Πόθεν τούτῳ ταῦτα; καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ, ὅτι καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται;

[a] *And when the sabbath day was come, he began to teach in the synagogue: and many hearing* him *were astonished, saying, From whence hath this* man *these things? and what wisdom* is *this which is given unto him, that even such mighty works are wrought by his hands?*

[a] See on Matt. xiii. ver. 54—58.

VER. 3.

Οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς Μαρίας, ἀδελφὸς δὲ Ἰακώβου, καὶ Ἰωσῆ, καὶ Ἰούδα, καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.

Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? and they were offended at him.

VER. 4.

Ἔλεγε δὲ αὐτοῖς ὁ Ἰησοῦς· Ὅτι οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγενέσι, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

VER. 5.

Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ, ὀλίγοις ἀῤῥώστοις ἐπιθεὶς τὰς χεῖρας, ἐθεράπευσε.

And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

VER. 6.

Καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν. Καὶ περιῆγε τὰς κώμας κύκλῳ, διδάσκων.

And he marvelled because of their unbelief. [a] *And he went round about the villages, teaching.*

[a] See on Matt. ix. ver. 35.

VER. 7.

Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο· καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων.

And [a] *he called* unto him *the twelve, and began to send them forth* [b] *by two and two;* [c] *and gave them power over unclean spirits.*

[a] See on Matt. x. ver. 1. clause 1.

[b] Two *are* better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that *is* alone when he falleth: for *he hath* not another to help him up, Eccl. iv. 9, 10.

[c] See on Matt. x. ver. 1. clause 2.

VER. 8.

Καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν, εἰ μὴ ῥάβδον μόνον· μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλκόν·

And commanded them that they should [a] *take nothing for* their *journey, save a staff only; no scrip, no bread, no* [*] *money in* their *purse:*

[*] The word signifieth, *a piece of brass money, in value somewhat less than a farthing,* Matt. x. 9. but here it is taken in general for *money,* Luke ix. 3.

[a] See on Matt. x. ver. 9, 10.

VER. 9.

Ἀλλ' ὑποδεδεμένους σανδάλια· καὶ μὴ ἐνδύσασθε δύο χιτῶνας.

But be *shod with sandals; and not put on two coats.*

VER. 10.

Καὶ ἔλεγεν αὐτοῖς· Ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν.

And he said unto them, [a] *In what place soever ye enter into an house, there abide till ye depart from that place.*

[a] See on Matt. x. ver. 11.

VER. 11.

Καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν, ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς. Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόῤῥοις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.

[a] *And whosoever shall not receive you, nor hear you, when ye depart thence shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom* [*] *and Gomorrha in the day of judgment, than for that city.*

[*] Gr. *or.*

[a] See on Matt. x. ver. 14, 15.

VER. 12.

Καὶ ἐξελθόντες ἐκήρυσσον ἵνα μετανοήσωσι·

And they went out, and [a] *preached that men should repent.*

[a] See on Matt. iii. ver. 2. clause 1.

VER. 13.

Καὶ δαιμόνια πολλὰ ἐξέβαλλον· καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀῤῥώστους, καὶ ἐθεράπευον.

And they [a] *cast out many devils, and* [b] *anointed with oil many that were sick, and healed* them.

[a] See on Matt. iv. ver. 24. clause 4.

[b] Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord, James v. 14.

VER. 14.

Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, (φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ) καὶ ἔλεγεν· Ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.

[a] *And king Herod heard* of him; *(for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.*

[a] See on Matt. xiv. ver. 1, 2.

VER. 15.

Ἄλλοι ἔλεγον, Ὅτι Ἠλίας ἐστίν· ἄλλοι δὲ ἔλεγον, Ὅτι προφήτης ἐστὶν, ἢ ὡς εἷς τῶν προφητῶν.

Others said, [a] *That it is Elias. And others said, That it is a prophet, or as one of the prophets.*

[a] See on Matt. xvi. ver. 14.

VER. 16.

Ἀκούσας δὲ ὁ Ἡρώδης, εἶπεν· Ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν· αὐτὸς ἠγέρθη ἐκ νεκρῶν·

But when Herod heard thereof, *he said, It is John, whom I beheaded: he is risen from the dead.*

[a] See on Matt. xiv. ver. 2—4.

VER. 17.

Αὐτὸς γὰρ ὁ Ἡρώδης, ἀποστείλας ἐκράτησε τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν τῇ φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν.

For [a] *Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.*

VER. 18.

Ἔλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ· Ὅτι οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.

For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

VER. 19.

Ἡ δὲ Ἡρωδίας ἐνεῖχεν αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἠδύνατο.

Therefore Herodias had * *a quarrel against him, and would have killed him; but she could not:*

* Or, *an inward grudge.*

VER. 20.

Ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον· καὶ συνετήρει αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἡδέως αὐτοῦ ἤκουε.

For Herod [a] *feared John, knowing that he was a just man and an holy, and* * *observed him; and when he heard him, he did many things, and* [b] *heard him gladly.*

* Or, *kept him*, or, *saved him.*

[a] And the Scribes and Chief Priests heard *it*, and sought how they might destroy him: for they feared him, because all the people were astonished at his doctrine, Mark xi. 18. And when he would have put him to death, he feared the multitude, because they counted him as a prophet, Matt. xiv. 5. But if we shall say, Of men; we fear the people; for all hold John as a prophet, xxi. 26.

[b] And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness, Mark iv. 16. Then believed they his words; they sang his praise. They soon forgat his works; they waited not for his counsel, Psal. cvi. 12, 13. And, lo, thou *art* unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not, Ezek. xxxiii. 32. He was a burning and a shining light; and ye were willing for a season to rejoice in his light, John v. 35.

VER. 21.

Καὶ γενομένης ἡμέρας εὐκαίρου, ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ, καὶ τοῖς χιλιάρχοις, καὶ τοῖς πρώτοις τῆς Γαλιλαίας·

And when a convenient day was come, that Herod on [a] *his birthday made a supper to his lords, high captains, and chief* estates *of Galilee;*

[a] And it came to pass the third day, *which was* Pharaoh's birthday, that he made a feast unto all his servants, Gen. xl. 20.

VER. 22.

Καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος, καὶ ὀρχησαμένης, καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ· Αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοί.

[a]*And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.*

[a] See on Matt. xiv. ver. 6—12.

VER. 23.

Καὶ ὤμοσεν αὐτῇ, Ὅτι ὃ ἐάν με αἰτήσῃς, δώσω σοι, ἕως ἡμίσους τῆς βασιλείας μου.

And he sware unto her, Whatsoever thou shalt ask of me, I will give it *thee, unto the half of my kingdom.*

VER. 24.

Ἡ δὲ ἐξελθοῦσα, εἶπε τῇ μητρὶ αὐτῆς· Τί αἰτήσομαι; Ἡ δὲ εἶπε· Τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.

And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

VER. 25.

Καὶ εἰσελθοῦσα εὐθέως μετὰ σπουδῆς πρὸς τὸν βασιλέα, ᾐτήσατο, λέγουσα, Θέλω ἵνα μοι δῷς ἐξαυτῆς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.

And she came in straightway with haste

unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

VER. 26.

Καὶ περίλυπος γενόμενος ὁ Βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι.

And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

VER. 27.

Καὶ εὐθέως ἀποστείλας ὁ Βασιλεὺς σπεκουλάτωρα, ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ.

*And immediately the king sent *an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,*

* Or, *one of his guard.*

VER. 28.

Ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ· καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς

And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

VER. 29.

Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ, ἦλθον καὶ ἦραν τὸ πτῶμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν τῷ μνημείῳ.

And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

VER. 30.

Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν, καὶ ὅσα ἐδίδαξαν.

And the [a] *apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.*

[a] And he calleth *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits, ver. 7. And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida, Luke ix. 10. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name, x. 17.

VER. 31.

Καὶ εἶπεν αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον· ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί· καὶ οὐδὲ φαγεῖν ηὐκαίρουν.

And he said unto them, Come ye yourselves apart into a desert place, and rest a while: [a] *for there were many coming and going, and they had no leisure so much as to eat.*

[a] See on Matt. iv. ver. 25. clause 1.

VER. 32.

Καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν.

[a] *And they departed into a desert place by ship privately.*

[a] He departed thence by ship into a desert place apart, Matt. xiv. 13.

VER. 33.

Καὶ εἶδον αὐτοὺς ὑπάγοντας οἱ ὄχλοι, καὶ ἐπέγνωσαν αὐτὸν πολλοί· καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ, καὶ προῆλθον αὐτοὺς, καὶ συνῆλθον πρὸς αὐτόν.

[a] *And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and out-went them, and came together unto him.*

[a] And when the people had heard *thereof,* they followed him on foot out of the cities, Matt. xiv. 14.

VER. 34.

Καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς πολὺν ὄχλον καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.

[a] *And Jesus, when he came out, saw much people, and was moved with compassion toward them,* [b] *because they were as sheep not having a shepherd: and he began to teach them many things.*

[a] See on Matt. xiv. ver. 14.
[b] See on Matt. ix. ver. 36. clause 2.

VER. 35.

Καὶ ἤδη ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγουσιν· Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή·

[a] *And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:*

[a] See on Matt. xiv. ver. 15—24.

VER. 36.

Ἀπόλυσον αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας, ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν.

Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

VER. 37.

Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. Καὶ λέγουσιν αὐτῷ· Ἀπελθόντες ἀγοράσωμεν διακοσίων δηναρίων ἄρτους, καὶ δῶμεν αὐτοῖς φαγεῖν;

He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

VER. 38.

Ὁ δὲ λέγει αὐτοῖς· Πόσους ἄρτους ἔχετε; ὑπάγετε καὶ ἴδετε. Καὶ γνόντες, λέγουσι· Πέντε, καὶ δύο ἰχθύας.

He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

VER. 39.

Καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ.

And he commanded them to make all sit down by companies upon the green grass.

VER. 40.

Καὶ ἀνέπεσον πρασιαὶ πρασιαὶ, ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα.

And they sat down in ranks, by hundreds, and by fifties.

VER. 41.

Καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησε, καὶ κατέκλασε τοὺς ἄρτους· καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παραθῶσιν αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι.

And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them *to his disciples to set before them; and the two fishes divided he among them all.*

VER. 42.

Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν.

And they did all eat, and were filled.

VER. 43.

Καὶ ἦραν κλασμάτων δώδεκα κοφίνους πληρεῖς, καὶ ἀπὸ τῶν ἰχθύων.

And they took up twelve baskets full of the fragments, and of the fishes.

VER. 44.

Καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους, ὡσεὶ πεντακισχίλιοι ἄνδρες.

And they that did eat of the loaves were about five thousand men.

VER. 45.

Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδὰν, ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον.

*And straightway he constrained his disciples to get into the ship, and to go to the other side before *unto Bethsaida, while he sent away the people.*

* Or, *over against Bethsaida.*

VER. 46.

Καὶ ἀποταξάμενος αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.

And when he had sent them away, he departed into a mountain to pray.

VER. 47.

Καὶ ὀψίας γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς.

And when even was come, the ship was in the midst of the sea, and he alone on the land.

VER. 48.

Καὶ εἶδεν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν· (ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς·) καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς, περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελε παρελθεῖν αὐτούς.

And he saw them toiling in rowing; for the wind was contrary unto them: [a] *and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.*

[a] See on Matt. xiv. ver. 25—27.

VER. 49.

Οἱ δὲ ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάντασμα εἶναι, καὶ ἀνέκραξαν.

But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

VER. 50.

(Πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν) Καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς· Θαρσεῖτε, ἐγώ εἰμι, μὴ φοβεῖσθε.

For they all saw him, and were troubled. And immediately he talked with

them, and saith unto them, Be of good cheer: It is I; be not afraid.

VER. 51.

Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον· καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, καὶ ἐθαύμαζον.

[a]*And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.*

[a] See on Matt. xiv. ver. 32, 33.

VER. 52.

Οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ ἡ καρδία αὐτῶν πεπωρωμένη.

For they considered not the [a] miracle *of the loaves: for their heart was hardened.*

[a] See ver. 41—44.

VER. 53.

Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρὲτ, καὶ προσωρμίσθησαν.

[a]*And when they had passed over, they came into the land of Gennesaret, and drew to the shore.*

[a] See on Matt. xiv. ver. 34—36.

VER. 54.

Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως ἐπιγνόντες αὐτὸν,

And when they were come out of the ship, straightway they knew him,

VER. 55.

Περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην, ἤρξαντο ἐπὶ τοῖς κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον ὅτι ἐκεῖ ἐστι.

And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

VER. 56.

Καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας, ἢ πόλεις, ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν, ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται· καὶ ὅσοι ἂν ἥπτοντο αὐτοῦ, ἐσώζοντο.

*And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched *him were made whole.*

* Or, *it.*

CHAP. VII.—VER. 1.

Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καί τινες τῶν Γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων.

Then [a]*came together unto him the Pharisees, and certain of the Scribes, which came from Jerusalem.*

[a] See on Matt. xv. ver. 1, 2.

VER. 2.

Καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ, τοῦτ' ἔστιν, ἀνίπτοις, ἐσθίοντας ἄρτους, ἐμέμψαντο.

*And when they saw some of his disciples eat bread with *defiled, that is to say, with unwashen, hands, they found fault.*

* Or, *common.*

VER. 3.

Οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων·

For the Pharisees, and all the Jews, except they wash their *hands *oft, eat not, holding* [a]*the tradition of the elders.*

* Or, *diligently:* in the original, *with the fist:* Theophylact, *up to the elbow.*

[a] Howbeit, in vain do they worship me, teaching *for* doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition, ver. 7—9.

VER. 4.

Καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι, καὶ ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων, καὶ ξεστῶν, καὶ χαλκίων, καὶ κλινῶν.

And when they come *from the market, *except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and *pots, brasen vessels, and of †tables.*

* Gr. *Sextarius* is about a pint and a half.

† Or, *beds.*

[a] When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and

washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*, Matt. xxvii. 24. And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner, Luke xi. 38.

VER. 5.

Ἔπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ Γραμματεῖς· Διατί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτοις χερσὶν ἐσθίουσι τὸν ἄρτον;

[a]*Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?*

[a] See on Matt. xv. ver. 2.

VER. 6.

Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Ὅτι καλῶς προεφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται· Οὗτος ὁ λαὸς τοῖς χείλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόῤῥω ἀπέχει ἀπ' ἐμοῦ.

He answered and said unto them, [a] *Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with* their *lips, but their heart is far from me.*

[a] See on Matt. xv. ver. 7—9.

VER. 7.

Μάτην δὲ σέβονταί με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.

Howbeit in vain do they worship me, teaching for *doctrines the commandments of men.*

VER. 8.

Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ Θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν καὶ ποτηρίων· καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

For laying aside the commandment of God, ye hold the tradition of men, as the *washing of pots and cups: and many other such like things ye do.*

VER. 9.

Καὶ ἔλεγεν αὐτοῖς· Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε.

And he said unto them, [a]*Full well ye* *reject the commandment of God, that ye may keep your own tradition.*

* Or, *frustrate.*

[a] See on Matt. xv. ver. 3—6.

VER. 10.

Μωσῆς γὰρ εἶπε· Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου· καί· Ὁ κακολογῶν πατέρα, ἢ μητέρα, θανάτῳ τελευτάτω·

For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

VER. 11.

Ὑμεῖς δὲ λέγετε· Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρί· Κορβᾶν (ὅ ἐστι, δῶρον) ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς.

But ye say, If a man shall say to his father or mother, It is *Corban, that is to say, a gift, by whatsoever thou mightest be profited by me;* he shall be free.

VER. 12.

Καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ, ἢ τῇ μητρὶ αὐτοῦ.

And ye suffer him no more to do ought for his father or his mother;

VER. 13.

Ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν, ᾗ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

VER. 14.

Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον, ἔλεγεν αὐτοῖς· Ἀκούετέ μου πάντες, καὶ συνίετε.

[a]*And when he had called all the people* unto him, *he said unto them, Hearken unto me every one* of you, *and understand:*

[a] See on Matt. xv. ver. 10, 11.

VER. 15.

Οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν, ὃ δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον.

There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

VER. 16.

Εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω.

If any man have ears to hear, let him hear.

VER. 17.

Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς.

[a]*And when he was entered into the house from the people, his disciples asked him concerning the parable.*

[a] See on Matt. xv. ver. 15—20.

VER. 18.

Καὶ λέγει αὐτοῖς· Οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον, οὐ δύναται αὐτὸν κοινῶσαι;

And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

VER. 19.

Ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα.

Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

VER. 20.

Ἔλεγε δὲ, ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον.

And he said, That which cometh out of the man, that defileth the man.

VER. 21.

Ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ, ἐκπορεύονται, μοιχεῖαι, πορνεῖαι, φόνοι,

For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

VER. 22.

Κλοπαὶ, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρὸς, βλασφημία, ὑπερηφανία, ἀφροσύνη.

Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

VER. 23.

Πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται, καὶ κοινοῖ τὸν ἄνθρωπον.

All these evil things come from within, and defile the man.

VER. 24.

Καὶ ἐκεῖθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρου καὶ Σιδῶνος· καὶ εἰσελθὼν εἰς τὴν οἰκίαν, οὐδένα ἤθελε γνῶναι· καὶ οὐκ ἠδυνήθη λαθεῖν.

And [a] from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, [b] and would have no man know it: but he could not be hid.

[a] See on Matt. xv. ver. 21.

[b] See on Matt. viii. ver. 4. clause 1.

VER. 25.

Ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ,

[a]*For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:*

[a] See on Matt. xv. ver. 22—28.

VER. 26.

(Ἦν δὲ ἡ γυνὴ Ἑλληνὶς, Συροφοίνισσα τῷ γένει) καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλλῃ ἐκ τῆς θυγατρὸς αὐτῆς.

The woman was a * *Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.*

* Or, *Gentile.*

VER. 27.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ· Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γάρ καλόν ἐστι λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις.

But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

VER. 28.

Ἡ δὲ ἀπεκρίθη, καὶ λέγει αὐτῷ· Ναὶ, Κύριε· καὶ γὰρ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίει ἀπὸ τῶν ψιχίων τῶν παιδίων.

And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

VER. 29.

Καὶ εἶπεν αὐτῇ· Διὰ τοῦτον τὸν λόγον ὕπαγε· ἐξελήλυθε τὸ δαιμόνιον ἐκ τῆς θυγατρός σου.

And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

VER. 30.

Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρε τὸ δαιμόνιον ἐξεληλυθὸς, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.

And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

VER. 31.

Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος, ἦλθε πρὸς τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως.

And again, [a] departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

[a] And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there, Matt. xv. 29.

VER. 32.

Καὶ φέρουσιν αὐτῷ κωφὸν μογιλάλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα.

And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

VER. 33.

Καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν, ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ· καὶ πτύσας ἥψατο τῆς γλώσσης αὐτοῦ.

[a] *And he took him aside from the multitude,* [b] *and put his fingers into his ears, and he spit, and touched his tongue;*

[a] And they laughed him to scorn. But when he had put them all out, he taketh the father and mother of the damsel, and them that were with him, and entereth in where the damsel was lying, Mark v. 40. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought, viii. 23. And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord and said, 1 Kings xvii. 19, 20.

[b] See on Matt. viii. ver. 15.

VER. 34.

Καὶ ἀναβλέψας εἰς τὸν οὐρανὸν, ἐστέναξε, καὶ λέγει αὐτῷ· Ἐφφαθά· ὅ ἐστι, διανοίχθητι.

[a] *And looking up to heaven,* [b] *he sighed, and saith unto him, Ephphatha, that is,* [c] *Be opened.*

[a] And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me, John xi. 41.

[b] And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Mark viii. 12. He is despised and rejected of men; a man of sorrows, and acquainted with grief, Isa. liii. 3. And when he was come near, he beheld the city, and wept over it, Luke xix. 41. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, John xi. 33. Jesus wept, 35. Jesus therefore again groaning in himself cometh to the grave, 38. For we have not an High Priest which cannot be touched with the feeling of our infirmities, Heb. iv. 15.

[c] See on Matt. viii. ver. 3. clause 2.

VER. 35.

Καὶ εὐθέως διηνοίχθησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς.

And straightway [a] *his ears were opened, and the string of his tongue was loosed, and he spake plain.*

[a] See on Matt. xi. ver. 5. clause 4.

VER. 36.

Καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ εἴπωσιν· ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον ἐκήρυσσον·

[a] *And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published* it;

[a] See on Matt. viii. ver. 4, clause 1.

VER. 37.

Καὶ ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες· Καλῶς πάντα πεποίηκε· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.

[a] *And were beyond measure astonished, saying, He hath done all things well:* [b] *he maketh both the deaf to hear, and the* [c] *dumb to speak.*

[a] See on chap. v. ver. 42.

[b] See on Matt. xi. ver. 5. clause 4.

[c] See on Matt. ix. ver. 33.

CHAP. VIII.—1.

Ἐν ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου ὄντος, καὶ μὴ ἐχόντων τί φάγωσι, προσκαλεσάμενος ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ, λέγει αὐτοῖς·

In those days the multitude being very great, and having nothing to eat, [a] *Jesus called his disciples* unto him, *and saith unto them,*

[a] See on Matt. xv. ver. 32—39.

VER. 2.

Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέρας τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι.

I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

VER. 3.

Καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· τινὲς γὰρ αὐτῶν μακρόθεν ἥκασι.

And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

VER. 4.

Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πόθεν τούτους δυνήσεταί τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας;

And his disciples answered him, From whence can a man satisfy these men *with bread here in the wilderness?*

VER. 5.

Καὶ ἐπηρώτα αὐτούς· Πόσους ἔχετε ἄρτους; Οἱ δὲ εἶπον· Ἑπτά.

And he asked them, How many loaves have ye? And they said, Seven.

VER. 6.

Καὶ παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους, εὐχαριστήσας ἔκλασε, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσι· καὶ παρέθηκαν τῷ ὄχλῳ.

And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; *and they did set* them *before the people.*

VER. 7.

Καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας, εἶπε παραθεῖναι καὶ αὐτά.

And they had a few small fishes: and he blessed, and commanded to set them also before them.

VER. 8.

Ἔφαγον δὲ, καὶ ἐχορτάσθησαν· καὶ ἦραν περισσεύματα κλασμάτων, ἑπτὰ σπυρίδας.

So they did eat, and were filled: and they took up of the broken meat *that was left seven baskets.*

VER. 9.

Ἦσαν δὲ οἱ φαγόντες, ὡς τετρακισχίλιοι· καὶ ἀπέλυσεν αὐτούς.

And they that had eaten were about four thousand: and he sent them away.

VER. 10.

Καὶ εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

VER. 11.

Καὶ ἐξῆλθον οἱ Φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.

[a] *And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.*

[a] See on Matt. xvi. ver. 1.

VER. 12.

Καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ, λέγει· Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ; ἀμὴν λέγω ὑμῖν εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.

And he [a] *sighed deeply in his spirit, and saith,* [b] *Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.*

[a] See on chap. vii. ver. 34. clause 2.

[b] Abraham saith unto him, They have Moses and the prophets; let them hear them, Luke xvi. 29. Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe, xxii. 67. But though he had done so many miracles before them, yet they believed not on him, John xii. 37.

VER. 13.

Καὶ ἀφεὶς αὐτοὺς, ἐμβὰς πάλιν εἰς τὸ πλοῖον, ἀπῆλθεν εἰς τὸ πέραν.

And he left them, and entering into the ship again departed to the other side.

VER. 14.

Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἕνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ.

[a] *Now* the disciples *had forgotten to*

take bread, neither had they in the ship with them more than one loaf.

[a] See on Matt. xvi. ver. 5—9.

VER. 15.

Καὶ διεστέλλετο αὐτοῖς, λέγων· Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων, καὶ τῆς ζύμης Ἡρώδου.

And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the [a] *leaven of Herod.*

[a] And they sent unto him certain of the Pharisees and of the Herodians, to catch him in *his* words, Mark xii. 13.

VER. 16.

Καὶ διελογίζοντο πρὸς ἀλλήλους, λέγοντες· Ὅτι ἄρτους οὐκ ἔχομεν.

And they reasoned among themselves, saying, It is *because we have no bread.*

VER. 17.

Καὶ γνοὺς ὁ Ἰησοῦς, λέγει αὐτοῖς· Τί διαλογίζεσθε, ὅτι ἄρτους οὐκ ἔχετε; οὔπω νοεῖτε, οὐδὲ συνίετε; ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν;

And when Jesus knew it, *he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?*

VER. 18.

Ὀφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε;

[a] *Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?*

[a] The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider, Isa. i. 3. Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not, Jer. v. 21.

VER. 19.

Ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους πλήρεις κλασμάτων ἤρατε; Λέγουσιν αὐτῷ· Δώδεκα.

[a] *When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.*

[a] See chap. vi. ver. 38—44.

VER. 20.

Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; Οἱ δὲ εἶπον· Ἑπτά.

And when [a] *the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.*

[a] See ver. 5—9.

VER. 21.

Καὶ ἔλεγεν αὐτοῖς· Πῶς οὐ συνίετε;

And he said unto them, How is it that ye do not understand?

VER. 22.

Καὶ ἔρχεται εἰς Βηθσαϊδάν· καὶ φέρουσιν αὐτῷ τυφλὸν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψηται.

And he cometh to Bethsaida; and they bring a blind man unto him, and besought him [a] *to touch him.*

[a] See on Matt. viii. ver. 15.

VER. 23.

Καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ, ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης· καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν εἴ τι βλέπει.

[a] *And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.*

[a] See on chap. vii. ver. 33.

VER. 24.

Καὶ ἀναβλέψας, ἔλεγε· Βλέπω τοὺς ἀνθρώπους· ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας.

And he looked up, and said, I see men as trees, walking.

VER. 25.

Εἶτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀναβλέψαι· καὶ ἀποκατεστάθη, καὶ ἐνέβλεψε τηλαυγῶς ἅπαντας.

After that, he put his hands again upon his eyes, and made him look up: and he was restored, [a] *and saw every man clearly.*

[a] And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness, Isa. xxix. 18. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken, xxxii. 3.

VER. 26.

Καὶ ἀπέστειλεν αὐτὸν εἰς τὸν οἶκον αὐ-

τοῦ, λέγων· Μηδὲ εἰς τὴν κώμην εἰσέλθῃς, μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ.

And he sent him away to his house, saying, [a] *Neither go into the town, nor tell it to any in the town.*

[a] See on Matt. ix. ver. 30. clause 2.

VER. 27.

Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων αὐτοῖς· Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;

[a] *And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?*

[a] See on Matt. xvi. ver. 13—16. 20.

VER. 28.

Οἱ δὲ ἀπεκρίθησαν, Ἰωάννην τὸν Βαπτιστήν· καὶ ἄλλοι, Ἠλίαν· ἄλλοι δὲ, ἕνα τῶν προφητῶν.

And they answered, John the Baptist: but some say, *Elias; and others, One of the prophets.*

VER. 29.

Καὶ αὐτὸς λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος, λέγει αὐτῷ· Σὺ εἶ ὁ Χριστός.

And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

VER. 30.

Καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσι περὶ αὐτοῦ.

And he charged them that they should tell no man of him.

VER. 31.

Καὶ ἤρξατο διδάσκειν αὐτοὺς, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων, καὶ ἀρχιερέων, καὶ γραμματέων, καὶ ἀποκτανθῆναι· καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι.

[a] *And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the Chief Priests, and Scribes, and be killed, and after three days rise again.*

[a] See on Matt. xvi. ver. 21—26.

VER. 32.

Καὶ παῤῥησίᾳ τὸν λόγον ἐλάλει. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος, ἤρξατο ἐπιτιμᾷν αὐτῷ.

And he spake that saying openly. And Peter took him, and began to rebuke him.

VER. 33.

Ὁ δὲ ἐπιστραφεὶς, καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, ἐπετίμησε τῷ Πέτρῳ, λέγων· Ὕπαγε ὀπίσω μου, Σατανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.

But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

VER. 34.

Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ, εἶπεν αὐτοῖς· Ὅστις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι.

And when he had called the people unto him *with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.*

VER. 35.

Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὗτος σώσει αὐτήν.

For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it.

VER. 36.

Τί γὰρ ὠφελήσει ἄνθρωπον, ἐὰν κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ;

For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

VER. 37.

Ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

Or what shall a man give in exchange for his soul?

VER. 38.

Ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ, μετὰ τῶν ἀγγέλων τῶν ἁγίων.

[a] *Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed,* [b] *when he*

cometh in the glory of his Father with the holy angels.

[a] See on Matt. x. ver. 32, 33.

[b] See on Matt. xvi. ver. 27. clauses 1, 2.

CHAP. IX.—VER. 1.

Καὶ ἔλεγεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι εἰσί τινες τῶν ὧδε ἑστηκότων, οἵτινες οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

[a] *And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.*

[a] See on Matt. xvi. ver. 28.

VER. 2.

Καὶ μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον, καὶ τὸν Ἰάκωβον, καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν.

[a] *And after six days Jesus taketh* with him *Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.*

[a] See on Matt. xvii. ver. 1—4.

VER. 3.

Καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ λίαν ὡς χιὼν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι.

And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

VER. 4.

Καὶ ὤφθη αὐτοῖς Ἠλίας σὺν Μωσεῖ· καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ.

And there appeared unto them Elias with Moses: and they were talking with Jesus.

VER. 5.

Καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ· Ῥαββὶ, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, σοὶ μίαν, καὶ Μωσεῖ μίαν, καὶ Ἠλίᾳ μίαν.

And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

VER. 6.

Οὐ γὰρ ᾔδει τί λαλήσῃ· ἦσαν γὰρ ἔκφοβοι.

For he wist not what to say; for they were sore afraid.

VER. 7.

Καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθε φωνὴ ἐκ τῆς νεφέλης, λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς, αὐτοῦ ἀκούετε.

[a] *And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.*

[a] See on Matt. xvii. ver. 5. 8, 9.

VER. 8.

Καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν.

And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

VER. 9.

Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς ἵνα μηδενὶ διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.

And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

VER. 10.

Καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς συζητοῦντες τί ἐστι τὸ, ἐκ νεκρῶν ἀναστῆναι.

[a] *And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.*

[a] But they understood not that saying, and were afraid to ask him, ver. 32. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord. This shall not be unto thee, Matt. xvi. 22. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken, Luke xviii. 34. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? xxiv. 25, 26. Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, be-

cause I go to the Father? They said therefore, What is this that he saith? A little while? we cannot tell what he saith, John xvi. 17, 18.

VER. 11.

Καὶ ἐπηρώτων αὐτὸν, λέγοντες· Ὅτι λέγουσιν οἱ γραμματεῖς, ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον;

[a] *And they asked him, saying, Why say the Scribes that Elias must first come?*

[a] See on Matt. xvii. ver. 10—12.

VER. 12.

Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Ἠλίας μὲν ἐλθὼν πρῶτον, ἀποκαθιστᾷ πάντα· καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ, καὶ ἐξουδενωθῇ.

And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and [a] *be set at nought.*

[a] See on Matt. xxvii. ver. 39—44.

VER. 13.

Ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἠλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπ' αὐτόν.

But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

VER. 14.

Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς, εἶδεν ὄχλον πολὺν περὶ αὐτοὺς, καὶ γραμματεῖς συζητοῦντας αὐτοῖς.

[a] *And when he came to his disciples, he saw a great multitude about them, and the Scribes questioning with them.*

[a] And it came to pass, that on the next day, when they were come down from the hill much people met him.

VER. 15.

Καὶ εὐθέως πᾶς ὁ ὄχλος ἰδὼν αὐτὸν ἐξεθαμβήθη, καὶ προστρέχοντες ἠσπάζοντο αὐτόν.

And straightway all the people, when they beheld him, were greatly amazed, and running to him *saluted him.*

VER. 16.

Καὶ ἐπηρώτησε τοὺς γραμματεῖς· Τί συζητεῖτε πρὸς αὐτούς;

And he asked the Scribes, What question ye * *with them?*

* Or, *among yourselves?*

VER. 17.

Καὶ ἀποκριθεὶς εἷς ἐκ τοῦ ὄχλου, εἶπε· Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρός σε, ἔχοντα πνεῦμα ἄλαλον·

[a] *And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;*

[a] See on Matt. xvii. ver. 14—18.

VER. 18.

Καὶ ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν· καὶ ἀφρίζει, καὶ τρίζει τοὺς ὀδόντας αὐτοῦ, καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν.

And wheresoever he taketh him, he * *teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.*

* Or, *dasheth him.*

VER. 19.

Ὁ δὲ ἀποκριθεὶς αὐτῷ, λέγει· Ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρός με.

He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? Bring him unto me.

VER. 20.

Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν· καὶ ἰδὼν αὐτὸν, εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν· καὶ πεσὼν ἐπὶ τῆς γῆς, ἐκυλίετο ἀφρίζων.

And they brought him unto him: and when he saw him, straightway [a] *the spirit tare him; and he fell on the ground, and wallowed, foaming.*

[a] See on chap. i. ver. 26.

VER. 21.

Καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ, Πόσος χρόνος ἐστὶν, ὡς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπε· Παιδιόθεν.

And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

VER. 22.

Καὶ πολλάκις αὐτὸν καὶ εἰς πῦρ ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ'

εἴ τι δύνασαι, βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς.

And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

VER. 23.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τὸ, εἰ δύνασαι πιστεῦσαι, πάντα δυνατὰ τῷ πιστεύοντι.

Jesus said unto him, [a] *If thou canst believe, all things* are *possible to him that believeth.*

[a] See on Matt. xv. ver. 28.

VER. 24.

Καὶ εὐθέως κράξας ὁ πατὴρ τοῦ παιδίου, μετὰ δακρύων ἔλεγε· Πιστεύω, Κύριε, βοήθει μου τῇ ἀπιστίᾳ.

And straightway the father of the child cried out, and said with tears, [a] *Lord, I believe; help thou mine unbelief.*

[a] And the apostles said unto the Lord, Increase our faith, Luke xvii. 5. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God, Eph. ii. 8. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake, Phil. i. 29. Looking unto Jesus the author and finisher of *our* faith, Heb. xii. 2.

VER. 25.

Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ· Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφὸν, ἐγώ σοι ἐπιτάσσω· Ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.

When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou [a] *dumb and deaf spirit,* [b] *I charge thee, come out of him, and enter no more into him.*

[a] See on Matt. ix. ver. 32.
[b] See on Matt. viii. ver. 3. clause 2.

VER. 26.

Καὶ κράξαν, καὶ πολλὰ σπαράξαν αὐτὸν, ἐξῆλθε· καὶ ἐγένετο ὡσεὶ νεκρὸς, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν.

And the spirit *cried,* [a] *and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.*

[a] See on chap. i. ver. 26.

VER. 27.

Ὁ δὲ Ἰησοῦς, κρατήσας αὐτὸν τῆς χειρὸς, ἤγειρεν αὐτὸν, καὶ ἀνέστη.

But [a] *Jesus took him by the hand, and lifted him up; and he arose.*

[a] And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them, Mark i. 31. And he took the damsel by the hand, and said unto her, Talitha cumi;—and straightway the damsel arose, and walked, v. 41, 42.

VER. 28.

Καὶ εἰσελθόντα αὐτὸν εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτὸν κατ' ἰδίαν· Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

[a] *And when he was come into the house, his disciples asked him privately, Why could not we cast him out?*

[a] See on Matt. xvii. ver. 19—21.

VER. 29.

Καὶ εἶπεν αὐτοῖς· Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

VER. 30.

Καὶ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας· καὶ οὐκ ἤθελεν ἵνα τις γνῷ.

And they departed thence, and passed through Galilee; and he would not that any man should know it.

[a] See on Matt. xvii. ver. 22, 23.

VER. 31.

Ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς· Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀποκτανθεὶς, τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

[a] *For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.*

VER. 32.

Οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

[a] *But they understood not that saying, and were afraid to ask him.*

[a] See on verse 10.

VER. 33.

Καὶ ἦλθεν εἰς Καπερναούμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος, ἐπηρώτα αὐτούς· Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε;

And he came to Capernaum: and being in the house he asked them, [a] *What was it that ye disputed among yourselves by the way?*

[a] See on Matt. ix. ver. 4. clause 1.

VER. 34.

Οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων.

But they held their peace: [a]*for by the way they had disputed among themselves, who should be the greatest.*

[a] At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? Matt. xviii. 1. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom, xx. 21. Then there arose a reasoning among them, which of them should be greatest, Luke ix. 46. And there was also a strife among them, which of them should be accounted the greatest, xxii. 24.

VER. 35.

Καὶ καθίσας ἐφώνησε τοὺς δώδεκα, καὶ λέγει αὐτοῖς· Εἴτις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος, καὶ πάντων διάκονος.

And he sat down, and called the twelve, and saith unto them, [a] *If any man desire to be first,* the same *shall be last of all, and servant of all.*

[a] See on Matt. xx. ver. 26, 27.

VER. 36.

Καὶ λαβὼν παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν· καὶ ἐναγκαλισάμενος αὐτὸ, εἶπεν αὐτοῖς·

[a] *And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,*

[a] And he took them up in his arms, put *his* hands upon them, and blessed them, Mark x. 16. And Jesus called a little child unto him, and set him in the midst of them, Matt. xviii. 2, and xix. 14, 15.

VER. 37.

Ὃς ἐὰν ἓν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με·

[a]*Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.*

[a] See on Matt. x. ver. 40.

VER. 38.

Ἀπεκρίθη δὲ αὐτῷ ὁ Ἰωάννης, λέγων· Διδάσκαλε, εἴδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν· καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν.

And John answered him, saying, [a] *Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followet not us.*

[a] And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the LORD's people were prophets, *and* that the LORD would put his Spirit upon them! Numb. xi. 27—29. And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followed not with us, Luke ix. 49. And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? xi. 19.

VER. 39.

Ὁ δὲ Ἰησοῦς εἶπε· Μὴ κωλύετε αὐτόν· οὐδεὶς γάρ ἐστιν ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ κακολογῆσαί με.

But Jesus said, Forbid him not: for [a] *there is no man which shall do a miracle in my name, that* [b] *can lightly speak evil of me.*

[a] Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Matt. vii. 22. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth, Acts xix. 13.

[b] No man speaking by the Spirit of God calleth Jesus accursed, 1 Cor. xii. 3.

VER. 40.

Ὃς γὰρ οὐκ ἔστι καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστιν.

For he that is not against us is on our part.

VER. 41.

Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν τῷ ὀνόματί μου, ὅτι Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

For [a] *whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, He shall not lose his reward.*

[a] See on Matt. x. ver. 42.

VER. 42.

Καὶ ὃς ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμὲ, καλόν ἐστιν αὐτῷ μᾶλλον, εἰ περίκειται λίθος μυλικὸς περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν.

[a] *And whosoever shall offend one of* these *little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.*

[a] See on Matt. xviii. ver. 6—9.

VER. 43.

Καὶ ἐὰν σκανδαλίζῃ σε ἡ χείρ σου, ἀπόκοψον αὐτήν· καλόν σοι ἐστὶ κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον·

*And if thy hand *offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go nto hell, into the fire that never shall be quenched:*

* Or, *cause thee to offend:* and so ver. 15.

VER. 44.

Ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

[a] *Where their worm dieth not, and the fire is not quenched.*

[a] And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh, Is. lxvi. 24.

[b] See on Matt. iii. ver. 12. clause 5.

VER. 45.

Καὶ ἐὰν ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλόν ἐστί σοι εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον·

And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

VER. 46.

Ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

Where their worm dieth not, and the fire is not quenched.

VER. 47.

Καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλόν σοι ἐστὶ μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός·

*And if thine eye *offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:*

* Or, *cause thee to offend.*

VER. 48.

Ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

Where their worm dieth not, and the fire is not quenched.

VER. 49.

Πᾶς γὰρ πυρὶ ἁλισθήσεται, καὶ πᾶσα θυσία ἁλὶ ἁλισθήσεται.

For every one shall be salted with fire, and [a] *every sacrifice shall be salted with salt.*

[a] And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt, Lev. xi. 13.

VER. 50.

Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

[a] *Salt is good: but if the salt have lost his saltness, wherewith will ye season it?* [b] *Have salt in yourselves,* [c] *and have peace one with another.*

[a] Salt is good: but if the salt have

lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill, *but* men cast it out, Luke xiv. 34, 35.

[b] Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers, Eph. iv. 29. Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man, Col. iv. 6.

[c] Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself; I *am* the LORD, Lev. xix. 18. Behold, how good and how pleasant *it is* for brethren to dwell together in unity! Ps. cxxxiii. 1. A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all *men* know that ye are my disciples, if ye have love one to another, John xiii. 34, 35. These things I command you, that ye love one another, xv. 17. *Be* kindly affectioned one to another with brotherly love; in honour preferring one another, Rom. xii. 10. If it be possible, as much as lieth in you, live peaceably with all men, 18. Let us therefore follow after the things which make for peace, and things wherewith one may edify another, xiv. 19. That there should be no schism in the body; but *that* the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it, 1 Cor. xii. 25, 26. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you, 2 Cor. xiii. 11. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law, Gal. v. 22, 23. With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace, Eph. iv. 2, 3. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you, iv. 31, 32. And walk in love, as Christ also hath loved us, and hath given himself for us, v. 2. Stand fast in one spirit, with one mind striving together for the faith of the Gospel, Phil. i. 27. Fulfil ye my joy, that ye be likeminded, having the same love, *being* of one accord, of one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind, let each esteem other better than themselves, ii. 2, 3. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye. And above all these things *put on* charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful, Col. iii. 12—15. And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you, 1 Thess. iii. 12. But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another, iv. 9. Follow righteousness, faith, charity, peace, with them that call on the name of the Lord out of a pure heart, 2 Tim. ii. 22. Follow peace with all *men*, and holiness, without which no man shall see the Lord, Heb. xii. 14. Let brotherly love continue, xiii. 1. If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well, Jam. ii. 8. The wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace, iii. 17, 18. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently, 1 Pet. i. 22. Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous, iii.

8. And to godliness brotherly kindness; and to brotherly kindness charity, 2 Pet. i. 7. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love, 1 John iv. 7, 8. Beloved, if God so loved us, we ought also to love one another, 11. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him, v. i.

CHAP. X.—VER. 1.

Κἀκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας, διὰ τοῦ πέραν τοῦ Ἰορδάνου· καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτὸν, καὶ, ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτούς.

[a] *And he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.*

[a] See on Matt. xix. ver. 1—9.

VER. 2.

Καὶ προσελθόντες οἱ Φαρισαῖοι, ἐπηρώτησαν αὐτὸν, εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι· πειράζοντες αὐτόν.

And the Pharisees came to him, and asked him, Is it lawful for a man to put away his *wife?* [a] *tempting him.*

[a] See on Matt. xvi. ver. 1. clause 2.

VER. 3.

Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Τί ὑμῖν ἐνετείλατο Μωσῆς;

And he answered and said unto them, [a] *What did Moses command you?*

[a] To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them, Isa. viii. 20. He said unto him, What is written in the law? how readest thou? Luke x. 26. Search the Scriptures, John v. 39.

VER. 4.

Οἱ δὲ εἶπον· Μωσῆς ἐπέτρεψε βιβλίον ἀποστασίου γράψαι, καὶ ἀπολῦσαι.

And they said, Moses suffered to write a bill of divorcement, and to put her *away.*

VER. 5.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην.

And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

VER. 6.

Ἀπὸ δὲ ἀρχῆς κτίσεως, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ Θεός.

But from the beginning of the creation God made them male and female.

VER. 7.

Ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ·

For this cause shall a man leave his father and mother, and cleave to his wife;

VER. 8.

Καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. Ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ μία σάρξ.

And they twain shall be one flesh: so then they are no more twain, but one flesh.

VER. 9.

Ὃ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.

What therefore God hath joined together, let not man put asunder.

VER. 10.

Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν.

[a] *And in the house his disciples asked him again of the same* matter.

[a] See on Matt. xiii. ver. 11.

VER. 11.

Καὶ λέγει αὐτοῖς· Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν.

And he saith unto them, [a] *Whosoever shall put away his wife, and marry another, committeth adultery against her.*

[a] See on Matt. v. ver. 32. clause 2.

VER. 12.

Καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς, καὶ γαμηθῇ ἄλλῳ, μοιχᾶται.

And if a woman shall put away her husband, and be married to another, she committeth adultery.

VER. 13.

Καὶ προσέφερον αὐτῷ παιδία, ἵνα ἅψη-

ται αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν.

a *And they brought young children to him, that he should touch them: and* his *disciples rebuked those that brought* them.

a See on Matt. xix. ver. 13, 14.

VER. 14.

Ἰδὼν δὲ ὁ Ἰησοῦς, ἠγανάκτησε, καὶ εἶπεν αὐτοῖς· Ἄφετε τὰ παιδία ἔρχεσθαι πρός με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.

But when Jesus saw it, *he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.*

VER. 15.

Ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

a *Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.*

a See on Matt. xviii. ver. 3, 4.

VER. 16.

Καὶ ἐναγκαλισάμενος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ, ηὐλόγει αὐτά.

a *And he took them up in his arms,* put his *hands upon them, and blessed them.*

a See on Matt. xix. ver. 15.

VER. 17.

Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν, προσδραμὼν εἷς, καὶ γονυπετήσας αὐτὸν, ἐπηρώτα αὐτόν· Διδάσκαλε ἀγαθὲ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;

a *And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?*

a See on Matt. xix. ver. 16—20.

VER. 18.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς, ὁ Θεός.

And Jesus said unto him, Why callest thou me good? there is *none good but one,* that is, *God.*

VER. 19.

Τὰς ἐντολὰς οἶδας· Μὴ μοιχεύσῃς· Μὴ φονεύσῃς· Μὴ κλέψῃς· Μὴ ψευδομαρτυρήσῃς· Μὴ ἀποστερήσῃς· Τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

VER. 20.

Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτῷ· Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.

And he answered and said unto him, Master, all these have I observed from my youth.

VER. 21.

Ὁ δὲ Ἰησοῦς, ἐμβλέψας αὐτῷ, ἠγάπησεν αὐτὸν, καὶ εἶπεν αὐτῷ· Ἕν σοι ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον, καὶ δὸς τοῖς πτωχοῖς· καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι, ἄρας τὸν σταυρόν.

Then Jesus beholding him loved him, and said unto him, One thing thou lackest: a *go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.*

a See on Matt. xix. ver. 21—27.

VER. 22.

Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ, ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

And he was sad at that saying, and went away grieved: for he had great possessions.

VER. 23.

Καὶ περιβλεψάμενος ὁ Ἰησοῦς, λέγει τοῖς μαθηταῖς αὐτοῦ· Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται.

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

VER. 24.

Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς, λέγει αὐτοῖς· Τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν, εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

VER. 25.

Εὐκοπώτερόν ἐστι κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

VER. 26.

Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες πρὸς ἑαυτούς· Καὶ τίς δύναται σωθῆναι;

And they were astonished out of measure, saying among themselves, Who then can be saved?

VER. 27.

Ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς, λέγει· Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ τῷ Θεῷ· πάντα γὰρ δυνατά ἐστι παρὰ τῷ Θεῷ.

And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

VER. 28.

Καὶ ἤρξατο ὁ Πέτρος λέγειν αὐτῷ· Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν σοι.

Then Peter began to say unto him, Lo, we have left all, and have followed thee.

VER. 29.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Ἀμὴν λέγω ὑμῖν· οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφοὺς, ἢ ἀδελφὰς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου,

[a] *And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's,*

[a] See on Matt. xix. ver. 29, 30.

VER. 30.

Ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας, καὶ ἀδελφοὺς, καὶ ἀδελφὰς, καὶ μητέρας, καὶ τέκνα, καὶ ἀγροὺς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands,[a] *with persecutions; and in the world to come eternal life.*

[a] See on Matt. v. ver. 10. clause 1.

VER. 31.

Πολλοὶ δὲ ἔσονται πρῶτοι, ἔσχατοι· καὶ οἱ ἔσχατοι, πρῶτοι.

But many that are first shall be last; and the last first.

VER. 32.

Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα· καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο. Καὶ παραλαβὼν πάλιν τοὺς δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν·

[a] *And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed;* [b] *and as they followed, they were afraid.* [c] *And he took again the twelve, and began to tell them what things should happen unto him,*

[a] And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the Chief Priests and unto the Scribes, and they shall condemn him to death, Matt. xx. 17, 18. Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things written by the prophets concerning the Son of man shall be accomplished, Luke xviii. 31.

[b] *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again, John xi. 8. Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go that we may die with him, 16.

[c] See on Matt. xx. ver. 17—19.

VER. 33.

Ὅτι ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς Ἀρχιερεῦσι καὶ τοῖς Γραμματεῦσι, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι·

Saying, *Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the Chief Priests, and unto the Scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:*

VER. 34.

Καὶ ἐμπαίξουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτὸν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ

ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

And they shall mock him, and shall scourge him, [a] *and shall spit upon him, and shall kill him: and the third day he shall rise again.*

[a] And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy, xiv. 65. Then did they spit in his face, and buffeted him, Matt. xxvi. 67.

VER. 35.

Καὶ προσπορεύονται αὐτῷ Ἰάκωβος, καὶ Ἰωάννης, οἱ υἱοὶ Ζεβεδαίου, λέγοντες· Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμεν, ποιήσῃς ἡμῖν.

[a] *And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.*

[a] See on Matt. xx. ver. 20—34.

VER. 36.

Ὁ δὲ εἶπεν αὐτοῖς· Τί θέλετε ποιῆσαί με ὑμῖν;

And he said unto them, What would ye that I should do for you?

VER. 37.

Οἱ δὲ εἶπον αὐτῷ· Δὸς ἡμῖν ἵνα εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῃ δόξῃ σου.

They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

VER. 38.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ οἴδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;

But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

VER. 39.

Οἱ δὲ εἶπον αὐτῷ· Δυνάμεθα. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω, πίεσθε· καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε·

And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

VER. 40.

Τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται.

But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them *for whom it is prepared.*

VER. 41.

Καὶ ἀκούσαντες οἱ δέκα, ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.

And when the ten heard it, *they began to be much displeased with James and John.*

VER. 42.

Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς, λέγει αὐτοῖς· Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν, κατακυριεύουσιν αὐτῶν· καὶ οἱ μεγάλοι αὐτῶν, κατεξουσιάζουσιν αὐτῶν.

But Jesus called them to him, *and saith unto them, Ye know that they which* * *are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.*

* Or, *think good.*

VER. 43.

Οὐχ οὕτω δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται διάκονος ὑμῶν·

But so shall it not be among you: but whosoever will be great among you, shall be your minister:

VER. 44.

Καὶ ὃς ἂν θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δοῦλος.

And whosoever of you will be the chiefest, shall be servant of all.

VER. 45.

Καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

VER. 46.

Καὶ ἔρχονται εἰς Ἱεριχώ· καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἱεριχὼ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ, υἱὸς Τιμαίου Βαρτίμαιος ὁ τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν.

And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging.

VER. 47.

Καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖός ἐστιν, ἤρξατο κράζειν, καὶ λέγειν· Ὁ υἱὸς Δαβὶδ, Ἰησοῦ, ἐλέησόν με.

And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou *son of David, have mercy on me.*

VER. 48.

Καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν· Υἱὲ Δαβὶδ, ἐλέησόν με.

And many charged him that he should hold his peace: but he cried the more a great deal, Thou *son of David, have mercy on me.*

VER. 49.

Καὶ στὰς ὁ Ἰησοῦς, εἶπεν αὐτὸν φωνηθῆναι· καὶ φωνοῦσι τὸν τυφλὸν, λέγοντες αὐτῷ· Θάρσει, ἔγειραι· φωνεῖ σε.

And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

VER. 50.

Ὁ δὲ, ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀναστὰς ἦλθε πρὸς τὸν Ἰησοῦν.

And he, casting away his garment, rose, and came to Jesus.

VER. 51.

Καὶ ἀποκριθεὶς, λέγει αὐτῷ ὁ Ἰησοῦς· Τί θέλεις ποιήσω σοι; Ὁ δὲ τυφλὸς εἶπεν αὐτῷ· Ῥαββονὶ, ἵνα ἀναβλέψω.

And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

VER. 52.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· ᵃὝπαγε· ἡ πίστις σου σέσωκέ σε. Καὶ εὐθέως ἀνέβλεψε, καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ.

And Jesus said unto him, Go thy way; ᵃ *thy faith hath* * *made thee whole. And immediately he received his sight, and followed Jesus in the way.*

* Or, *saved thee.*

ᵃ See on Matt. xv. ver. 28. clause 2.

CHAP. XI.—VER. 1.

Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλὴμ, εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ,

ᵃ *And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,*

ᵃ See on Matt. xxi. ver. 1—3. 6—12. 17.

VER. 2.

Καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν· καὶ εὐθέως εἰσπορευόμενοι εἰς αὐτὴν, εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικε· λύσαντες αὐτὸν ἀγάγετε.

And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him.

VER. 3.

Καὶ ἐάν τις ὑμῖν εἴπῃ· Τί ποιεῖτε τοῦτο; εἴπατε· Ὅτι ὁ Κύριος αὐτοῦ χρείαν ἔχει· καὶ εὐθέως αὐτὸν ἀποστελεῖ ὧδε.

And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

VER. 4.

Ἀπῆλθον δὲ, καὶ εὗρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφόδου, καὶ λύουσιν αὐτόν.

And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

VER. 5.

Καί τινες τῶν ἐκεῖ ἑστηκότων ἔλεγον αὐτοῖς· Τί ποιεῖτε λύοντες τὸν πῶλον;

And certain of them that stood there said unto them, What do ye, loosing the colt?

VER. 6.

Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς.

And they said unto them even as Jesus had commanded: and they let them go.

VER. 7.

Καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτῷ.

And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

VER. 8.

Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν· ἄλλοι δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, καὶ ἐστρώννυον εἰς τὴν ὁδόν.

And many spread their garments in

the way: and others cut down branches off the trees, and strawed them *in the way.*

VER. 9.

Καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες· Ὡσαννὰ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου·

And they that went before, and they that followed, cried, saying, Hosanna; Blessed is *he that cometh in the name of the Lord:*

VER. 10.

Εὐλογημένη ἡ ἐρχομένη βασιλεία ἐν ὀνόματι Κυρίου, τοῦ πατρὸς ἡμῶν Δαβίδ· Ὡσαννὰ ἐν τοῖς ὑψίστοις.

Blessed be *the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.*

VER. 11.

Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς, καὶ εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα, ὀψίας ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

VER. 12.

Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας, ἐπείνασε.

[a] *And on the morrow, when they were come from Bethany, he was hungry:*

[a] See on Matt. xxi. ver. 19, 20.

VER. 13.

Καὶ ἰδὼν συκῆν μακρόθεν, ἔχουσαν φύλλα, ἦλθεν εἰ ἄρα εὑρήσει τὶ ἐν αὐτῇ· καὶ ἐλθὼν ἐπ' αὐτὴν, οὐδὲν εὗρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων.

And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

VER. 14.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ· Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι. Καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.

And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

VER. 15.

Καὶ ἔρχονται εἰς Ἱεροσόλυμα· καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερὸν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυβιστῶν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς, κατέστρεψε.

[a] *And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;*

[a] See on Matt. xxi. ver. 12, 13.

VER. 16.

Καὶ οὐκ ἤφιεν ἵνα τὶς διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.

And would not suffer that any man should carry any *vessel through the temple.*

VER. 17.

Καὶ ἐδίδασκε, λέγων αὐτοῖς· Οὐ γέγραπται· Ὅτι ὁ οἶκός μου, οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον λῃστῶν.

And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

VER. 18.

Καὶ ἤκουσαν οἱ Γραμματεῖς καὶ οἱ Ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν· ἐφοβοῦντο γὰρ αὐτὸν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.

[a] *And the Scribes and Chief Priests heard* it, *and sought how they might destroy him:* [b] *for they feared him, because all the people was astonished at his doctrine.*

[a] See on Matt. xii. ver. 14.

[b] See on Matt. vii. ver. 28.

VER. 19.

Καὶ ὅτε ὀψὲ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως.

And when even was come, he went out of the city.

VER. 20.

Καὶ πρωῒ παραπορευόμενοι, εἶδον τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν.

[a] *And in the morning, as they passed by, they saw the fig tree dried up from the roots.*

[a] See on Matt. xxi. ver. 20—22.

VER. 21.

Καὶ ἀναμνησθεὶς ὁ Πέτρος, λέγει αὐτῷ· Ῥαββὶ, ἴδε, ἡ συκῆ ἣν κατηράσω ἐξήρανται.

And Peter calling to remembrance

saith unto him, Master, behold, the fig-tree which thou cursedst is withered away!

VER. 22.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, λέγει αὐτοῖς· Ἔχετε πίστιν Θεοῦ.

And Jesus answering saith unto them, Have * *faith in God.*

* Or, *the faith of God.*

VER. 23.

Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ· Ἄρθητι, καὶ βλήθητι εἰς τὴν θάλασσαν· καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ἃ λέγει γίνεται· ἔσται αὐτῷ ὃ ἐὰν εἴπῃ.

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

VER. 24.

Διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα ἂν προσευχόμενοι αἰτεῖσθε, πιστεύετε ὅτι λαμβάνετε καὶ ἔσται ὑμῖν,

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, *and ye shall have* them.

VER. 25.

Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατά τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.

[a] *And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.*

[a] See on Matt. vi. ver. 12. clause 3.

VER. 26.

Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.

But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

VER. 27.

Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ Ἀρχιερεῖς, καὶ οἱ Γραμματεῖς, καὶ οἱ Πρεσβύτεροι·

[a] *And they come again to Jerusalem: and as he was walking in the temple, there come to him the Chief Priests, and the Scribes, and the elders,*

[a] See on Matt. xxi. ver. 23—27.

VER. 28.

Καὶ λέγουσιν αὐτῷ· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν, ἵνα ταῦτα ποιῇς;

And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

VER. 29.

Ὁ δὲ Ἰησοῦς ἀποκριθεὶς, εἶπεν αὐτοῖς· Ἐπερωτήσω ὑμᾶς κἀγὼ ἕνα λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

And Jesus answered and said unto them, I will also ask of you one * *question, and answer me, and I will tell you by what authority I do these things.*

* Or, *thing.*

VER. 30.

Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι.

The baptism of John, was it *from heaven, or of men? answer me.*

VER. 31.

Καὶ ἐλογίζοντο πρὸς ἑαυτοὺς, λέγοντες· Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ· Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

VER. 32.

Ἀλλ' ἐὰν εἴπωμεν· Ἐξ ἀνθρώπων· ἐφοβοῦντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι ὄντως προφήτης ἦν.

But if we shall say, Of men; they feared the people: for all men *counted John, that he was a prophet indeed.*

VER. 33.

Καὶ ἀποκριθέντες, λέγουσι τῷ Ἰησοῦ· Οὐκ οἴδαμεν. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς, λέγει αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

CHAP. XII.—VER. 1.

Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν· Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ πε-

ριέθηκε φραγμὸν, καὶ ὤρυξεν ὑπολήνιον, καὶ ᾠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε.

And he began to speak unto them by parables.[a] *A certain man planted a vineyard, and set an hedge about* it, *and digged* a place for *the winefat, and built a tower, and let it out to husbandmen, and went into a far country.*

[a] See on Matt. xxi. ver. 33—42.

VER. 2.

Καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος.

And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

VER. 3.

Οἱ δὲ, λαβόντες αὐτὸν, ἔδειραν, καὶ ἀπέστειλαν κενόν.

And they caught him, *and beat him, and sent* him *away empty.*

VER. 4.

Καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δοῦλον· κἀκεῖνον λιθοβολήσαντες ἐκεφαλαίωσαν, καὶ ἀπέστειλαν ἠτιμωμένον.

And again he sent unto them another servant; and at him they cast stones, and wounded him *in the head, and sent* him *away shamefully handled.*

VER. 5.

Καὶ πάλιν ἄλλον ἀπέστειλε· κἀκεῖνον ἀπέκτειναν· καὶ πολλοὺς ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες.

And again he sent another; and him they killed, and many others; beating some, and killing some.

VER. 6.

Ἔτι οὖν ἕνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ, ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον, λέγων· Ὅτι ἐντραπήσονται τὸν υἱόν μου.

Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son.

VER. 7.

Ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτούς· Ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ ἡμῶν ἔσται ἡ κληρονομία.

But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's.

VER. 8.

Καὶ λαβόντες αὐτὸν, ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ ἀμπελῶνος.

And they took him, and killed him, *and cast* him *out of the vineyard.*

VER. 9.

Τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; Ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.

What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

VER. 10.

Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·

And have ye not read this Scripture; The stone which the builders rejected is become the head of the corner:

VER. 11.

Παρὰ Κυρίου ἐγένετο αὕτη· καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.

This was the Lord's doing, and it is marvellous in our eyes?

VER. 12.

Καὶ ἐζήτουν αὐτὸν κρατῆσαι· καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε· καὶ ἀφέντες αὐτὸν, ἀπῆλθον.

[a] *And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.*

[a] See on Matt. xxi. ver. 45, 46.

VER. 13.

Καὶ ἀποστέλλουσι πρὸς αὐτόν τινας τῶν Φαρισαίων καὶ τῶν Ἡρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσι λόγῳ.

[a] *And they send unto him certain of the Pharisees and of the Herodians, to catch him in* his *words.*

[a] See on Matt. xxii. ver. 16—22.

VER. 14.

Οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ· Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις· Ἔξεστι κῆνσον Καίσαρι δοῦναι, ἢ οὔ; δῶμεν, ἢ μὴ δῶμεν;

And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou

regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

VER. 15.

Ὁ δὲ, εἰδὼς αὐτῶν τὴν ὑπόκρισιν, εἶπεν αὐτοῖς· Τί με πειράζετε; φέρετέ μοι δηνάριον, ἵνα ἴδω·

*Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a * penny, that I may see* it.

* Valuing of our money seven pence halfpenny, *as* Matt. xviii. 28.

VER. 16.

Οἱ δὲ ἤνεγκαν. Καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; Οἱ δὲ εἶπον αὐτῷ· Καίσαρος.

And they brought it. And he saith unto them, Whose is *this image and superscription? And they said unto him, Cæsar's.*

VER. 17.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Ἀπόδοτε τὰ Καίσαρος, Καίσαρι· καὶ τὰ τοῦ Θεοῦ, τῷ Θεῷ. Καὶ ἐθαύμασαν ἐπ' αὐτῷ.

And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

VER. 18.

Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες·

[a] *Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,*

[a] See on Matt. xxii. ver. 23—32.

VER. 19.

Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ ἀφῇ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

Master, Moses wrote unto us, If a man's brother die, and leave his *wife* behind him, *and leave no children, that his brother should take his wife, and raise up seed unto his brother.*

VER. 20.

Ἑπτὰ ἀδελφοὶ ἦσαν· Καὶ ὁ πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκε σπέρμα.

Now there were seven brethren: and the first took a wife, and dying left no seed.

VER. 21.

Καὶ ὁ δεύτερος ἔλαβεν αὐτὴν, καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα· καὶ ὁ τρίτος ὡσαύτως.

And the second took her, and died, neither left he any seed: and the third likewise.

VER. 22.

Καὶ ἔλαβον αὐτὴν οἱ ἑπτὰ, καὶ οὐκ ἀφῆκαν σπέρμα· ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή.

And the seven had her, and left no seed: last of all the woman died also.

VER. 23.

Ἐν τῇ οὖν ἀναστάσει, ὅταν ἀναστῶσι, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.

In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

VER. 24.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ;

And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?

VER. 25.

Ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν, οὔτε γαμίσκονται, ἀλλ' εἰσὶν ὡς ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς.

For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

VER. 26.

Περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωσέως, ἐπὶ τῆς βάτου ὡς εἶπεν αὐτῷ ὁ Θεὸς, λέγων· Ἐγὼ ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ;

And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am *the God of Abraham, and the God of Isaac, and the God of Jacob?*

VER. 27.

Οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ Θεὸς ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε.

He is not the God of the dead, but the God of the living: ye therefore do greatly err.

VER. 28.

Καὶ προσελθὼν εἷς τῶν Γραμματέων, ἀκούσας αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτόν· Ποία ἐστὶ πρώτη πασῶν ἐντολή;

[a] *And one of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?*

[a] Then one of them *which was* a Lawyer, asked *him a question* tempting him, and saying, Master, which *is* the great commandment in the law? Matt. xxii. 35, 36.

VER. 29.

Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ· Ὅτι πρώτη πασῶν τῶν ἐντολῶν· Ἄκουε Ἰσραὴλ, Κύριος ὁ Θεὸς ἡμῶν, Κύριος εἷς ἐστι.

And Jesus answered him, The first of all the commandments is, [a] *Hear, O Israel; The Lord our God is one Lord:*

[a] Hear, O Israel: the LORD our God *is* one Lord: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might, Deut. vi, 4, 5.

VER. 30.

Καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. Αὕτη πρώτη ἐντολή.

[a] *And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this* is *the first commandment.*

[a] See on Matt. xxii. ver. 37—40.

VER. 31.

Καὶ δευτέρα ὁμοία, αὕτη· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν· μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστι.

And the second is *like,* namely, *this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.*

VER. 32.

Καὶ εἶπεν αὐτῷ ὁ Γραμματεύς· Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστι Θεὸς, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ·

And the Scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

VER. 33.

Καὶ τὸ ἀγαπᾷν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾷν τὸν πλησίον ὡς ἑαυτὸν, πλεῖόν ἐστι πάντων τῶν ὁλοκαυτωμάτων καὶ τῶν θυσιῶν.

And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his *neighbour as himself,*[a] *is more than all whole burntofferings and sacrifices.*

[a] See on Matt. ix. ver. 13. clause 2.

VER. 34.

Καὶ ὁ Ἰησοῦς, ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ· Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.[a] *And no man after that durst ask him* any question.

[a] See on Matt. xxii. ver. 46.

VER. 35.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων ἐν τῷ ἱερῷ· Πῶς λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χριστὸς υἱός ἐστι Δαβίδ;

[a] *And Jesus answered and said, while he taught in the temple, How say the Scribes that Christ is the son of David?*

[a] See on Matt. xxii. ver. 41—45.

VER. 36.

Αὐτὸς γὰρ Δαβὶδ εἶπεν ἐν τῷ Πνεύματι τῷ ἁγίῳ· Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

VER. 37.

Αὐτὸς οὖν Δαβὶδ λέγει αὐτὸν Κύριον· καὶ πόθεν υἱὸς αὐτοῦ ἐστι; Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.

David therefore himself calleth him Lord; and whence is he then *his son? And*[a] *the common people heard him gladly.*

[a] See on Matt. xi. ver. 5. clause 5.

VER. 38.

Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ·

Βλέπετε ἀπὸ τῶν γραμματέων, τῶν θελόντων ἐν στολαῖς περιπατεῖν, καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς,

And he said unto them in his doctrine, [a] *Beware of the Scribes, which love to go in long clothing, and* love *salutations in the market-places,*

[a] See on Matt. xxiii. ver. 5—7.

VER. 39.

Καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις·

And the chief seats in the synagogues, and the uppermost rooms at feasts:

VER. 40.

Οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήψονται περισσότερον κρίμα.

[a] *Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.*

[a] See on Matt. xxiii. ver. 14.

VER. 41.

Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου, ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά.

[a] *And Jesus sat over against the treasury, and beheld how the people cast* * *money into the treasury: and many that were rich cast in much.*

* *A piece of brass money*: See Matt. x. 9.

[a] And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had, Luke xxi. 1—4.

VER. 42.

Καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλε λεπτὰ δύο, ὅ ἐστι κοδράντης.

And there came a certain poor widow, and she threw in two * *mites, which make a farthing.*

* It is the seventh part of one piece of that brass money.

VER. 43.

Καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, λέγει αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων βέβληκε τῶν βαλόντων εἰς τὸ γαζοφυλάκιον.

And he called unto him *his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:*

VER. 44.

Πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

For all they *did cast in of their abundance: but she of her want did cast in all that she had,* even *all her living.*

CHAP. XIII.—VER. 1.

Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἷς τῶν μαθητῶν αὐτοῦ· Διδάσκαλε, ἴδε ποταποὶ λίθοι, καὶ ποταπαὶ οἰκοδομαί.

[a] *And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings* are here!

[a] See on Matt. xxiv. ver. 1—9.

VER. 2.

Καὶ ὁ Ἰησοῦς ἀποκριθεὶς, εἶπεν αὐτῷ· Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθῳ, ὃς οὐ μὴ καταλυθῇ.

And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

VER. 3.

Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν Πέτρος, καὶ Ἰάκωβος, καὶ Ἰωάννης, καὶ Ἀνδρέας·

And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

VER. 4.

Εἰπὲ ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι;

Tell us, when shall these things be? and what shall be *the sign when all these things shall be fulfilled?*

VER. 5.

Ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἤρξατο λέγειν· Βλέπετε μή τις ὑμᾶς πλανήσῃ.

And Jesus answering them began to say, Take heed lest any man *deceive you:*

VER. 6.

Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· Ὅτι ἐγώ εἰμι· καὶ πολλοὺς πλανήσουσιν.

For many shall come in my name, saying, I am Christ; *and shall deceive many.*

VER. 7.

Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι· ἀλλ' οὔπω τὸ τέλος.

And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things *must needs be; but the end* shall *not* be *yet.*

VER. 8.

Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ ταραχαί.

For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are *the beginnings of* * *sorrows.*

* Gr. *the pains of a woman in travail.*

VER. 9.

Ἀρχαὶ ὠδίνων ταῦτα. Βλέπετε δὲ ὑμεῖς ἑαυτους παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς.

a *But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.*

a See on Matt. x. ver. 17, 18.

VER. 10.

Καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον.

a *And the Gospel must first be published among all nations.*

a See on Matt. xxiv. ver. 14.

VER. 11.

Ὅταν δὲ ἀγάγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, μηδὲ μελετᾶτε· ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον.

a *But when they shall lead* you, *and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.*

a See on Matt. x. ver. 19—22.

VER. 12.

Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς.

Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their *parents, and shall cause them to be put to death.*

VER. 13.

Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.

And ye shall be hated of all men *for my Name's sake: but he that shall endure unto the end, the same shall be saved.*

VER. 14.

Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου, ἑστὸς ὅπου οὐ δεῖ· (ὁ ἀναγινώσκων νοείτω·) τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη·

a *But when he shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judæa flee to* the *mountains:*

a See on Matt. xxiv. ver. 15—36.

VER. 15.

Ὁ δὲ ἐπὶ τοῦ δώματος, μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω ἆραί τι ἐκ τῆς οἰκίας αὐτοῦ.

And let him that is on the *house-top *not go down into the house, neither enter* therein, *to take any thing out of his house:*

VER. 16.

Καὶ ὁ εἰς τὸν ἀγρὸν ὤν, μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω, ἆραι τὸ ἱμάτιον αὐτοῦ.

And let him that is in the field not turn back again for to take up his garment.

VER. 17.

Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις, καὶ ταῖς θηλαζούσαις, ἐν ἐκείναις ταῖς ἡμέραις.

But woe to them that are with child, and to them that give suck in those days!

VER. 18.

Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος.

And pray ye that your flight be not in the winter.

VER. 19.

Ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψις, οἵα οὐ γέγονε τοιαύτη ἀπ' ἀρχῆς κτίσεως ἧς ἔκτισεν ὁ Θεὸς, ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται.

For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

VER. 20.

Καὶ εἰ μὴ Κύριος ἐκολόβωσε τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σάρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς, οὓς ἐξελέξατο, ἐκολόβωσε τὰς ἡμέρας.

And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

VER. 21.

Καὶ τότε ἐάν τις ὑμῖν εἴπῃ· Ἰδοὺ, ὧδε ὁ Χριστός· ἤ, ἰδοὺ ἐκεῖ· μὴ πιστεύσητε.

And then if any man shall say to you, Lo, here is *Christ; or, lo,* he is *there; believe* him *not:*

VER. 22.

Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται· καὶ δώσουσι σημεῖα καὶ τέρατα, πρὸς τὸ ἀποπλανᾷν, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτούς.

For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were *possible, even the elect.*

VER. 23.

Ὑμεῖς δὲ βλέπετε· ἰδοὺ, προείρηκα ὑμῖν πάντα.

But take ye heed: behold, I have foretold you all things.

VER. 24.

Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ἐκείνην, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς·

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

VER. 25.

Καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.

And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

VER. 26.

Καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς, καὶ δόξης.

And then shall they see the Son of man coming in the clouds with great power and glory.

VER. 27.

Καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.

And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

VER. 28.

Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν αὐτῆς ἤδη ὁ κλάδος ἁπαλὸς γένηται, καὶ ἐκφυῇ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν.

Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

VER. 29.

Οὕτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδητε γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.

So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even *at the doors.*

VER. 30.

Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὗ πάντα ταῦτα γένηται.

Verily I say unto you, That this generation shall not pass, till all these things be done.

VER. 31.

Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται· οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

Heaven and earth shall pass away: but my words shall not pass away.

VER. 32.

Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας, οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελλοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ.

But of that day and that *hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.*

VER. 33.

Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν.

[a] *Take ye heed, watch and pray: for ye know not when the time is.*

[a] See on Matt. xxiv. ver. 42.

VER. 34.

Ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ, καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἑκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ·

[a] For the Son of man is *as a man taking a far journey, who left his house, and gave authority to his servants,* [b] *and to every man his work, and commanded the porter to watch.*

[a] For *the kingdom of heaven* is as a man travelling into a far country, *who* calleth his own servants, and delivered unto them his goods, Matt. xxv. 14. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come, Luke xix. 12, 13.

[b] See on Matt. xxv. ver. 14.

VER. 35.

Γρηγορεῖτε οὖν (οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ὀψὲ, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωΐ·)

[a] *Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:*

[a] See on Matt. xxiv. ver. 42.

VER. 36.

Μὴ ἐλθὼν ἐξαίφνης, εὕρῃ ὑμᾶς καθεύδοντας.

Lest [a] *coming suddenly he* [b] *find you sleeping.*

[a] See on Matt. xxiv. ver. 42. clause 2.

[b] While the bridegroom tarried, they all slumbered and slept, Matt. xxv. 5. And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed, Rom. xiii. 11. Therefore let us not sleep, as *do* others; but let us watch and be sober, 1 Thess. v. 6.

VER. 37.

Ἃ δὲ ὑμῖν λέγω, πᾶσι λέγω· Γρηγορεῖτε.

And what I say unto you I say unto all, Watch.

CHAP. XIV.—VER. 1.

Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐζήτουν οἱ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς, πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν.

[a] *After two days was* the feast of *the Passover, and of unleavened bread: and the Chief Priests and the Scribes sought how they might take him by craft, and* put him *to death.*

[a] See on Matt. xxvi. ver. 2—16.

VER. 2.

Ἔλεγον δέ· Μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ.

But they said, Not on the feast day, *lest there be an uproar of the people.*

VER. 3.

Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου, νάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὸ ἀλάβαστρον, κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς.

And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of * *spikenard, very precious; and she brake the box, and poured it on his head.*

* Or, *pure nard,* or, *liquid nard.*

VER. 4.

Ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς, καὶ λέγοντες· Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν;

And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

VER. 5.

Ἠδύνατο γὰρ τοῦτο πραθῆναι ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς πτωχοῖς. Καὶ ἐνεβριμῶντο αὐτῇ.

For it might have been sold for more than three hundred * *pence, and have been given to the poor. And they murmured against her.*

* See Matt. xviii. ver. 28.

VER. 6.

Ὁ δὲ Ἰησοῦς εἶπεν· Ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον εἰργάσατο εἰς ἐμέ.

And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me.

VER. 7.

Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν θέλητε, δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε.

For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

VER. 8.

Ὃ εἶχεν αὕτη, ἐποίησε· προέλαβε μυρίσαι μου τὸ σῶμα εἰς τὸν ἐνταφιασμόν.

She hath done what she could: she is come aforehand to anoint my body to the burying.

VER. 9.

Ἀμὴν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον καὶ ὃ ἐποίησεν αὕτη, λαληθήσεται εἰς μνημόσυνον αὐτῆς.

Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

VER. 10.

Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἷς τῶν δώδεκα, ἀπῆλθε πρὸς τοὺς Ἀρχιερεῖς, ἵνα παραδῷ αὐτὸν αὐτοῖς.

And Judas Iscariot, one of the twelve, went unto the Chief Priests, to betray him unto them.

VER. 11.

Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐζήτει πῶς εὐκαίρως αὐτὸν παραδῷ.

And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

VER. 12.

Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθυον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ποῦ θέλεις ἀπελθόντες ἑτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα;

[a] *And the first day of unleavened bread, when they* **killed the Passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the Passover?*

* Or, *sacrificed*.

[a] See on Matt. xxvi. ver. 17—24.

VER. 13.

Καὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς τὴν πόλιν· καὶ ἀπαντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ.

And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

VER. 14.

Καὶ ὅπου ἐὰν εἰσέλθῃ, εἴπατε τῷ οἰκοδεσπότῃ, ὅτι ὁ διδάσκαλος λέγει· Ποῦ ἐστι τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;

And wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the Passover with my disciples?

VER. 15.

Καὶ αὐτὸς ὑμῖν δείξει ἀνώγεον μέγα ἐστρωμένον, ἕτοιμον· ἐκεῖ ἑτοιμάσατε ἡμῖν.

And he will shew you a large upper room furnished and prepared: there make ready for us.

VER. 16.

Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρον καθὼς εἶπεν αὐτοῖς· καὶ ἡτοίμασαν τὸ πάσχα.

And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover.

VER. 17.

Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα.

And in the evening he cometh with the twelve.

VER. 18.

Καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ.

And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

VER. 19.

Οἱ δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἷς καθ' εἷς· Μή τι ἐγώ; καὶ ἄλλος· Μή τι ἐγώ;

And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

VER. 20.

Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Εἷς ἐκ

τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον.

And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.

VER. 21.

Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

VER. 22.

Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον, εὐλογήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς, καὶ εἶπε· Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου.

[a] *And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body.*

[a] See on Matt. xxvi. ver. 26—35.

VER. 23.

Καὶ λαβὼν τὸ ποτήριον, εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐτοῦ πάντες.

And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

VER. 24.

Καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον.

And he said unto them, This is my blood of the new testament, which is shed for many.

VER. 25.

Ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ πίω ἐκ τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

VER. 26.

Καὶ ὑμνήσαντες, ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.

And when they had sung an [*] *hymn, they went out into the mount of Olives.*

[*] Or, *psalm.*

VER. 27.

Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Ὅτι πάντες σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· ὅτι γέγραπται· Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα.

And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered.

VER. 28.

Ἀλλὰ μετὰ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

But after that I am risen, I will go before you into Galilee.

VER. 29.

Ὁ δὲ Πέτρος ἔφη αὐτῷ· Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ.

But Peter said unto him, Although all shall be offended, yet will *not I.*

VER. 30.

Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, ὅτι σήμερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με.

And Jesus saith unto him, Verily I say unto thee, That this day, even *in this night, before the cock crow twice, thou shalt deny me thrice.*

VER. 31.

Ὁ δὲ ἐκ περισσοῦ ἔλεγε μᾶλλον· Ἐάν με δέῃ συναποθανεῖν σοι, οὐ μή σε ἀπαρνήσομαι. Ὡσαύτως δὲ καὶ πάντες ἔλεγον.

But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

VER. 32.

Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανῆ· καὶ λέγει τοῖς μαθηταῖς αὐτοῦ· Καθίσατε ὧδε ἕως προσεύξωμαι.

[a] *And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.*

[a] See on Matt. xxvi. ver. 36—46.

VER. 33.

Καὶ παραλαμβάνει τὸν Πέτρον, καὶ τὸν Ἰάκωβον, καὶ Ἰωάννην μεθ' ἑαυτοῦ· καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν.

And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

VER. 34.

Καὶ λέγει αὐτοῖς· Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε, καὶ γρηγορεῖτε.

And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

VER. 35.

Καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ τῆς γῆς· καὶ προσηύχετο ἵνα, εἰ δυνατόν ἐστι, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα.

And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

VER. 36.

Καὶ ἔλεγεν· Ἀββᾶ ὁ πατὴρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ.

And he said, Abba, Father, all things are *possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.*

VER. 37.

Καὶ ἔρχεται, καὶ εὑρίσκει αὐτοὺς καθεύδοντας· καὶ λέγει τῷ Πέτρῳ· Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι;

And he cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

VER. 38.

Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.

Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is *weak.*

VER. 39.

Καὶ πάλιν ἀπελθὼν προσηύξατο, τὸν αὐτὸν λόγον εἰπών.

And again he went away and prayed, and spake the same words.

VER. 40.

Καὶ ὑποστρέψας εὗρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι· καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσι.

And when he returned, he found them asleep again: for their eyes were heavy: neither wist they what to answer him.

VER. 41.

Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς· Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει· ἦλθεν ἡ ὥρα· ἰδοὺ, παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν.

And he cometh the third time, and saith unto them, Sleep on now, and take your *rest: it is enough, the hour is come: behold, the Son of man is betrayed into the hands of sinners.*

VER. 42.

Ἐγείρεσθε, ἄγωμεν· ἰδοὺ, ὁ παραδιδούς με ἤγγικε.

Rise up, let us go; lo, he that betrayeth me is at hand.

VER. 43.

Καὶ εὐθέως, ἔτι αὐτοῦ λαλοῦντος, παραγίνεται Ἰούδας, εἷς ὢν τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων, παρὰ τῶν Ἀρχιερέων, καὶ τῶν Γραμματέων, καὶ τῶν Πρεσβυτέρων.

[a] *And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the Chief Priests and the Scribes and the elders.*

[a] See on Matt. xxvi. ver. 47—51. 55, 56.

VER. 44.

Δεδώκει δὲ ὁ παραδιδοὺς αὐτὸν σύσσημον αὐτοῖς, λέγων· Ὃν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτὸν, καὶ ἀπαγάγετε ἀσφαλῶς.

And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he: take him, and lead him *away safely.*

VER. 45.

Καὶ ἐλθὼν, εὐθέως προσελθὼν αὐτῷ, λέγει· Ῥαββὶ, Ῥαββί· καὶ κατεφίλησεν αὐτόν.

And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

VER. 46.

Οἱ δὲ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν· καὶ ἐκράτησαν αὐτόν.

And they laid their hands on him, and took him.

VER. 47.

Εἷς δέ τις τῶν παρεστηκότων, σπασάμενος τὴν μάχαιραν, ἔπαισε τὸν δοῦλον τοῦ Ἀρχιερέως, καὶ ἀφεῖλεν αὐτοῦ τὸ ὠτίον.

And one of them that stood by drew a sword, and smote a servant of the High Priest, and cut off his ear.

VER. 48.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Ὡς ἐπὶ λῃστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με;

And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me?

VER. 49.

Καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί.

I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled.

VER. 50.

Καὶ ἀφέντες αὐτὸν πάντες ἔφυγον.

And they all forsook him, and fled.

VER. 51.

Καὶ εἷς τις νεανίσκος ἠκολούθει αὐτῷ, περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ· καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι.

And there followed him a certain young man, having a linen cloth cast about his *naked* body; *and the young men laid hold on him;*

VER. 52.

Ὁ δὲ καταλιπὼν τὴν σινδόνα, γυμνὸς ἔφυγεν ἀπ' αὐτῶν.

And he left the linen cloth, and fled from them naked.

VER. 53.

Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν Ἀρχιερέα· καὶ συνέρχονται αὐτῷ πάντες οἱ Ἀρχιερεῖς, καὶ οἱ Πρεσβύτεροι, καὶ οἱ Γραμματεῖς.

[a] *And they led Jesus away to the High Priest: and with him were assembled all the Chief Priests and the elders and the Scribes.*

[a] See on Matt. xxvi. ver. 57—68.

VER. 54.

Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ Ἀρχιερέως· καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς τὸ φῶς.

And Peter followed him afar off, even into the palace of the High Priest: and he sat with the servants, and warmed himself at the fire.

VER. 55.

Οἱ δὲ Ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατῶσαι αὐτόν· καὶ οὐχ εὕρισκον.

And the Chief Priests and all the council sought for witness against Jesus to put him to death; and found none.

VER. 56.

Πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ· καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.

For many bare false witness against him, but their witness agreed not together.

VER. 57.

Καί τινες ἀναστάντες, ἐψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες·

And there arose certain, and bare false witness against him, saying,

VER. 58.

Ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος· Ὅτι ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω.

We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

VER. 59.

Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.

But neither so did their witness agree together.

VER. 60.

Καὶ ἀναστὰς ὁ Ἀρχιερεὺς εἰς τὸ μέσον, ἐπηρώτησε τὸν Ἰησοῦν, λέγων· Οὐκ ἀποκρίνῃ οὐδὲν; τί οὗτοί σου καταμαρτυροῦσιν;

And the High Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which *these witness against thee?*

VER. 61.

Ὁ δὲ ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο. Πάλιν ὁ Ἀρχιερεὺς ἐπηρώτα αὐτόν, καὶ λέγει αὐτῷ· Σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ εὐλογητοῦ;

But he held his peace, and answered nothing. Again the High Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

VER. 62.

Ὁ δὲ Ἰησοῦς εἶπεν· Ἐγώ εἰμι· καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.

And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

VER. 63.

Ὁ δὲ Ἀρχιερεύς, διαῤῥήξας τοὺς χιτῶνας αὐτοῦ, λέγει· Τί ἔτι χρείαν ἔχομεν μαρτύρων;

Then the High Priest rent his clothes, and saith, What need we any further witnesses?

VER. 64.

Ἠκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι ἔνοχον θανάτου.

Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

VER. 65.

Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν αὐτὸν, καὶ λέγειν αὐτῷ· Προφήτευσον· καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔβαλλον.

And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

VER. 66.

Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται μία τῶν παιδισκῶν τοῦ Ἀρχιερέως·

ª *And as Peter was beneath in the palace, there cometh one of the maids of the High Priest:*

ª See on Matt. xxvi. ver. 69—75.

VER. 67.

Καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον, ἐμβλέψασα αὐτῷ, λέγει· Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα.

And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

VER. 68.

Ὁ δὲ ἠρνήσατο, λέγων· Οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέγεις. Καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον· καὶ ἀλέκτωρ ἐφώνησε.

But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

VER. 69.

Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν, ἤρξατο λέγειν τοῖς παρεστηκόσιν· Ὅτι οὗτος ἐξ αὐτῶν ἐστιν.

And a maid saw him again, and began to say to them that stood by, This is one *of them.*

VER. 70.

Ὁ δὲ πάλιν ἠρνεῖτο. Καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ· Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ λαλιά σου ὁμοιάζει.

And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one *of them: for thou art a Galilean, and thy speech agreeth* thereto.

VER. 71.

Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν· Ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε.

But he began to curse and to swear, saying, *I know not this man of whom ye speak.*

VER. 72.

Καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησε. Καὶ ἀνεμνήσθη ὁ Πέτρος τοῦ ῥήματος οὗ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι πρὶν ἀλέκτορα φωνῆσαι δὶς, ἀπαρνήσῃ με τρίς. Καὶ ἐπιβαλὼν, ἔκλαιε.

*And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice thou shalt deny me thrice. And *when he thought thereon, he wept.*

* Or, *he wept abundantly*, or, *he began to weep.*

CHAP. XV.—VER. 1.

Καὶ εὐθέως ἐπὶ τὸ πρωῒ συμβούλιον ποιήσαντες οἱ Ἀρχιερεῖς μετὰ τῶν Πρεσβυτέρων καὶ Γραμματέων, καὶ ὅλον τὸ συνέδριον, δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν, καὶ παρέδωκαν τῷ Πιλάτῳ.

ª *And straightway in the morning the Chief Priests held a consultation with the elders and Scribes and the whole council, and bound Jesus, and carried* him *away, and delivered* him *to Pilate.*

ª See on Matt. xxvii. ver. 1, 2. 11.

VER. 2.

Καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτῷ· Σὺ λέγεις.

And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it.

VER. 3.

Καὶ κατηγόρουν αὐτοῦ οἱ Ἀρχιερεῖς πολλά.

ª *And the Chief Priests accused him of many things: but he answered nothing.*

ª See on Matt. xxvii. ver. 12—14.

VER. 4.

Ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτὸν, λέγων· Οὐκ ἀποκρίνῃ οὐδέν; ἴδε πόσα σου καταμαρτυροῦσιν.

And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

VER. 5.

Ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.

But Jesus yet answered nothing; so that Pilate marvelled.

VER. 6.

Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα δέσμιον, ὅνπερ ᾐτοῦντο.

[a] *Now at* that *feast he released unto them one prisoner, whomsoever they desired.*

[a] See on Matt. xxvii. ver. 15—26.

VER. 7.

Ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστασιαστῶν δεδεμένος, οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν.

And there was one *named Barabbas,* which lay *bound with them that had made insurrection with him, who had committed murder in the insurrection.*

VER. 8.

Καὶ ἀναβοήσας ὁ ὄχλος, ἤρξατο αἰτεῖσθαι, καθὼς ἀεὶ ἐποίει αὐτοῖς.

And the multitude crying aloud began to desire him to do *as he had ever done unto them.*

VER. 9.

Ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς, λέγων· Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;

But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

VER. 10.

Ἐγίνωσκε γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ Ἀρχιερεῖς.

For he knew that the Chief Priests had delivered him for envy.

VER. 11.

Οἱ δὲ Ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.

But the Chief Priests moved the people, that he should rather release Barabbas unto them.

VER. 12.

Ὁ δὲ Πιλάτος ἀποκριθεὶς, πάλιν εἶπεν αὐτοῖς· Τί οὖν θέλετε ποιήσω ὃν λέγετε βασιλέα τῶν Ἰουδαίων;

And Pilate answered and said again unto them, What will ye then that I shall do unto him *whom ye call the King of the Jews?*

VER. 13.

Οἱ δὲ πάλιν ἔκραξαν· Σταύρωσον αὐτόν.

And they cried out again, Crucify him.

VER. 14.

Ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς· Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ περισσοτέρως ἔκραξαν· Σταύρωσον αὐτόν.

Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

VER. 15.

Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ παρέδωκε τὸν Ἰησοῦν, φραγελλώσας, ἵνα σταυρωθῇ.

And so *Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged* him, *to be crucified.*

VER. 16.

Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὅ ἐστι πραιτώριον· καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν.

[a] *And the soldiers led him away into the hall, called Prætorium; and they call together the whole band.*

[a] See on Matt. xxvii. ver. 27—38.

VER. 17.

Καὶ ἐνδύουσιν αὐτὸν πορφύραν, καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον.

And they clothed him with purple, and platted a crown of thorns, and put it about his head;

VER. 18.

Καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν· Χαῖρε, βασιλεῦ τῶν Ἰουδαίων.

And began to salute him, Hail, King of the Jews!

VER. 19.

Καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ, καὶ ἐνέπτυον αὐτῷ· καὶ τιθέντες τὰ γόνατα, προσεκύνουν αὐτῷ.

And they smote him on the head with a reed, and did spit upon him, and, bowing their *knees worshipped him.*

VER. 20.

Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμά-

τια τὰ ἴδια· καὶ ἐξάγουσιν αὐτὸν, ἵνα σταυρώσωσιν αὐτόν.

And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

VER. 21.

Καὶ ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ᾽ ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

VER. 22.

Καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον· ὅ ἐστι μεθερμηνευόμενον, κρανίου τόπος.

And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull.

VER. 23.

Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον· ὁ δὲ οὐκ ἔλαβε.

And they gave him to drink wine mingled with myrrh: but he received it not.

VER. 24.

Καὶ σταυρώσαντες αὐτὸν, διεμέριζον τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ᾽ αὐτὰ, τίς τί ἄρῃ.

And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

VER. 25.

Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν.

And it was the third hour; and they crucified him.

VER. 26.

Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

And the superscription of his accusation was written over, THE KING OF THE JEWS.

VER. 27.

Καὶ σὺν αὐτῷ σταυροῦσι δύο λῃστάς· ἕνα ἐκ δεξιῶν, καὶ ἕνα ἐξ εὐωνύμων αὐτοῦ.

And with him they crucify two thieves; the one on his right hand, and the other on his left.

VER. 28.

Καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα· Καὶ μετὰ ἀνόμων ἐλογίσθη.

[a] *And the Scripture was fulfilled, which saith, And he was numbered with the transgressors.*

[a] Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors, Isa. liii. 12. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors, Luke xxii. 37.

VER. 29.

Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες· Οὐὰ, ὁ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν,

[a] *And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,*

[a] See on Matt. xxvii. ver. 39—50.

VER. 30.

Σῶσον σεαυτὸν, καὶ κατάβα ἀπὸ τοῦ σταυροῦ.

Save thyself, and come down from the cross.

VER. 31.

Ὁμοίως δὲ καὶ οἱ Ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν Γραμματέων, ἔλεγον. Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι.

Likewise also the Chief Priests, mocking, said among themselves with the Scribes, He saved others; himself he cannot save.

VER. 32.

Ὁ Χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνείδιζον αὐτόν.

Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

VER. 33.

Γενομένης δὲ ὥρας ἕκτης, σκότος ἐγένετο ἐφ᾽ ὅλην τὴν γῆν, ἕως ὥρας ἐννάτης.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

VER. 34.

Καὶ τῇ ὥρᾳ τῇ ἐννάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων· Ἐλωΐ, Ἐλωΐ, λαμμᾶ σαβαχθανί; ὅ ἐστι μεθερμηνευόμενον· Ὁ Θεός μου, ὁ Θεός μου, εἰς τί με ἐγκατέλιπες;

And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

VER. 35.

Καί τινες τῶν παρεστηκότων ἀκούσαντες, ἔλεγον· Ἰδοὺ, Ἠλίαν φωνεῖ.

And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

VER. 36.

Δραμὼν δὲ εἷς, καὶ γεμίσας σπόγγον ὄξους, περιθείς τε καλάμῳ, ἐπότιζεν αὐτὸν, λέγων· Ἄφετε· ἴδωμεν εἰ ἔρχεται Ἠλίας καθελεῖν αὐτόν.

And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

VER. 37.

Ὁ δὲ Ἰησοῦς, ἀφεὶς φωνὴν μεγάλην, ἐξέπνευσε.

And Jesus cried with a loud voice, and gave up the ghost.

VER. 38.

Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἄνωθεν ἕως κάτω.

[a] *And the veil of the temple was rent in twain from the top to the bottom.*

[a] See on Matt. xxvii. ver. 51. 54—56.

VER. 39.

Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ, ὅτι οὕτω κράξας ἐξέπνευσεν, εἶπεν· Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν Θεοῦ.

And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

VER. 40.

Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι· ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ, καὶ Ἰωσῆ μήτηρ, καὶ Σαλώμη·

There were also women looking on afar off; among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome;

VER. 41.

Αἳ καὶ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν αὐτῷ, καὶ διηκόνουν αὐτῷ· καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.

[a] *(Who also, when he was in Galilee, followed him and ministered unto him;) and many other women which came up with him unto Jerusalem.*

[a] And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance, Luke viii. 2, 3.

VER. 42.

Καὶ ἤδη ὀψίας γενομένης, (ἐπεὶ ἦν παρασκευὴ, ὅ ἐστι προσάββατον,)

[a] *And now when the even was come, because it was the preparation, that is, the day before the sabbath,*

[a] See on Matt. xxviii. ver. 57—61.

VER. 43.

Ἐλθὼν Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτὴς, ὃς (καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ) τολμήσας εἰσῆλθε πρὸς Πιλάτον, καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ.

Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus.

VER. 44.

Ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκε· καὶ προσκαλεσάμενος τὸν κεντυρίωνα, ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανε.

And Pilate marvelled if he were already dead; and calling unto him the centurion, he asked him whether he had been any while dead.

VER. 45.

Καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος, ἐδωρήσατο τὸ σῶμα τῷ Ἰωσήφ.

And when he knew it of the centurion, he gave the body to Joseph.

VER. 46.

Καὶ ἀγοράσας σινδόνα, καὶ καθελὼν αὐ-

τὸν, ἐνείλησε τῇ σινδόνι· καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ ὃ ἦν λελατομημένον ἐκ πέτρας· καὶ προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.

And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

VER. 47.

Ἡ δὲ Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία Ἰωσῆ, ἐθεώρουν ποῦ τίθεται.

And Mary Magdalene, and Mary the mother *of Joses, beheld where he was laid.*

CHAP. XVI.—VER. 1.

Καὶ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου, καὶ Σαλώμη, ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν.

[a] *And when the sabbath was past, Mary Magdalene, and Mary the* mother *of James, and Salome, had bought sweet spices, that they might come and anoint him.*

[a] See on Matt. xxviii. ver. 1.

VER. 2.

Καὶ λίαν πρωῒ τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ ἡλίου.

And very early in the morning, the first day *of the week, they came unto the sepulchre at the rising of the sun.*

VER. 3.

Καὶ ἔλεγον πρὸς ἑαυτάς· Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου;

[a] *And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?*

[a] And he brought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid, xv. 46, 47. And he laid it in his own new tomb, which he had hewn out of the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre, Matt. xxvii. 60, 61.

VER. 4.

Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα.

[a] *And when they looked, they saw that the stone was rolled away: for it was very great.*

[a] And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it, Matt. xxviii. 2. And they found the stone rolled away from the sepulchre, Luke xxiv. 2. The first *day* of the week cometh Mary Magdalene early, while it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre, John xx. 1.

VER. 5.

Καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκήν· καὶ ἐξεθαμβήθησαν.

[a] *And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.*

[a] See on Matt. xxviii. ver. 3. 5—8.

VER. 6.

Ὁ δὲ λέγει αὐταῖς· Μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε, ὁ τόπος ὅπου ἔθηκαν αὐτόν.

And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified; he is risen, he is not here: behold the place where they laid him.

VER. 7.

Ἀλλ' ὑπάγετε, εἴπατε τοῖς μαθηταῖς αὐτοῦ, καὶ τῷ Πέτρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.

But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

VER. 8.

Καὶ ἐξελθοῦσαι ταχὺ, ἔφυγον ἀπὸ τοῦ μνημείου· εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπον· ἐφοβοῦντο γάρ.

And they went out quickly, and fled from the sepulchre; for they trembled

and were amazed: neither said they any thing to any man: *for they were afraid.*

VER. 9.

Ἀναστὰς δὲ πρωῒ πρώτῃ σαββάτου, ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.

[a]*Now when* Jesus *was risen early the first* day *of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.*

[a] And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus, John xx. 14.

VER. 10.

Ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ' αὐτοῦ γενομένοις, πενθοῦσι καὶ κλαίουσι.

And *she went and told them that had been with him* [a] *as they mourned and wept.*

[a] And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast, Matt. ix. 15. And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad, Luke xxiv. 17. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart, John xvi. 5, 6. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy, 20.

VER. 11.

Κἀκεῖνοι, ἀκούσαντες ὅτι ζῇ, καὶ ἐθεάθη ὑπ' αὐτῆς, ἠπίστησαν.

And they, when they had heard that he was alive, and had been seen of her, [a] *believed not.*

[a] And their words seemed unto them as idle tales, and they believed them not, Luke xxiv. 11.

VER. 12.

Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν.

[a]*After that he appeared in another form unto two of them, as they walked, and went into the country.*

[a] And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things?' And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the Chief Priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre: And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found *it* even so as the woman had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. And

it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight, Luke xxiv. 13—31.

VER. 13.

Κἀκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν.

[a] *And they went and told* it *unto the residue; neither believed they them.*

[a] And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them. Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things *were done* in the way, and how he was known of them in breaking of bread, Luke xxiv. 33—35.

VER. 14.

Ὕστερον, ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα ἐφανερώθη, καὶ ὠνείδισε τὴν ἀπιστίαν αὐτῶν, καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγηγερμένον οὐκ ἐπίστευσαν.

[a] *Afterward he appeared unto the eleven as they sat* * *at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he had risen.*

* Or, *together.*

[a] And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them *his* hands and *his* feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb, Luke xxiv. 36—42. Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace *be* unto you: And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad when they saw the Lord, John xx. 19, 20.

VER. 15.

Καὶ εἶπεν αὐτοῖς· Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.

[a] *And he said unto them, Go ye into all the world, and preach the Gospel to every creature.*

[a] See on Matt. xxviii. ver. 19. clause 1.

VER. 16.

Ὁ πιστεύσας καὶ βαπτισθεὶς, σωθήσεται· ὁ δὲ ἀπιστήσας, κατακριθήσεται.

[a] *He that believeth* [b] *and is baptized shall be saved;* [c] *but he that believeth not shall be damned.*

[a] And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel, Mark i. 15. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved, Luke viii. 12. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name, John i. 12. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God, iii. 15—18. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him, 36. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, v. 24. Jesus answered and said unto them, This is the work of God, That ye believe on him whom he

hath sent, vi. 29. And this is the will of him that sent me, That every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day, 40. In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.) vii. 37—39. Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? xi. 25, 26. I am come a light into the world, that whosoever believeth on me should not abide in darkness, xii. 46. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name, xx. 31. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins, Acts x. 43. Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: And by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses, xiii. 38, 39. And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house, xvi. 30, 31. Being justified freely by his grace through the redemption that is in Christ Jesus. Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: To declare, *I say,* at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus, Rom. iii. 24—26. Therefore we conclude that a man is justified by faith without the deeds of the law, 28. What shall we then say that Abraham, our father as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath *whereof* to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, *his* faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, *Saying,* Blessed *are* they whose iniquities are forgiven, and whose sins are covered. Blessed *is* the man to whom the Lord will not impute sin. *Cometh* this blessedness then upon the circumcision *only,* or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised. For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, *there* is no transgression. Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, Rom. iv. 1—16. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had pro-

mised he was able also to perform, and therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification, 20—25. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, v. 1. He that believeth on the Son of God hath the witness in himsself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life: *and* he that hath not the Son of God, hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God, 1 John v. 10—13.

[b] See on Matt. xxviii. ver. 19. clause 2.

[c] See on John iii. ver. 18, 19.

VER. 17.

Σημεῖα δὲ τοῖς πιστεύσασι ταῦτα παρακολουθήσει· Ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι· γλώσσαις λαλήσουσι καιναῖς·

And these signs shall follow them that believe: [a] *In my name shall they cast out devils; they* [b] *shall speak with new tongues;*

[a] See on Matt. x. ver. 1. clause 2.

[b] See on Acts ii. ver. 4. clause 2.

VER. 18.

Ὄφεις ἀροῦσι· κἂν θανάσιμόν τι πίωσιν, οὐ μὴ αὐτοὺς βλάψει· ἐπὶ ἀῤῥώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἕξουσιν.

[a] *They shall take up serpents; and if they drink any deadly thing, it shall not hurt them;* [b] *they shall lay hands on the sick, and they shall recover.*

[a] Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you, Luke x. 19. And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm, Acts xxviii. 3—5.

[b] See on Matt. x. ver. 8. clause 1.

VER. 19.

Ὁ μὲν οὖν Κύριος, μετὰ τὸ λαλῆσαι αὐτοῖς, ἀνελήφθη εἰς τὸν οὐρανὸν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ.

So then [a] *after the Lord had spoken unto them,* [b] *he was received up into heaven,* [c] *and sat on the right hand of God.*

[a] See on Matt. xxviii. ver. 18—20.

[b] And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, Luke ix. 51. And he led them out as far as to Bethany; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven, xxiv. 50, 51. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father, John xvi. 28. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven, Acts i. 9—11. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear, ii. 33. Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.), Eph. iv. 8—10. Seeing then that we have a great High Priest, that is passed into

the heavens, Jesus the Son of God, let us hold fast *our* profession, Heb. iv. 14. Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, *even* Jesus, made an High Priest for ever after the order of Melchisedec, vi. 19, 20. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us, ix. 24.

[c] The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool, Psal. cx. 1. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, Acts vii. 56, 57. Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him *to be* the head over all *things* to the Church, Eph. i. 20—22. Now of the things which we have spoken *this is* the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens, Heb. viii. 1. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God, x. 12. Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him, 1 Pet. iii. 22.

VER. 20.

Ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συνεργοῦντος, καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων. Ἀμήν.

And they went forth, and preached every where; [a]*the Lord working with* them, *and confirming the word with signs following. Amen.*

[a] And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, Acts ii. 1—3. And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness, iv. 29—31. And by the hands of the apostles were many signs and wonders wrought among the people: (and they were all with one accord in Solomon's porch, v. 12. Therefore they that were scattered abroad went every where preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed. And there was great joy in that city, viii. 4—8. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him, And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about, seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord, xiii. 8—12. Long time therefore abode they speaking boldly

in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands, xiv. 3. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, Said with a loud voice, Stand upright on thy feet. And he leaped and walked, 8—10. And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve, xix. 6, 7. And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them, 11, 12. And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a fever, and of a *bloody* flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when *this* was done, others also, which had diseases in the island, came, and were healed, xxviii. 3—9. Through mighty signs and wonders, by the power of the Spirit of God: so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ, Rom. xv. 19.

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Ὀυκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις·
Ἀλλ' ἐν διδακτοῖς Πνεύματος ἁγίου.—1 Cor. ii. 13.

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THE GOSPEL ACCORDING TO

ST. LUKE.

CHAP. I.—VER. 1.

ἘΠΕΙΔΗΠΕΡ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

VER. 2.

Καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται, καὶ ὑπηρέται γενόμενοι τοῦ λόγου·

Even as they delivered them unto us, [a] which from the beginning were eyewitnesses, [b] and ministers of the word;

[a] And ye are witnesses of these things, Luke xxiv. 48. And ye also shall bear witness, because ye have been with me from the beginning, John xv. 27. To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God, Acts i. 3. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth, 8. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection, 21, 22. For we cannot but speak the things which we have seen and heard, iv. 20. And we are witnesses of all things which he did both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead, x. 39—41. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, *and* was confirmed unto us by them that heard *him*, Heb. ii. 3. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ, 1 John i. 1—3.

[b] But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee, Acts xxvi. 16. That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, Rom. xv. 16. Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 7, 8. If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to

every creature which is under heaven, whereof I Paul am made a minister; Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church; Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God, Col. i. 23—25.

VER. 3.

Ἔδοξε κἀμοὶ, παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε·

[a]*It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,*

[a]The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Acts i. 1.

VER. 4.

Ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

That thou mightest know the certainty of those things, wherein thou hast been instructed.

VER. 5.

Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεύς τις ὀνόματι Ζαχαρίας, ἐξ ἐφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρὼν, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ.

There was [a] *in the days of Herod, the king of Judæa, a certain* [a]*Priest named Zacharias, of the course of Abia: and his wife* was *of the daughters of Aaron, and her name* was *Elisabeth.*

[a] See on Matt. ii. ver. 1. clause 3.
[b] See on Matt. ii. ver. 4. clause 1.

VER. 6.

Ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ Κυρίου ἄμεμπτοι.

And they were both [a] *righteous before God,* [b] *walking in all the commandments and ordinances of the Lord* [c] *blameless.*

[a] Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God, *which is* by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace, through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say*, at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where *is* boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law. *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law, Rom. iii. 19—31. Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. iii. 6—9. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and

renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That, being justified by his grace, we should be made heirs, according to the hope of eternal life, Tit. iii. 3—7. See also on Matt. i. ver. 19. clause 1.

[b] And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments, 1 Kings ix. 4. I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept sore, 2 Kings xx. 3. Then shall I not be ashamed, when I have respect unto all thy commandments, *Psal.* cxix. 6. And herein do I exercise myself, to have always a conscience void of offence toward God and *toward* men, Acts xxiv. 16. For the grace of God that bringeth salvation hath appeared to all men, Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Tit. ii. 11—13. And hereby we do know that we know him, if we keep his commandments, 1 John ii. 3.

[c] That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, Phil. ii. 15. In the body of his flesh through death, to present you holy, and unblameable, and unreproveable in his sight, Col. i. 22. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints, 1 Thess. iii. 13. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless, 2 Pet. iii. 14.

VER. 7.

Καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἐλισάβετ ἦν στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.

And they had no child, because that Elisabeth was barren, and they both were now *well stricken in years.*

VER. 8.

Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ Θεοῦ,

And it came to pass, that while he [a] *executed the Priest's office before God in the order of his course,*

[a] And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab, and Abihu, Eleazar and Ithamar, Aaron's sons, Exod. xxviii. 1. And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them and consecrate them, and sanctify them, that they may minister unto me in the priest's office, 41, and xxix. 1. Now *these are* the divisions of the sons of Aaron.—Among the sons of Eleazar *there were* sixteen chief men of the house of their fathers, and eight among the sons of Ithamar according to the house of their fathers. Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors *of the house* of God, were of the sons of Eleazar, and of the sons of Ithamar. And Shemaiah the son of Nathaniel the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites, one principal household being taken for Eleazar, and *one* taken for Ithamar.—These *were* the orderings of them in their service to come into the house of the Lord, according to their manner, under Aaron their father, as the Lord God of Israel had commanded them, 1 Chron. xxiv. 1. 4—6. 19. And he appointed, according to the order of David his father, the courses of the priests to their service, 2 Chron. viii. 14. And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the

Lord, 2 Chron. xxxi. 2. And they set the priests in their divisions, and the Levites in their courses, for the service of God, which *is* at Jerusalem; as it is written in the book of Moses, Ezra vi. 18.

VER. 9.

Κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχε τοῦ θυμιάσαι, εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου.

[a]*According to the custom of the Priest's office, his lot was to burn incense when he went into the temple of the Lord.*

[a] And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it a perpetual incense before the Lord throughout your generations, Exod. xxx. 7, 8. And did I choose him out of all the tribes of Israel, *to be* my priest, and to offer upon mine altar, to burn incense, to wear an ephod before me, 1 Sam. ii. 28.

VER. 10.

Καὶ πᾶν τὸ πλῆθος τοῦ λαοῦ ἦν προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος.

And the whole multitude of the people were praying without at the time of incense.

VER. 11.

Ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου, ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος.

And there appeared unto him an [a]angel of the Lord standing on the right side of [b] the altar of incense.

[a]See on Matt. xviii. ver. 10. clause 2.

[b] And thou shalt make an altar to burn incense upon; *of* shittim-wood shalt thou make it. A cubit *shall be* the length thereof, and a cubit the breadth thereof; foursquare shall it be: and two cubits *shall be* the height thereof: the horns thereof *shall be* of the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof round about, and the horns thereof; and thou shalt make unto it a crown of gold round about. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof; upon the two sides of it shalt thou make *it;* and they shall be for places for the staves to bear it withal. And thou shalt make the staves *of* shittim-wood, and overlay them with gold. And thou shalt put it before the vail that *is* by the ark of the testimony, before the mercy-seat that *is* over the testimony, where I will meet with thee. And Aaron shall burn thereon sweet incense every morning, when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before the Lord throughout your generations, Exodus xxx. 1—8. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. Rev. viii. 3.

VER. 12.

Καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ᾽ αὐτόν·

And when Zacharias saw him, *he was troubled, and fear fell upon him.*

VER. 13.

Εἶπε δὲ πρὸς αὐτὸν ὁ ἄγγελος· Μὴ φοβοῦ, Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς σου· καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.

But the angel said unto him, Fear not, Zacharias: [a] *for thy prayer is heard; and thy wife Elisabeth shall bear thee a son,* [b] *and thou shalt call his name John.*

[a] And Isaac intreated the Lord for his wife, because she *was* barren: and the Lord *was* intreated of him, and Rebekah his wife conceived, Gen. xxv. 21. Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, *saying,* Because I have asked him of the Lord. And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow. But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned, and *then* I will bring him, that he may appear before the Lord, and there abide for ever. And Elkanah her husband said unto her, Do what seemeth thee good;

tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him. And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child *was* young. And they slew a bullock, and brought the child to Eli. And she said, Oh, my lord! *as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD. For this child I prayed; and the LORD hath given me my petition which I asked of him: Therefore also I have lent him to the LORD; as long as he liveth *he* shall be lent to the LORD. *And he* worshipped the LORD there, 1 *Sam*. i. 20—28. And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine handmaid. And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life, 2 Kings iv. 16, 17.

[b] And it came to pass, that on the eight day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not *so*; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue *loosed*, and he spake, and praised God, 59—64.

VER. 14.

Καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γεννήσει αὐτοῦ χαρήσονται.

[a] *And thou shalt have joy and gladness; and many shall rejoice at his birth.*

[a] And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her, ver. 58. The father of the righteous shall greatly rejoice: and he that begetteth a wise *child* shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice, Prov. xxiii. 24, 25.

VER. 15.

Ἔσται γὰρ μέγας ἐνώπιον τοῦ Κυρίου· καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ· καὶ Πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ.

[a] *For he shall be great in the sight of the Lord,* [b] *and shall drink neither wine nor strong drink;* [c] *and he shall be filled with the Holy Ghost,* [d] *even from his mother's womb.*

[a] See on Matt. xi. ver. 9. and 11, clause 1.

[b] For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil, Luke vii. 33. and Matt. xi. 18. Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD: He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk, Numb. vi. 2—4.

[c] And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance, Acts ii. 4. For he was a good man, and full of the Holy Ghost and of faith: and much people were added unto the Lord, xi. 24. And be not drunk with wine, wherein is excess; but be filled with the Spirit, Eph. v. 18.

[d] Before thou camest forth out of the womb I sanctified thee, *and* I ordained thee a prophet unto the nations, Jer. i. 5.

VER. 16.

Καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν.

[a] *And many of the children of Israel shall he turn to the Lord their God.*

[a] And thou, child, shalt be called The prophet of the highest: For thou shalt go before the face of the Lord to prepare his ways, ver. 76. In those days came John the Baptist, preaching in the wilderness of Judæa, And saying, Repent ye: for the kingdom of heaven

is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan. And were baptized of him in Jordan, confessing their sins, Matt. iii. 1—6. For John came unto you in the way of righteousness, and ye believed him not: but the Publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him, xxi. 32.

VER. 17.

Καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἠλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον.

[a]*And he shall go before him* [b]*in the spirit and power of Elias,* [c]*to turn the hearts of the fathers to the children,* [d]*and the disobedient* * *to the wisdom of the just;* [e]*to make ready a people prepared for the Lord.*

* Or, *by*.

[a] John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me, John i. 15. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent, were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara, beyond Jordan, where John was baptizing. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! This is he of whom I said, After me cometh a man which is preferred before me: for he was before me, 22—30.

[b] See on Matt. iii. ver. 3.

[c] Then said he to the multitude that came forth to be baptized of him, O generation of vipers! who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits worthy of repentance; and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree, therefore, which bringeth not forth good fruit, is hewn down, and cast into the fire. And the people asked him, saying, What shall we do then? He answered and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also Publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages, iii. 7—14. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse, Mal. iv. 5, 6.

[d] They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine, Isa. xxix. 24. He answered and said, I will not: but afterward he repented, and went, Matt. xxi. 29. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed,

but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 9—11.

[e] And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only, 1 Sam. vii. 3. And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly, 2 Chron. xxix. 36. The preparations of the heart in man, and the answer of the tongue, *is* from the LORD, Prov. xvi. 1. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Rom. ix. 23.

VER. 18.

Καὶ εἶπε Ζαχαρίας πρὸς τὸν ἄγγελον· Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.

And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

VER. 19.

Καὶ ἀποκριθεὶς ὁ ἄγγελος, εἶπεν αὐτῷ· Ἐγώ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεστάλην λαλῆσαι πρός σε, καὶ εὐαγγελίσασθαί σοι ταῦτα.

And the angel answering said unto him, [a] *I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.*

[a] And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, ver. 26. And I heard a man's voice between *the banks of* Ulai, which called, and said, Gabriel, make this *man* to understand the vision, Dan. viii. 16. Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision, ix. 21—23.

VER. 20.

Καὶ ἰδοὺ, ἔσῃ σιωπῶν, καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἧς ἡμέρας γένηται ταῦτα· ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.

And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

VER. 21.

Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ.

[a] *And the people waited for Zacharias, and marvelled that he tarried so long in the temple.*

[a] And the whole multitude of the people were praying without at the time of incense, ver. 10.

VER. 22.

Ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός.

And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

VER. 23.

Καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

VER. 24.

Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ· καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα·

And after those days his wife Elisabeth conceived, and hid herself five months, saying,

VER. 25.

Ὅτι οὕτω μοι πεποίηκεν ὁ Κύριος ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν τὸ ὄνειδός μου ἐν ἀνθρώποις.

Thus hath the Lord dealt with me in the days wherein he looked on me, [a] *to take away my reproach among men.*

[a] And she conceived, and bare a son; and said, God hath taken away my reproach, Gen. xxx. 23. And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb, 1 Sam. i. 6.

VER. 26.

Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ᾗ ὄνομα Ναζαρὲτ,

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

VER. 27.

Πρὸς παρθένον μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσὴφ, ἐξ οἴκου Δαβίδ· καὶ τὸ ὄνομα τῆς παρθένου, Μαριάμ.

[a] *To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name* was *Mary.*

[Now the birth of Jesus Christ was on this wise: when as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost, Matt. i. 18.]

[a] See on Matt. i. ver. 18. clause 1.

VER. 28.

Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν, εἶπε· Χαῖρε, κεχαριτωμένη· ὁ Κύριος μετὰ σοῦ· εὐλογημένη σὺ ἐν γυναιξίν.

And the angel came in unto her, and said, Hail, thou that art* *highly favoured, the Lord* is *with thee: blessed* art *thou among women.*

* Or, *graciously accepted,* or, *much graced.* See ver. 30.

VER. 29.

Ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ· καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος.

And when she saw him, *she was troubled at his saying, and cast in her mind what manner of salutation this should be.*

VER. 30.

Καὶ εἶπεν ὁ ἄγγελος αὐτῇ· Μὴ φοβοῦ, Μαριάμ· εὗρες γὰρ χάριν παρὰ τῷ Θεῷ.

And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

VER. 31.

Καὶ ἰδοὺ, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ ἸΗΣΟΥΝ.

[a] *And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.*

[a] See on Matt. i. ver. 21.

VER. 32.

Οὗτος ἔσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ τοῦ πατρὸς αὐτοῦ.

[a] *He shall be great, and shall* [b]*be called the* [c]*Son of the Highest: and the Lord God* [d]*shall give unto him the throne of his father David:*

[a] For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb, ver. 15. John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire, iii. 16. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire, Matt. iii. 11. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here, xii. 42. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, xxviii. 18. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father, Phil. ii. 9, 11.

[b] See on Matt. v. ver. 9. clause 2

[c] See on Matt. xiv. ver. 33. clause 2. and vii. ver. 21. clause 4.

[d] See on Matt. i. ver. 1. clause 2.

VER. 33.

Καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.

[a] *And he shall reign over the house of*

Jacob for ever; and of his kingdom there shall be no end.

[a] And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever, Dan. ii. 44. I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed, vii. 13, 14. And the LORD shall reign over them in Mount Zion from henceforth, even for ever, Mic. iv. 7. But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever, Heb. i. 8. And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever, Rev. xi. 15.

VER. 34.

Εἶπε δὲ Μαριὰμ πρὸς τὸν ἄγγελον· Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;

Then said Mary unto the angel, How shall this be, seeing I know not a man?

VER. 35.

Καὶ ἀποκριθεὶς ὁ ἄγγελος, εἶπεν αὐτῇ· Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σε, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς Θεοῦ.

And the angel answered and said unto her, [a]*The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also* [b]*that holy thing which shall be born of thee shall be called* [c]*The Son of God.*

[a] Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost, Matt. i. 20.

[b] How can he be clean *that is* born of a woman? Job xxv. 4. For we have not an High Priest, which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin, Heb. iv. 15. For such an High Priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens, vii. 26.

[c] See on Matt. xiv. ver. 33. clause 2.

VER. 36.

Καὶ ἰδοὺ, Ἐλισάβετ ἡ συγγενής σου, καὶ αὐτὴ συνειληφυῖα υἱὸν ἐν γήρᾳ αὐτῆς· καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ.

And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

VER. 37.

Ὅτι οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα.

[a]*For with God nothing shall be impossible.*

[a] See on Matt. xix. ver. 26.

VER. 38.

Εἶπε δὲ Μαριάμ· Ἰδοὺ ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. Καὶ ἀπῆλθεν ἀπ᾿ αὐτῆς ὁ ἄγγελος.

And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

VER. 39.

Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις, ἐπορεύθη εἰς τὴν ὀρεινὴν μετὰ σπουδῆς, εἰς πόλιν Ἰούδα.

And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

VER. 40.

Καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ἠσπάσατο τὴν Ἐλισάβετ.

And entered into the house of Zacharias, and saluted Elisabeth.

VER. 41.

Καὶ ἐγένετο ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη Πνεύματος ἁγίου ἡ Ἐλισάβετ·

And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth [a]*was filled with the Holy Ghost:*

[a] See on ver. 15. clause 3.

VER. 42.

Καὶ ἀνεφώνησε φωνῇ μεγάλῃ, καὶ εἶπεν· Εὐλογημένη σὺ ἐν γυναιξὶ, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.

And she spake out with a loud voice, and said, Blessed art *thou among women; [a] and blessed* is *the fruit of thy womb.*

[a] Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest, xix. 38. His name shall endure for ever: his name shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed, Psal. lxxii. 17.

VER. 43.

Καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρός με;

And whence is *this to me, that the mother of [a] my Lord should come to me?*

[a] And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool. David therefore calleth him Lord, how is he then his son? xx. 42—44. The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool, Psal. cx. 1. And Thomas answered and said unto him, My Lord and my God, John xx. 28. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, Phil. iii. 8.

VER. 44.

Ἰδοὺ γὰρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.

For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

VER. 45.

Καὶ μακαρία ἡ πιστεύσασα· ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου.

And blessed is *she* *that believed: for there shall be a performance of those things which were told her from the Lord.*

* Or, *which believed that there shall be,* &c.

VER. 46.

Καὶ εἶπε Μαριάμ· Μεγαλύνει ἡ ψυχή μου τὸν Κύριον·

And Mary said, [a] My soul doth magnify the Lord,

[a] And Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord, my mouth is enlarged over mine enemies; because I rejoice in thy salvation, 1 Sam. ii. 1.

VER. 47.

Καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου,

And my spirit hath rejoiced in [a] God my Saviour.

[a] Behold, God *is* my salvation; I will trust, and not be afraid: for the Lord JEHOVAH *is* my strength and *my* song; he also is become my salvation, Isa. xii. 2. *There is* no God else beside me; a just God and a Saviour; *there is* none beside me, xlv. 21. Paul an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope, 1 Tim. i. 1. Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things, Tit. ii. 10. But after that the kindness and love of God our Saviour toward man appeared, iii. 4. See also on Matt. i. ver. 21. clause 3.

VER. 48.

Ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ· ἰδοὺ γὰρ, ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί.

[a] For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all [b] generations shall call me blessed.

[a] He will regard the prayer of the destitute, and not despise their prayer, Psal. cii. 17. He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill; that he may set *him* with princes, *even* with the princes of his people, cxiii. 7, 8. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*: But God hath chosen the foolish things of the world, to confound the wise; and God hath

chosen the weak things of the world, to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are; That no flesh should glory in his presence, 1 Cor. i. 26—29. Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? James ii. 5.

[b] And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked, Luke xi. 27.

VER. 49.

Ὅτι ἐποίησέ μοι μεγαλεῖα ὁ δυνατὸς, καὶ ἅγιον τὸ ὄνομα αὐτοῦ.

For [a]he that is mighty hath done to me great things ; [b]and holy is *his name.*

[a] Who *is* this King of glory? The Lord strong and mighty, the Lord mighty in battle, Psal. xxiv. 8. Then thou spakest in vision to thy holy one, and saidst, I have laid help upon *one that is* mighty; I have exalted one chosen out of the people, lxxxix. 19. Therefore saith the Lord, the Lord of Hosts, the mighty One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies, Isa. i. 24. Who *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save, lxiii. 1. Forasmuch as *there is* none like unto thee, O Lord; thou *art* great, and thy name *is* great in might, Jer. x. 6.

[b] Who *is* like unto thee, O Lord, among the gods? who *is* like thee, glorious in holiness, fearful *in* praises, doing wonders, Exod. xv. 11. *There is* none holy as the Lord: *for there is* none beside thee: neither *is there* any rock like our God, 1 Sam. ii. 2. Let them praise thy great and terrible name; *for* it *is* holy, Psal. xcix. 3. Exalt the Lord our God, and worship at his holy hill; for the Lord our God *is* holy, 9. He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name, cxi. 9. And one cried unto another, and said, Holy, holy, holy, *is* the Lord of Hosts: the whole earth *is* full of his glory, Isa. vi. 3. For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, lvii. 15. And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come, Rev. iv. 8. Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy, xv. 4.

VER. 50.

Καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν.

[a] *And his mercy* is *on them that fear him from generation to generation.*

[a] And shewing mercy unto thousands of them that love me, and keep my commandments, Exod. xx. 6. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*, xxxiv. 6, 7. *Oh* how great *is* thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men, Psal. xxxi. 19. Surely *his* salvation is nigh them that fear him; that glory may dwell in our land, lxxxv. 9. For as the heaven is high above the earth, *so* great is his mercy toward them that fear him, ciii. 11. But the mercy of the Lord *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, 17. He will bless them that fear the Lord, *both* small and great, cxv. 13. Let them now that fear the Lord say, that his mercy endureth for ever, cxviii. 4. He will fulfil the desire of them that fear him: he also will hear their cry; and will save them, cxlv. 19. The Lord taketh pleasure in them that fear him, in those that hope in his mercy, cxlvii. 11. Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard *it*, and a book of remem-

brance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him, Mal. iii. 16, 17.

VER. 51.

Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν.

[a] *He hath shewed strength with his arm;* [b]*he hath scattered the proud in the imagination of their hearts.*

[a] Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy, Exod. xv. 6. Thou stretchedst out thy right hand, the earth swallowed them, 12. Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? Deut. iv. 34. Thou hast a mighty arm: strong is thy hand, *and* high is thy right hand, Psal. lxxxix. 13. O sing unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory, xcviii. 1. The right hand of the LORD doeth valiantly. The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly, cxviii. 15, 16. Behold, the LORD GOD will come with strong *hand*, and his arm shall rule for him, Isa. xl. 10. Awake, awake, put on thy strength, O arm of the LORD; awake, as in the ancient days, in the generations of old, li. 9. The LORD hath made bare his holy arm in the eyes of all the nations, lii. 10. That led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name, lxiii. 12.

[b] Now I know that the LORD *is* greater than all gods: for in the thing wherein they dealt proudly *he was* above them, Exod. xviii. 11. Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the LORD shall have them in derision. Then shall he speak unto them in his wrath: and vex them in his sore displeasure, Psal. ii. 1—5. Wherefore it shall come to pass, *that* when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant *man*: and my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped. Shall the axe boast itself against him that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? as if the rod should shake *itself* against them that lift it up, *or* as if the staff should lift up *itself*, *as if it were* no wood. Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; and shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them, Isa. x. 12—19. Likewise, ye younger, submit yourselves unto the elder: yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble, 1 Pet. v. 5.

VER. 52.

Καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε ταπεινούς.

[a] *He hath put down the mighty from their seats,* [b] *and exalted them of low degree.*

[a] The bows of the mighty men *are* broken, and they that stumbled are girded with strength, 1 Sam. ii. 4. He shall break in pieces mighty men without number, and set others in their stead, Job xxxiv. 24. Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set *it;* I will crop off from the top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent: in the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done *it*, Ezek. xvii. 22—24.

[b] The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and to make them inherit the throne of glory, 1 Sam. ii. 7, 8. Who giveth rain upon the earth, and sendeth waters upon the fields: to set up on high those that be low; that those which mourn may be exalted to safety, Job v. 10, 11. Yet setteth he the poor on high from affliction, and maketh *him* families like a flock, Psal. cvii. 41. He raiseth up the poor out of the dust, *and* lifteth the needy out of the dunghill; that he may set *him* with princes, *even* with the princes of his people, cxiii. 7, 8. Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away, James i. 9, 10. Humble yourselves in the sight of the Lord, and he shall lift you up, iv. 10.

VER. 53.

Πεινῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας ἐξαπέστειλε κενούς.

[a] *He hath filled the hungry with good things;* [b] *and the rich he hath sent empty away.*

[a] See on Matt. v. ver. 6. clause 2.

[b] See on chap. vi. ver. 24.

VER. 54.

Ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους,

[a] *He hath holpen his servant Israel, in remembrance of* his *mercy;*

[a] And hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began. That we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy *promised* to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham, That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life, ver. 69—75. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God, Psal. xcviii. 3. Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me, Isa. xliv. 21. Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne *by me* from the belly, which are carried from the womb: and *even* to *your* old age I *am* he; and *even* to hoary hairs will I carry *you:* I have made, and I will bear; even I will carry, and will deliver *you*, xlvi. 3, 4. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me. Thy children shall make haste; thy destroyers, and they that made thee waste, shall go forth of thee, Isa. xlix. 14—17. Sing, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than

the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes: for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker *is* thine husband; the Lord of hosts *is* his name; and thy Redeemer, the Holy One of Israel; The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children *shall be* taught of the Lord; and great *shall be* the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the Lord; and their righteousness *is* of me, saith the Lord, liv. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured: But they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward *is* with him, and his work before him. And they shall call them, The holy people, The redeemed of

the LORD: and thou shalt be called, Sought out, A city not forsaken, lxii. Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the LORD of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the LORD their God, and David their king, whom I will raise up unto them. Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid. For I *am* with thee, *saith the* LORD, to save thee: though *I* make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. For thus saith the LORD, Thy bruise *is* incurable, *and* thy wound *is* grievous. *There is* none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; *because* thy sins were increased. Why criest thou for thine affliction? thy sorrow *is* incurable for the multitude of thine iniquity: *because* thy sins were increased I have done these things unto thee. Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey. For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, *saying*, This is Zion, whom no man seeketh after. Thus saith the LORD, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who *is* this that engaged his heart to approach unto me? saith the LORD. And ye shall be my people, and I will be your God, Jer. xxx. 7—22. At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people. Thus saith the LORD, The people *which were* left of the sword found grace in the wilderness; *even* Israel, when I went to cause him to rest. The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat *them* as common things. For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God. For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a Father to Israel, and

Ephraim *is* my first-born. Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock. For the LORD hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock, and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD, xxxi. 1—14. How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man. Thus saith the LORD of hosts, the God of Israel, As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of justice, *and* mountain of holiness. And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks. For I have satiated the weary soul, and I have replenished every sorrowful soul, 22—25. Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, The LORD our righteousness, xxxiii. 14—16. Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith the LORD; If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them, 24—26. But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid. Fear thou not, O Jacob my servant, saith the LORD; for I *am* with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished, xlvi. 27, 28. In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I *am* the LORD, Ezek. xxix. 21. Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one Shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken *it*. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no

more be a prey to the heathen, neither shall the beast of the land devour them: but they shall dwell safely, and none shall make *them* afraid. And I will raise up for them a Plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord God. And ye my flock, the flock of my pasture, *are* men, *and* I *am* your God, saith the Lord God, xxxiv. 22—31. And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant *shall be* king over them: and they all shall have one shepherd: and they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they and their children, and their children's children, for ever; and my servant David *shall be* their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore, xxxvii. 21—28. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord *will be* the hope of his people, and the strength of the children of Israel. So shall ye know that I *am* the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood *that* I have not cleansed: for the Lord dwelleth in Zion, Joel iii. 16—21. But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions, Obad. 17. I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of *the multitude of* men. The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it; and their King shall pass before them, and the Lord on the head of them. Mic. ii. 12, 13. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the Lord, *is* in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not; *and to* Zion, Let not thine hands be slack. The Lord thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. I will gather *them that are* sorrowful for the

solemn assembly *who* are of thee, *to whom* the reproach of it *was* a burden. Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD, Zeph. iii. 14—20. Who *is* left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I *am* with you, saith the LORD of hosts: *According to* the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not. For thus saith the LORD of hosts, Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land*; and I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. The silver *is* mine, and the gold *is* mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts, Hag. ii. 3—9. Cry yet, saying, Thus saith the LORD of hosts, My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem, Zech. iv. 17, And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man, whose name *is* The BRANCH: and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both, vi. 12, 13.

VER. 55.

(Καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραὰμ, καὶ τῷ σπέρματι αὐτοῦ,) εἰς τὸν αἰῶνα.

[a] *As he spake to our fathers, to Abraham, and to his seed for ever.*

[a] See on Matt. i. ver. 1. clause 3.

VER. 56.

Ἔμεινε δὲ Μαριὰμ σὺν αὐτῇ ὡσεὶ μῆνας τρεῖς· καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

And Mary abode with her about three months, and returned to her own house.

VER. 57.

Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν· καὶ ἐγέννησεν υἱόν.

Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

VER. 58.

Καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλυνε Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς· καὶ συνέχαιρον αὐτῇ.

And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

VER. 59.

Καὶ ἐγένετο, ἐν τῇ ὀγδόῃ ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ, Ζαχαρίαν.

And it came to pass, that [a] *on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.*

[a] And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb, Luke ii. 21. And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed, Gen. xvii. 12. and Lev. xii. 3.

VER. 60.

Καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ, εἶπεν Οὐχί· ἀλλὰ κληθήσεται Ἰωάννης.

And his mother answered and said, [a] *Not so; but he shall be called John.*

[a] But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John, ver. 13.

VER. 61.

Καὶ εἶπον πρὸς αὐτήν· Ὅτι οὐδείς ἐστιν

ἐν τῇ συγγενείᾳ σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ.

And they said unto her, There is none of thy kindred that is called by this name.

VER. 62.

Ἐνένευον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν.

And they made signs to his father, how he would have him called.

VER. 63.

Καὶ αἰτήσας πινακίδιον, ἔγραψε λέγων· Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ. Καὶ ἐθαύμασαν πάντες.

And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

VER. 64.

Ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα, καὶ ἡ γλῶσσα αὐτοῦ· καὶ ἐλάλει εὐλογῶν τὸν Θεόν.

And his mouth was opened immediately, and his tongue loosed, *and he spake, and praised God.*

VER. 65.

Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα.

*And fear came on all that dwelt round about them: and all these *sayings were noised abroad throughout all the hill country of Judæa.*

* Or, *things.*

VER. 66.

Καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες· Τί ἄρα τὸ παιδίον τοῦτο ἔσται; Καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ.

And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! [a]And the hand of the Lord was with him.

[a] And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel, ver. 80.

VER. 67.

Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη Πνεύματος ἁγίου· καὶ προεφήτευσε, λέγων·

And his father Zacharias [a]was filled with the Holy Ghost, [b]and prophesied, saying,

[a] See on ver. 15. clause 3.

[b] And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease, Numb. xi. 25. The Spirit of the LORD spake by me, and his word *was* in my tongue, 2 Sam. xxiii. 2. And it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions, Joel ii. 28. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost, 2 Pet. i. 21.

VER. 68.

Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραήλ· ὅτι ἐπεσκέψατο, καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ·

Blessed be the Lord God of Israel; for he hath [a]visited and [b]redeemed his people,

[a] And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people, Luke vii. 16. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation, xix. 44. He sent redemption unto his people: he hath commanded his covenant for ever; holy and reverend *is* his name, Psal. cxi. 9.

[b] See on Matt. i. ver. 21. clause 2.

VER. 69.

Καὶ ἤγειρε κέρας σωτηρίας ἡμῖν, ἐν τῷ οἴκῳ Δαβὶδ τοῦ παιδὸς αὐτοῦ·

And hath raised up [a]an horn of salvation for us [b]in the house of his servant David;

[a] The LORD shall judge the ends of the earth; and he shall give strength unto his King, and exalt the horn of his Anointed, 1 Sam. ii. 10. And he said, The LORD *is* my rock, and my fortress, and my deliverer; The God of my rock; in him will I trust: *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my Saviour; thou savest me from vio-

lence, 2 Sam. xxii. 2, 3. The LORD is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower, Psal. xviii. 2. There will I make the horn of David to bud: I have ordained a lamp for mine anointed, cxxxii. 17.

[b] See on Matt. i. ver. 1. clause 2.

VER. 70.

Καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ·

As [a]*he spake by the mouth of his holy prophets, which have been since the world began:*

[a] The Spirit of the LORD spake by me, and his word *was* in my tongue, 2 Sam. xxiii. 2. For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool, Mark xii. 36. And when they agreed not among themselves, they departed, after that Paul had spoken one word; Well spake the Holy Ghost by Esaias the prophet unto our Fathers, Acts xxviii. 25. Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, Heb. iii. 7. For the prophecy came not in old time by the will of man: but Holy men of God spake *as they were* moved by the Holy Ghost, 2 Pet. i. 21.

VER. 71.

Σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς·

[a]*That we should be saved from our enemies, and from the hand of all that hate us;*

[a] Thy shoes *shall be* iron and brass; and as thy days, *so shall* thy strength *be*. *There is* none like unto the God of Jeshurun, *who* rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God *is thy* refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy *them*. Israel then shall dwell in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew. Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, the shield of thy help, and who *is* the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places, Deut. xxxiii. 25—29. For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, whose captives they were: and they shall rule over their oppressors. And it shall come to pass, in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, Isa. xiv. 1—3. Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6. Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God, xxxii. 37, 38. Thus saith the LORD God, When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I *am* the LORD their GOD, Ezek. xxviii. 25, 26. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods, xxxiv.

25. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make *them* afraid, 28. After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them, xxxviii. 8. See also on ver. 54.

VER. 72.

Ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ·

[a]To perform *the mercy* promised *to our fathers, and to remember his* [b] *holy covenant;*

[a]See on ver. 54.

[b]As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham: for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations, Gen. xvii. 4—9. He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations, Psal. cv. 8. He hath given meat unto them that fear him: he will ever be mindful of his covenant, cxi. 5. Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant, Ezek. xvi. 60.

VER. 73.

Ὅρκον ὃν ὤμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν,

[a]*The oath which he sware to our father Abraham,*

[a]And said, By myself have I sworn, saith the LORD; for because thou hast done this thing, and hast not withheld thy son, thine only *son*, Gen. xxii. 16. For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath, Heb. vi. 16, 17.

VER. 74.

Ἀφόβως, ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας, λατρεύειν αὐτῷ,

That he would grant unto us, [a] *that we being delivered out of the hand of our enemies might serve him without fear,*

[a]The wilderness, and the solitary place, shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the LORD, *and* the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them *that are* of a fearful heart, Be strong, fear not; behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass, with reeds and rushes. And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*. No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there: but the redeemed

shall walk *there*. And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away, Isa. xxxv. *But* Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end, xlv. 17. O thou afflicted, tossed with the tempest, *and* not comforted, behold, I will lay thy stones with fair colours, and lay thy foundation with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children *shall be* taught of the Lord; and great *shall be* the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come near thee, liv. 11—14. For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, *being* an hundred years old, shall be accursed. And they shall build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble: for they *are* the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear: the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord, lxv. 17—25. As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God, Ezek. xxxiv. 12—15. And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, the King cometh unto thee; he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace unto the heathen; and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth, Zech. ix. 8—10.

VER. 75.

Ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ, πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν.

[a] *In holiness and righteousness before him, all the days of our life.*

[a] But this *shall be* the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the great-

est of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more, Jer. xxxi. 33, 34. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me, xxxii. 39, 40. And I will sanctify my great name which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses; and I will call for the corn, and will increase it, and lay no famine upon you, Ezek. xxxvi. 23—29. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins, Matt. i. 21. According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love, Eph. i. 4. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, ii. 10. And that ye put on the new man, which after God is created in righteousness and true holiness, iv. 24. For God hath not called us unto uncleanness, but unto holiness, 1 Thess. iv. 7. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, 2 Thess. ii. 13. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 2 Tim. i. 9. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy, for I am holy, 1 Pet. i. 15, 16. Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ, 2 Pet. i. 4—8. See also on Matt. v. ver. 8. clause 1.

VER. 76.

Καὶ σὺ, παιδίον, προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου Κυρίου, ἑτοιμάσαι ὁδοὺς αὐτοῦ·

And thou, child, shalt be called the [a]*prophet of the Highest:* [b]*for thou shalt go before the face of the Lord to prepare his ways;*

[a] See on Matt. xi. ver. 9.
[b] See on Matt. xi. ver. 10.

VER. 77.

Τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ, ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,

[a] *To give knowledge of salvation unto his people,** *by the* [b]*remission of their sins,*

* Or, *for*.

[a]And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins,

Luke iii. 3. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins, Mark i. 4. The same came for a witness, to bear witness of the Light, that all *men* through him might believe. He was not that Light, but *was sent* to bear witness of that Light. *That* was the true Light, which lighteth every man that cometh into the world, John i. 7—9. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled. He must increase, but I *must* decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*. The Father loveth the Son, and hath given all things into his hand, John iii. 27—35. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is, on Christ Jesus, Acts xix. 4.

[b] See on Matt. vi. ver. 12. clause 1.

VER. 78.

Διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους,

[a] *Through the* [b] * *tender mercy of our God; whereby the* [c] † *dayspring from on high hath visited us,*

* Or, *bowels of the mercy.*
† Or, *sunrising*, or, *branch.*

[a] For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John iii. 16. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) Eph. ii. 4, 5. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins, 1 John iv. 9, 10.

[b] Remember, O Lord, thy tender mercies, and thy loving-kindnesses; for they *have been* ever of old, Psal. xxv. 6. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where *is* thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? Isa. lxiii. 15. For God is my record, how greatly I long after you all in the bowels of Jesus Christ, Phil. i. 8. If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, ii. 1. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, Col. iii. 12. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him? 1 John iii. 17.

[c] And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots, Isa. xi. 1. Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they *are* men wondered at; for, behold, I will bring forth my servant, The BRANCH, Zech. iii. 8. Thus speaketh the Lord of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord, vi. 12. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings, and ye shall go forth, and grow up as calves of the stall, Mal. iv. 2. I Jesus—am the root and the offspring of David, *and* the bright and morning star, Rev. xxii. 16.

VER. 79.

Ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θα-

νάτου καθημένοις, τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

[a] *To give light to them that sit in darkness and in the shadow of death,* [b] *to guide our feet into the way of peace.*

[a] See on Matt. iv. ver. 16.

[b] Good and upright *is* the LORD: therefore will he teach sinners in the way. The meek will he guide in judgment, and the meek will he teach his way. All the paths of the LORD *are* mercy and truth unto such as keep his covenant and his testimonies, Psal. xxv. 8—10. What man *is* he that feareth the LORD? him shall he teach in the way *that* he shall choose: His soul shall dwell at ease; and his seed shall inherit the earth, 12, 13. Mercy and truth are met together; righteousness and peace have kissed *each other*. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the LORD shall give *that which is* good: and our land shall yield her increase. Righteousness shall go before him, and shall set *us* in the way of his steps, lxxxv. 10—13. Her ways *are* ways of pleasantness, and all her paths *are* peace, Prov. iii. 17. I lead in the way of righteousness, in the midst of the paths of judgment; that I may cause those that love me to inherit substance; and I will fill their treasures, viii. 20, 21. Thus saith the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea, Isa. xlviii. 17, 18. I create the fruit of the lips; Peace, peace to *him that is* far off, and to *him that is* near, saith the LORD; and I will heal him. But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. *There is* no peace, saith my God, to the wicked, lvii. 19—21. The way of peace they know not; and *there is* no judgment in their goings: they have made them crooked paths; whosoever goeth therein shall not know peace, lix. 8. Thus saith the LORD, Stand ye in the ways and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*, Jer. vi. 16. Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light, Matt. xi. 28—30.

VER. 80.

Τὸ δὲ παιδίον ηὔξανε καὶ ἐκραταιοῦτο πνεύματι· καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

And the child grew, and waxed strong in spirit, and was in [a] *the deserts till the day of his shewing unto Israel.*

[a] And, as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind? Matt. xi. 7.

CHAP. II.—VER. 1.

Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην.

And it came to pass in those days, that there went out a decree from [a] *Cæsar Augustus, that* [b] *all the world should be* [*] *taxed.*

[*] Or, *enrolled.*

[a] Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Luke iii. 1.

[b] Destruction upon destruction is cried: for the whole land is spoiled: suddenly are my tents spoiled, *and* my curtains in a moment, Jer. iv. 20. And there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar, Acts xi. 28. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world, Rom. i. 8. Elias was a man subject to like passions as we are, and he prayed

earnestly that it might not rain; and it rained not on the earth by the space of three years and six months, Jam. v. 17.

VER. 2.

Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.

(And *this taxing was first made when Cyrenius was governor of Syria.*)

VER. 3.

Καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν.

And all went to be taxed, every one into his own city.

VER. 4.

Ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρὲτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαβὶδ, ἥτις καλεῖται Βηθλεὲμ, (διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαβὶδ,)

And [a] *Joseph also went up from Galilee, out of the city of Nazareth, into Judæa,* [b] *unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)*

[a] And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary, Luke i. 26, 27.

[b] And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go; I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons, 1 Sam. xvi. 1. Now David *was* the son of that Ephrathite of Beth-lehem-judah, whose name *was* Jesse, xvii. 12. Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? John vii. 42.

VER. 5.

Ἀπογράψασθαι σὺν Μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ γυναικὶ, οὔσῃ ἐγκύῳ.

To be taxed with Mary [a] *his espoused wife, being great with child.*

[a] See on Matt. i. ver. 18. clause 1.

VER. 6.

Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν.

[a] *And so it was, that, while they were there, the days were accomplished that she should be delivered.*

[a] But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting, Mic. v. 2.

VER. 7.

Καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

And [a] *she brought forth her first-born son,* [b] *and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.*

[a] Therefore the LORD himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, Isa. vii. 14. And knew her not till she had brought forth her first-born son: and he called his name JESUS, Matt. i. 25.

[b] And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger, 12. For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness, Isa. liii. 2. And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head, Matt. viii. 20.

VER. 8.

Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες, καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.

And there were in the same country shepherds abiding in the field, keeping * *watch over their flocks by night.*

* Or, the *night-watches.*

VER. 9.

Καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη αὐτοῖς, καὶ δόξα Κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον μέγαν.

And, lo, [a] *the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.*

[a] See on Matt. xviii. ver. 10. clause 2.

VER. 10.

Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· Μὴ φοβεῖσθε· ἰδοὺ γὰρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἥτις ἔσται παντὶ τῷ λαῷ·

And the angel said unto them, Fear not: for, behold, I bring you [a]*good tidings of great joy,* [b]*which shall be to all people.*

[a] How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Isa. lii. 7. and Rom. x. 15. The Spirit of the Lord God *is* upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound, lxi. 1. And we declare unto you glad tidings, how that the promise which was made unto the fathers, Acts xiii. 32.

[b] See on Matt. viii. ver. 11. clause 1.

VER. 11.

Ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ, ὅς ἐστι Χριστὸς Κύριος, ἐν πόλει Δαβίδ.

For unto you is born this day in the city of David [a]*a Saviour, which is,* [b]*Christ* [c]*the Lord.*

[a] See on Matt. i. ver. 21. clause 3.

[b] And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*, xlix. 10. The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed, *saying*, Psal. ii. 2. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, *that* from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined, Dan. ix. 24—26. And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ, Matt. i. 16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God, xvi. 16. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, The Christ, John i. 41. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, xx. 31. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ, Acts ii. 36. Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ, xvii. 3. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him that is begotten of him, 1 John v. 1.

[c] And whence *is* this to me, that the mother of my Lord should come to me, Luke i. 43. And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways, 76. And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, Because the Lord hath need of him, xix. 31. And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool. David therefore calleth him Lord; how is he then his son? xx. 42—44. The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) Acts x. 36. Which none of the princes of

this world knew: for had they known *it*, they would not have crucified the Lord of Glory, 1 Cor. ii. 8. The first man *is* of the earth, earthy: the second man *is* the Lord from heaven, xv. 47. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake, 2 Cor. iv. 5. And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father, Phil. ii. 11. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, Phil. iii. 8. As ye have therefore received Christ Jesus the Lord, *so* walk ye in him, Col. ii. 6. My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons, James ii. 1. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS, Rev. xix. 16. See also on Matt. iii. ver. 3.

VER. 12.

Καὶ τοῦτο ὑμῖν τὸ σημεῖον· Εὑρήσετε βρέφος ἐσπαργανωμένον, κείμενον ἐν τῇ φάτνῃ.

And this shall be *a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.*

VER. 13.

Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου, αἰνούντων τὸν Θεὸν, καὶ λεγόντων·

And suddenly there was with the angel[a] *a multitude of the heavenly host praising God, and saying,*

[a] And he dreamed, and, behold, a ladder set up on the earth, and the top of it reached to heaven: and, behold, the angels of God ascending and descending on it, Gen. xxviii. 12. And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This *is* God's host: and he called the name of that place Mahanaim, xxxii. 1, 2. And he said, Hear thou, therefore, the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him, on his right hand and on his left, 1 Kings xxii. 19. The chariots of God *are* twenty thousand, *even* thousands of angels: the LORD *is* among them *as in* Sinai, in the holy *place*, Psal. lxviii. 17. Praise ye him, all his angels: praise ye him, all his hosts, cxlviii. 2. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened, Dan. vii. 10. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands, Rev. v. 11.

VER. 14.

Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία.

[a] *Glory to God in the highest,* [b] *and on earth peace, good will toward men.*

[a] Saying, Blessed *be* the King that cometh in the name of the Lord; peace in heaven, and glory in the highest Luke xix. 38. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the LORD hath comforted his people, and will have mercy upon his afflicted, Isa. xlix. 13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever, Rev. v. 13.

[b] For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the LORD of hosts will perform this. Isa. ix. 6, 7. I create the fruit of the lips; Peace, peace to *him that is* far off, and to *him that is* near, saith the LORD; and I will heal him, lvii. 19.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid, John xiv. 27. The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ; (he is Lord of all;) Acts x. 36. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, Rom. v. 1. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, Be ye reconciled to God, 2 Cor. v. 18—20. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father, Eph. ii. 14—18. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven. And you, that were sometime alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled, Col. i. 20, 21. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, Which he shed on us abundantly through Jesus Christ our Saviour; That, being justified by his grace, we should be made heirs according to the hope of eternal life, Tit. iii. 4—7. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins, 1 John iv. 9, 10.

VER. 15.

Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ᾽ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι, οἱ ποιμένες, εἶπον πρὸς ἀλλήλους· Διέλθωμεν δὴ ἕως Βηθλεὲμ, καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς, ὃ ὁ Κύριος ἐγνώρισεν ἡμῖν.

And it came to pass, as the angels were gone away from them into heaven, * *the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.*

* Gr. *the men the shepherds.*

VER. 16.

Καὶ ἦλθον σπεύσαντες, καὶ ἀνεῦρον τήν τε Μαριὰμ καὶ τὸν Ἰωσὴφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ.

And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

VER. 17.

Ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου.

And when they had seen it, *they made known abroad the saying which was told them concerning this child.*

VER. 18.

Καὶ πάντες οἱ ἀκούσαντες [illegible]αν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς.

And all they that heard it *wondered at those things which were told them by the shepherds.*

VER. 19.

Ἡ δὲ Μαριὰμ πάντα συνετήρει τὰ ῥήματα ταῦτα, συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.

But Mary kept all these things, and pondered them *in her heart.*

VER. 20.

Καὶ ἐπέστρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

VER. 21.

Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν τὸ παιδίον, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

And [a] *when eight days were accomplished for the circumcising of the child, his name was called* [b]*JESUS,* [c] *which was so named of the angel before he was conceived in the womb.*

[a] See on chap. 1. ver. 59.

[b] See on Matt. i. ver. 21.

[c] And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS, Luke i. 31. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins, Matt. i. 21.

VER. 22.

Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστῆσαι τῷ Κυρίῳ·

[a] *And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;*

[a] Speak unto the children of Israel, [illegible] If a woman have conceived [illegible] born a man-child, then she [illegible] unclean seven days; according [illegible] days of the separation for [illegible]ity shall she be unclean. [illegible] the eighth day the flesh of his [illegible]skin shall be circumcised. And she shall then continue in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled. But if she bear a maid-child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days. And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest, Lev. xii. 2—6.

VER. 23.

(Καθὼς γέγραπται ἐν νόμῳ Κυρίου· Ὅτι πᾶν ἄρσεν διανοῖγον μήτραν, ἅγιον τῷ Κυρίῳ κληθήσεται·)

[a] *(As it is written in the law of the Lord; Every male that openeth the womb shall be called holy to the Lord;)*

[a] Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine, Exod. xiii. 2. That thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD's. And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck; and all the first-born of man among thy children shalt thou redeem. And it shall be, when thy son asketh thee in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage: And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the first-born of my children I redeem. And it shall be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt. 12—16. Thou shalt not delay *to offer* the first of thy ripe fruits, and of thy liquors: the first-born of thy sons shalt thou give unto me, xxii. 29. All that openeth the matrix *is* mine, and every firstling among thy cattle, *whether* ox or sheep, *that is male*, xxxiv. 19.

VER. 24.

Καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῳ Κυρίου, ζεῦγος τρυγόνων, ἢ δύο νεοσσοὺς περιστερῶν.

[a] *And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.*

[a] And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt-offering, and

a young pigeon, or a turtledove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest: Who shall offer it before the LORD, and make an atonement for her, and she shall be cleansed from the issue of her blood. This *is* the law for her that hath born a male or a female. And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean, Lev. xii. 6—8.

VER. 25.

Καὶ ἰδοὺ, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ, ᾧ ὄνομα Συμεών· καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς, προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ· καὶ πνεῦμα ἅγιον ἦν ἐπ' αὐτόν.

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was [a]*just and devout,* [b]*waiting for the consolation of Israel: and the Holy Ghost was upon him.*

[a] See on Matt. i. ver. 19. clause 1.

[b] And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us; this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation, Isa. xxv. 9. Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus, Mark xv. 43.

VER. 26.

Καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἴδῃ τὸν Χριστὸν Κυρίου.

And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the [a]*Lord's Christ.*

[a] See on ver. 11. clause 2.

VER. 27.

Καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ,

And he came [a]*by the Spirit into the temple: and when the parents brought in the child Jesus,* [b] *to do for him after the custom of the law,*

[a] See on Matt. iv. ver. 1. clause 2.

[b] See on ver. 23.

VER. 28.

Καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεὸν, καὶ εἶπε·

Then took he him up in his arms, and blessed God, and said,

VER. 29.

Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ·

Lord, [a]*now lettest thou thy servant depart in peace,* [b]*according to thy word:*

[a] Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace, Psal. xxxvii. 37. The righteous perisheth, and no man layeth *it* to heart; and merciful men *are* taken away, none considering that the righteous is taken away from the evil *to come*. He shall enter into peace; they shall rest in their beds, *each one* walking *in* his uprightness, Isa. lvii. 1, 2.

[b] And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ, ver. 26.

VER. 30.

Ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου·

For [a]*mine eyes have seen thy salvation,*

[a] And all flesh shall see the salvation of God, Luke iii. 6. I have waited for thy salvation, O LORD! Gen. xlix 18. And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth, Isa. xlix. 6. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God, lii. 10. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved, Acts iv. 10—12. See also on Matt. i. ver. 21. clause 3.

VER. 21.

Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν τὸ παιδίον, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

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VER. 25.

Καὶ ἰδοὺ, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ, ᾧ ὄνομα Συμεών· καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς, προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ· καὶ πνεῦμα ἅγιον ἦν ἐπ' αὐτόν.

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was [a]*just and devout,* [b]*waiting for the consolation of Israel: and the Holy Ghost was upon him.*

[a] See on Matt. i. ver. 19. clause 1.

[b] And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us; this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation, Isa. xxv. 9. Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came and went in boldly unto Pilate, and craved the body of Jesus, Mark xv. 43.

VER. 26.

Καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἴδῃ τὸν Χριστὸν Κυρίου.

And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the [a]*Lord's Christ.*

[a] See on ver. 11. clause 2.

VER. 27.

Καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ,

And he came [a]*by the Spirit into the temple: and when the parents brought in the child Jesus,* [b]*to do for him after the custom of the law,*

[a] See on Matt. iv. ver. 1. clause 2.

[b] See on ver. 23.

VER. 28.

Καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεὸν, καὶ εἶπε·

Then took he him up in his arms, and blessed God, and said,

VER. 29.

Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ·

Lord, [a]*now lettest thou thy servant depart in peace,* [b]*according to thy word:*

[a] Mark the perfect *man*, and behold the upright: for the end of *that* man is peace, Psal. xxxvii. 37. The righteous perisheth, and no man layeth *it* to heart; and merciful men *are* taken away, none considering that the righteous is taken away from the evil *to come*. He shall enter into peace; they shall rest in their beds, *each one* walking *in* his uprightness, Isa. lvii. 1, 2.

[b] And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ, ver. 26.

VER. 30.

Ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου·

For [a]*mine eyes have seen thy salvation,*

[a] And all flesh shall see the salvation of God, Luke iii. 6. I have waited for thy salvation, O LORD! Gen. xlix 18. And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth, Isa. xlix. 6. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God, lii. 10. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved, Acts iv. 10—12. See also on Matt. i. ver. 21. clause 3.

VER. 31.

Ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν·

[a] *Which thou hast prepared before the face of all people;*

[a] O sing unto the LORD a new song; sing unto the LORD all the earth. Sing unto the LORD, bless his name: shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people, Psal. xcvi. 1—3. The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God, xcviii. 2, 3.

VER. 32.

Φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ.

[a] *A light to lighten the* [b] *Gentiles, and* [c] *the glory of thy people Israel.*

[a] See on Matt. iv. ver. 16. clause 1.

[b] See on Matt. viii. ver. 11. clause 1.

[c] The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory; Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended, Isa. lx. 19, 20. That, according as it is written, He that glorieth, let him glory in the Lord, 1 Cor. i. 31.

VER. 33.

Καὶ ἦν Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.

And Joseph and his mother marvelled at those things which were spoken of him.

VER. 34.

Καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ· Ἰδοὺ, οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον·

And Simeon blessed them, and said unto Mary his mother, Behold, this child *is set for* [a] *the fall and* [b] *rising again of many in Israel; and for a* [c] *sign which shall be spoken against;*

[a] And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken, Isa. viii. 14, 15. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder, Matt. xxi. 44. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law: for they stumbled at that stumbling-stone; As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed, Rom. ix. 32, 33. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, 1 Cor. i. 23. Unto you therefore which believe, *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed, 1 Pet. ii. 7, 8.

[b] Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call, Acts ii. 37—39. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, iii. 26. See also Acts ix. 1—20.

[c] Behold, I, and the children whom the LORD hath given me, *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion, Isa. viii. 18. The Son of man came eating and drinking; and they say, Behold a man gluttonous, and a wine-bibber, a friend of Publicans and sinners. But Wisdom

is justified of her children, Matt. xi. 19. The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, Acts iv. 26, 27. See also on Matt. xxvii. 39. and 41. clause 1.

VER. 35.

Καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία· ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

(Yea, [a] a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

[a] *As* with a sword in thy bones, mine enemies reproach me; while they say daily unto me, Where *is* thy God? Psal. xlii. 10.

VER. 36.

Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς.

And there was one Anna, [a] a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

[a] And it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, Joel ii. 28. and Acts ii. 16, 17.

VER. 37.

Καὶ αὕτη χήρα ὡς ἐτῶν ὀγδοηκοντατεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστείαις καὶ δεήσεσι λατρεύουσα νύκτα καὶ ἡμέραν·

And [a] she was *a widow of about fourscore and four years, which departed not from the temple, but served* God *with fastings and prayers night and day.*

[a] Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day, 1 Tim. v. 5.

VER. 38.

Καὶ αὕτη, αὐτῇ, τῇ ὥρα ἐπιστᾶσα, ἀνθωμολογεῖτο τῷ Κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλήμ.

*And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them [a] that looked for redemption in * Jerusalem.*

* Or, *Israel.*

[a] See on ver. 25. clause 2.

VER. 39.

Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρέτ.

And [a] when they had performed all things according to the law of the Lord, [b] they returned into Galilee, to their own city Nazareth.

[a] What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it, Deut. xii. 32. And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him, Matt. iii. 15.

[b] But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene, Matt. ii. 22, 23.

VER. 40.

Τὸ δὲ παιδίον ηὔξανε, καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

And the child grew, and waxed strong in spirit, [a] filled with wisdom: and [b] the grace of God was upon him.

[a] And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord, Isa. xi. 2. That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge, Col. ii. 2, 3.

[b] Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed

thee for ever, Psal. xlv. 2. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth, John i. 14.

VER. 41.

Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα.

Now his parents [a] *went to Jerusalem every year at* [b] *the feast of the Passover.*

[a] Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt; and none shall appear before me empty:) And the feast of harvest, the first-fruits of thy labours, which thou hast sown in the field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field. Three times in the year all thy males shall appear before the Lord God, Exod. xxiii. 14—17. But unto the place which the Lord your God shall choose out of all your tribes to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come: And thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will-offerings, and the firstlings of your herds and of your flocks: And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee, Deut. xii. 5—7. Then there shall be a place which the Lord your God shall choose, to cause his name to dwell there; thither shall ye bring all that I command you; your burnt-offerings and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye vow unto the Lord, 11. But thou must eat them before the Lord thy God, in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates: and thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto, 18. And this man went up out of his city yearly to worship, and to sacrifice unto the Lord of hosts in Shiloh, 1 Sam. i. 3. And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow, 21.

[b] Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take *it*, according to the number of the souls: every man, according to his eating, shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year; ye shall take *it* out from the sheep or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike *it* on the two side-posts and on the upper door-post of the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; *and* with bitter *herbs* they shall eat it. Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; *with* your loins girded, your shoes on your feet, and your staff in your hand: and ye shall eat it in haste; it *is* the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I *am* the Lord. And the blood shall be to you for a token upon the houses where ye *are*: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you*, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the

Lord throughout your generations; ye shall keep it a feast by an ordinance for ever. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you. And ye shall observe *the feast of* unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever. In the first *month*, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread, Exod. xii. 3—20. And the Jews' Passover was at hand, and Jesus went up to Jerusalem, John ii. 13. And the Jews' Passover was nigh at hand: and many went out of the country up to Jerusalem before the Passover, to purify themselves, xi. 55.

VER. 42.

Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα, κατὰ τὸ ἔθος τῆς ἑορτῆς·

And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

VER. 43.

Καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ· καὶ οὐκ ἔγνω Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ.

And when they had fulfilled
as they returned, the child
behind in Jerusalem; and
his mother knew not of it

VER.

Νομίσαν[illegible]

ἦλθον ἡμέρας ὁδὸν, καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσι καὶ ἐν τοῖς γνωστοῖς.

But they, supposing him to have been in the company, went a day's journey; and they sought him among their *kinsfolk and acquaintance.*

VER. 45.

Καὶ μὴ εὑρόντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, ζητοῦντες αὐτόν.

And when they found him not, they turned back again to Jerusalem, seeking him.

VER. 46.

Καὶ ἐγένετο, μεθ' ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτῶντα αὐτούς.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

VER. 47.

Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ, ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.

And [a] *all that heard him were astonished at his understanding and answers.*

[a] See on Matt. vii. ver. 28.

VER. 48.

Καὶ ἰδόντες αὐτὸν, ἐξεπλάγησαν· καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε· Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ, ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε.

And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

VER. 49.

Καὶ εἶπε πρὸς αὐτούς· Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με;

And he said unto them, How is it that ye sought me? wist ye not that I must be about [a] *my Father's* [b] *business?*

[a] See on Matt. vii. ver. 21. clause 4.

[b] Then said I, Lo, I come: in the volume of the book *it is* written of me; I delight to do thy will, O my God:
yea[illegible] w *is* within my heart. I
[illegible]ed righteousness in the
[illegible]gation: *lo,* I have not
[illegible] lips, O Lord, thou
[illegible]al. xl. 7—9. And said
[illegible]at sold doves, Take these
[illegible]e; make not my Father's

house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up, John ii. 16, 17. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work, iv. 34. For I came down from heaven, not to do mine own will, but the will of him that sent me, vi. 38. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice, xviii. 37.

VER. 50.

Καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς.

And they understood not the saying which he spake unto them.

VER. 51.

Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς.

And he went down with them, and came to Nazareth, and was [a] *subject unto them: but his mother kept all these sayings in her heart.*

[a] Children, obey your parents in the Lord: for this is right. Honour thy father and mother, (which is the first commandment with promise,) Eph. vi. 1, 2.

VER. 52.

Καὶ Ἰησοῦς προέκοπτε σοφίᾳ, καὶ ἡλικίᾳ, καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώποις.

And Jesus increased [a] *in wisdom and* [*] *stature, and* [b] *in favour with God and man.*

Or, *age.*

[a] See on ver. 40. clause 1.

[b] Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart: So shalt thou find favour and good understanding in the sight of God and man, Prov. iii. 3, 4. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God and approved of men, Rom. iv. 17, 18.

CHAP. III.—VER. 1.

Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχοῦντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχοῦντος,

Now in the fifteenth year of the reign of Tiberius Cæsar, [a] *Pontius Pilate being governor of Judæa, and* [b] *Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,*

[a] And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the Jews? and he answered him, and said, Thou sayest *it*. Then said Pilate to the Chief Priests and *to* the people, I find no fault in this man, Luke xxiii. 1—4. And Pilate, when he had called together the Chief Priests and the rulers and the people, Said unto them, Ye have brought this man unto me as one that perverteth the people; and, behold, I, having examined *him* before you, have found no fault in this man, touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him: and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release *him*. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas: (Who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, crucify *him*, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the Chief Priests prevailed. And Pilate gave sentence that it should be as they required, 13—24.

[b] But Herod the tetrarch, being

reproved by him for Herodias his brother Philip's wife, ver. 19. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time, xxiii. 6, 7.

VER. 2.

Ἐπ' Ἀρχιερέων Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν τοῦ Ζαχαρίου υἱὸν, ἐν τῇ ἐρήμῳ.

[a] *Annas and Caiaphas being the High Priests,* [a] *the word of God came unto John the son of Zacharius in the wilderness.*

[a] And one of them, *named* Caiaphas, being the High Priest that same year, *said* unto them, Ye know nothing at all, John xi. 49. And he led him away to Annas first; for he was father-in-law to Caiaphas, which was the High Priest that same year, xviii. 13. And Annas the High Priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the High Priest, were gathered together at Jerusalem, Acts iv. 6.

[b] And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him, Luke i. 80. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a high-way for our God, Isa. xl. 3.

VER. 3.

Καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου, κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν·

[a] *And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;*

[In those days came John the Baptist, preaching in the wilderness of Judæa, And saying, Repent ye: for the kingdom of heaven is at hand, Matt. iii. 1, 2. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins, Mark i. 4. There was a man sent from God, whose name *was* John. The same came for a witness, to bear witness of the Light, that all *men* through him might believe, John i. 6, 7.]

[a] See on Matt. iii. ver. 1—6.

VER. 4.

Ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου, λέγοντος· Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

[a] *As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.*

[For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight, Matt. iii. 3. As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight, Mark i. 2, 3.]

[a] See on Matt. iii. ver. 3.

VER. 5.

Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθεῖαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας·

[a] *Every valley shall be filled, and every mountain and hill shall be brought low; and the* [b] *crooked shall be made straight, and the rough ways* shall be *made smooth;*

[a] The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the LORD alone shall be exalted in that day. For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up, and he shall be brought low. And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan. And upon all the high mountains, and upon all the hills *that are* lifted up, And upon every high tower, and upon every fenced wall, And upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the LORD alone shall be exalted in that day, Isa. ii. 11—17.

[b] And I will bring the blind by a way *that* they knew not; I will lead

them in paths *that* they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them, Isa. xlii. 16. I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron, xlv. 2.

VER. 6.

Καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.

[a]*And all flesh shall see the salvation of God.*

[a] See on Matt. viii. ver. 11. clause 1.

VER. 7.

Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ· Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

[a]*Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?*

[But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Matt. iii. 7.]

[b] See on Matt. iii. ver. 7.

VER. 8.

Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγει, ἐν ἑαυτοῖς· Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.

[a]*Bring forth therefore fruits* ***worthy of repentance; and begin not to say within yourselves, We have Abraham to* our *father: for I say unto you, That God is able of these stones to raise up children unto Abraham.*

* Or, *meet for.*

[Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham, Matt. iii. 8, 9.]

[a] See on Matt. iii. ver. 8, 9.

VER. 9.

Ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν, ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται.

[a]*And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.*

[And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire, Matt. iii. 10.]

[a]See on Matt. iii. ver. 10.

VER. 10.

Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες· Τί οὖν ποιήσομεν;

And the people asked him, saying, What shall we do then?

VER. 11.

Ἀποκριθεὶς δὲ λέγει αὐτοῖς· Ὁ ἔχων δύο χιτῶνας, μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα, ὁμοίως ποιείτω.

He answereth and saith unto them, [a] *He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.*

[a] See on Matt. v. ver. 42. clause 1.

VER. 12.

Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτόν· Διδάσκαλε, τί ποιήσομεν;

Then came also [a] *Publicans to be baptized, and said unto him, Master, what shall we do?*

[a] See on Matt. v. 46. clause 2.

VER. 13.

Ὁ δὲ εἶπε πρὸς αὐτούς· Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε.

And he said unto them, [a]*Exact no more than that which is appointed you.*

[a] And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation, I restore *him* four-fold, Luke xix. 8. He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Mic. vi. 8. Therefore all things

whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets, Matt. vii. 12. Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth, Eph. iv. 28.

VER. 14.

Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι, λέγοντες· Καὶ ἡμεῖς τί ποιήσομεν; Καὶ εἶπε πρὸς αὐτούς· Μηδένα διασείσητε, μηδὲ συκοφαντήσητε· καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.

*And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, *Do violence to no man, neither* [a] *accuse* any *falsely; and be* [b] *content with your †wages.*

* *Or, put no man in fear.*
† *Or, allowance.*

[a] Thou shalt not bear false witness against thy neighbour, Exod. xx. 16.
[b] Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content, Phil. iv. 11. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition, 1 Tim. vi. 8, 9.

VER. 15.

Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστός·

*And as the people were in *expectation, and all men †mused in their hearts of John, whether he were the Christ, or not;*

* Or, *suspense.*
† Or, *reasoned,* or, *debated.*

VER. 16.

Ἀπεκρίνατο ὁ Ἰωάννης, ἅπασι λέγων· Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ, καὶ πυρί.

John answered, saying unto them all, [a] *I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:*

[I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire, Matt. iii. 11. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost, Mark i. 7, 8. John answered them, saying, I baptize you with water: but there standeth one among you, whom ye know not; He it is, who, coming after me, is preferred before me, whose shoes' latchet I am not worthy to unloose, John i. 26, 27.]

[a] See on Matt. iii. ver. 11.

VER. 17.

Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ· καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ· τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

[a] *Whose fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.*

[Whose fan *is* in his hand, and he will throughly purge his floor, and gather the wheat into his garner; but he will burn up the chaff with unquenchable fire, Matt. iii. 12.]

[a] See on Matt. iii. ver. 12.

VER. 18.

Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν.

And many other things in his exhortation preached he unto the people.

VER. 19.

Ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ Ἡρώδης,

[a] *But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,*

[For John said unto him, It is not lawful for thee to have her. For Herod had laid hold on John, and

bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife, Matt. xiv. 3, 4. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, It is not lawful for thee to have thy brother's wife, Mark vi. 17, 18.]

[a] See on Matt. xiv. ver. 3, 4.

VER. 20.

Προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι, καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

Added yet this above all, that he shut up John in prison.

VER. 21.

Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν, καὶ Ἰησοῦ βαπτισθέντος, καὶ προσευχομένου, ἀνεωχθῆναι τὸν οὐρανὸν,

[a] *Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,*

[Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased, Matt. iii. 13—17. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him: And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased, Mark i. 9—11.]

[a] See on Matt. iii. ver. 13—17.

VER. 22.

Καὶ καταβῆναι τὸ Πνεῦμα τὸ ἅγιον σωματικῷ εἴδει, ὡσεὶ περιστερὰν, ἐπ' αὐτόν· καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, λέγουσαν· Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητὸς, ἐν σοὶ ηὐδόκησα.

And the Holy Ghost descended in a bodily shape like a dove upon him; and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

VER. 23.

Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, ὢν (ὡς ἐνομίζετο) υἱὸς Ἰωσὴφ, τοῦ Ἡλὶ,

And Jesus himself began to be about thirty years of age, being (as was supposed) [a]*the son of Joseph, which was* the son *of Heli,*

[a] And they said, Is not this Joseph's son? Luke iv. 22. and John vi. 42.

VER. 24.

Τοῦ Ματθὰτ, τοῦ Λευὶ, τοῦ Μελχὶ, τοῦ Ἰαννὰ, τοῦ Ἰωσὴφ,

Which was the son *of Matthat, which was* the son *of Levi, which was* the son *of Melchi, which was* the son *of Janna, which was* the son *of Joseph.*

VER. 25.

Τοῦ Ματταθίου, τοῦ Ἀμὼς, τοῦ Ναοὺμ, τοῦ Ἐσλὶ, τοῦ Ναγγαὶ,

Which was the son *of Mattathias, which was* the son *of Amos, which was* the son *of Naum, which was* the son *of Esli, which was* the son *of Nagge.*

VER. 26.

Τοῦ Μαὰθ, τοῦ Ματταθίου, τοῦ Σεμεῒ, τοῦ Ἰωσὴφ, τοῦ Ἰούδα,

Which was the son *of Maath, which was* the son *of Mattathias, which was* the son *of Semei, which was* the son *of Joseph, which was* the son *of Juda,*

VER. 27.

Τοῦ Ἰωαννᾶ, τοῦ Ῥησὰ, τοῦ Ζοροβάβελ, τοῦ Σαλαθιὴλ, τοῦ Νηρὶ,

Which was the son *of Joanna, which was* the son *of Rhesa, which was* the son *of Zorobabel, which was* the son *of Salathiel, which was* the son *of Neri,*

VER. 28.

Τοῦ Μελχὶ, τοῦ Ἀδδὶ, τοῦ Κωσὰμ, τοῦ Ἐλμωδὰμ, τοῦ Ἢρ,

Which was the son *of Melchi, which*

was the son *of Addi, which was* the son *of Cosam, which was* the son *of Elmodam, which was* the son *of Er,*

VER. 29.

Τοῦ Ἰωσῆ, τοῦ Ἐλιέζερ, τοῦ Ἰωρεὶμ, τοῦ Ματθὰτ, τοῦ Λευὶ,

Which was the son *of Jose, which was* the son *of Eliezer, which was* the son *of Jorim, which was* the son *of Matthat, which was* the son *of Levi,*

VER. 30.

Τοῦ Συμεὼν, τοῦ Ἰούδα, τοῦ Ἰωσὴφ, τοῦ Ἰωνὰν, τοῦ Ἐλιακεὶμ,

Which was the son *of Simeon, which was* the son *of Juda, which was* the son *of Joseph, which was* the son *of Jonan, which was* the son *of Eliakim,*

VER. 31.

Τοῦ Μελεᾶ, τοῦ Μαϊνὰν, τοῦ Ματταθὰ, τοῦ Ναθὰν, τοῦ Δαβὶδ,

Which was the son *of Melea, which was* the son *of Menan, which was* the son *of Mattatha, which was* the son *of Nathan, which was* the son *of David,*

VER. 32.

Τοῦ Ἰεσσαὶ, τοῦ Ὠβὴδ, τοῦ Βοὸζ, τοῦ Σαλμὼν, τοῦ Ναασσὼν,

Which was the son *of Jesse, which was* the son *of Obed, which was* the son *of Booz, which was* the son *of Salmon, which was* the son *of Naasson,*

VER. 33.

Τοῦ Ἀμιναδὰβ, τοῦ Ἀρὰμ, τοῦ Ἐσρὼμ, τοῦ Φαρὲς, τοῦ Ἰούδα,

Which was the son *of Aminadab, which was* the son *of Aram, which was* the son *of Esrom, which was* the son *of Phares, which was* the son *of Juda,*

VER. 34.

Τοῦ Ἰακὼβ, τοῦ Ἰσαὰκ, τοῦ Ἀβραὰμ, τοῦ Θάρα, τοῦ Ναχὼρ,

Which was the son *of Jacob, which was* the son *of Isaac, which was* the son *of Abraham, which was* the son *of Thara, which was* the son *of Nachor,*

VER. 35.

Τοῦ Σαροὺχ, τοῦ Ῥαγαῦ, τοῦ Φαλὲκ, τοῦ Ἐβὲρ, τοῦ Σαλὰ,

Which was the son *of Saruch, which was* the son *of Ragau, which was* the son *of Phalec, which was* the son *of Heber, which was* the son *of Sala,*

VER. 36.

Τοῦ Καϊνὰν, τοῦ Ἀρφαξὰδ, τοῦ Σὴμ, τοῦ Νῶε, τοῦ Λάμεχ,

Which was the son *of Cainan, which was* the son *of Arphaxad, which was* the son *of Sem, which was* the son *of Noe, which was* the son *of Lamech,*

VER. 37.

Τοῦ Μαθουσάλα, τοῦ Ἐνὼχ, τοῦ Ἰαρὲδ, τοῦ Μαλελεὴλ, τοῦ Καϊνὰν,

Which was the son *of Mathusala, which was* the son *of Enoch, which was* the son *of Jared, which was* the son *of Maleleel, which was* the son *of Cainan,*

VER. 38.

Τοῦ Ἐνὼς, τοῦ Σὴθ, τοῦ Ἀδὰμ, τοῦ Θεοῦ.

Which was the son *of Enos, which was* the son *of Seth, which was* the son *of Adam, which was* the son *of God.*

CHAP. IV.—VER. 1.

Ἰησοῦς δὲ Πνεύματος ἁγίου πλήρης ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου· καὶ ἤγετο ἐν τῷ Πνεύματι εἰς τὴν ἔρημον,

[a]*And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,*

[Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil, Matt. iv. 1. And immediately the Spirit driveth him into the wilderness, Mark i. 12.]

[a] See on Matt. iv. ver. 1. clauses 1, 2.

VER. 2.

Ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συντελεσθεισῶν αὐτῶν, ὕστερον ἐπείνασε.

[a] *Being forty days tempted of the devil.* [b]*And in those days he did eat nothing: and when they were ended, he afterward hungered.*

[And when he had fasted forty days and forty nights, he was afterward an hungred, Matt. iv. 2. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him, Mark i. 13.]

[a] See on Matt. iv. ver. 1. clause 3.
[b] See on Matt. iv. ver. 2.

VER. 3.

Καὶ εἶπεν αὐτῷ ὁ διάβολος· Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.

[a]*And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.*

[And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread, Matt. iv. 3.]

[a] See on Matt. iv. ver. 3.

VER. 4.

Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν, λέγων· Γέγραπται· Ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ.

[a]*And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.*

[But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, Matt. iv. 4.]

[a] See on Matt. iv. ver. 4.

VER. 5.

Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν, ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου.

[a]*And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.*

[Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them, Matt. iv. 8.]

[a] See on Matt. iv. ver. 8.

VER. 6.

Καὶ εἶπεν αὐτῷ ὁ διάβολος· Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν, καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ᾧ ἐὰν θέλω, δίδωμι αὐτήν.

[a]*And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.*

[And saith unto him, All these things will I give thee, if thou wilt fall down and worship me, Matt. iv. 9.]

[a] See on Matt. iv. ver. 9.

VER. 7.

Σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται σου πάντα.

*If thou therefore wilt *worship me, all shall be thine.*

* Or, *fall down before me.*

VER. 8.

Καὶ ἀποκριθεὶς αὐτῷ, εἶπεν ὁ Ἰησοῦς· Ὕπαγε ὀπίσω μου Σατανᾶ· γέγραπται γάρ· Προσκυνήσεις Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις.

[a]*And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.*

[Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve, Matt. iv. 10.]

[a] See on Matt. iv. ver. 10.

VER. 9.

Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ· Εἰ ὁ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω·

[a]*And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:*

[Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone, Matt. iv. 5, 6.]

[a] See on Matt. iv. ver. 5, 6.

VER. 10.

Γέγραπται γάρ· Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περί σου, τοῦ διαφυλάξαι σε·

For it is written, He shall give his angels charge over thee, to keep thee:

VER. 11.

Καὶ ὅτι ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

VER. 12.

Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι εἴρηται· Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.

[a]*And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.*

[Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God, Matt. iv. 7.]

[a] See on Matt. iv. ver. 7.

VER. 13.

Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος, ἀπέστη ἀπ᾽ αὐτοῦ ἄχρι καιροῦ.

[a]*And when the devil had ended all the temptation, he departed from him for a season.*

[Then the devil leaveth him, and, behold, angels came and ministered unto him, Matt. iv. 11. And the angels ministered unto him, Mark i. 13.]

[a] See on Matt. iv. ver. 11.

VER. 14.

Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθε καθ᾽ ὅλης τῆς περιχώρου περὶ αὐτοῦ.

And Jesus returned in the power of the Spirit into Galilee: [a]*and there went out a fame of him through all the region round about.*

[Now when Jesus had heard that John was cast into prison, he departed into Galilee, Matt. iv. 12. Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, Mark i. 14. Now after two days he departed thence, and went into Galilee. For Jesus himself testified, that a prophet hath no honour in his own country, John iv. 43, 44.]

[a] See on Matt. iv. ver. 24. clause 1.

VER. 15.

Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

[a]*And he taught in their synagogues,* [b]*being glorified of all.*

[And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judæa, and *from* beyond Jordan, Matt. iv. 23—25. Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel, Mark i. 14, 15. Then, when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast, John iv. 45.]

[a] See on Matt. iv. ver. 23. clause 2.

[b] And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine, Matt. vii. 28. But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men, ix. 8. And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works? xiii. 54. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him. And immediately his fame spread abroad throughout all the region round about Galilee, Mark i. 27, 28.

VER. 16.

Καὶ ἦλθεν εἰς τὴν Ναζαρὲτ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε κατὰ τὸ εἰωθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων, εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι.

And he came to Nazareth, where he had been brought up: and, [a]*as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.*

[And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene, Matt. ii. 23.]

[a] See on Matt. iv. ver. 23. clause 2.

VER. 17.

Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἠσαΐου τοῦ προφήτου· καὶ ἀναπτύξας τὸ βιβλίον, εὗρε τὸν τόπον οὗ ἦν γεγραμμένον·

And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

VER. 18.

Πνεῦμα Κυρίου ἐπ' ἐμὲ, οὗ ἕνεκεν ἔχρισέ με· εὐαγγελίζεσθαι πτωχοῖς ἀπέσταλκέ με, ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν,

[a] *The Spirit of the Lord* is *upon me, because he hath* [b] *anointed me to* [c] *preach the Gospel to the poor;* [d] *he hath sent me to heal the broken-hearted,* [e] *to preach deliverance to the captives, and* [f] *recovering of sight to the blind, to set at liberty them that are bruised,*

[a] The Spirit of the Lord God *is* upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn, Isa. lxi. 1, 2. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; xi. 1, 2. Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth: I have put my spirit upon him; he shall bring forth judgment to the Gentiles, xlii. 1.

[b] The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, Psal. ii. 2. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows, xlv. 7. and Heb. i. 8, 9. Seventy weeks are determined upon—to anoint the most Holy, Dan. ix. 24. We have found the Messias, which is, being interpreted, the Christ,* John i. 41. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, Acts iv. 27. How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him, x. 38.

* Marg. *the anointed.*

[c] See on Matt. xi. ver. 5. clause 6.

[d] Because thine heart was tender, and thou didst humble thyself before God when thou heardest his words against this place, and against the inhabitants thereof, and humblest thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the Lord, 2 Chron. xxxiv. 27. The Lord *is* nigh unto them that are of a broken heart: and saveth such as be of a contrite spirit, Psal. xxxiv. 18. The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise, li. 17. He healeth the broken in heart, and bindeth up their wounds, cxlvii. 3. For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place* with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, Isa. lvii. 15. For all those *things* hath mine hand made, and all those *things* have been, saith the Lord: but to this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word, lxvi. 2.

[e] For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; To hear the groaning of the prisoner, to loose those that are appointed to death, Psal. cii. 19, 20. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles: To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison-

house, Isa. xlii. 6, 7. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages: That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves: they shall feed in the ways, and their pastures *shall be* in all high places, xlix. 8, 9. Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord *am* thy Saviour, and thy Redeemer, the Mighty One of Jacob, 24—26. Shake thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money, lii. 2, 3. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water. Turn you to the strong hold, ye prisoners of hope: even to-day do I declare, *that* I will render double unto thee, Zech. ix. 11, 12. Who hath delivered[f] us from the power of darkness, and hath translated *us* into the kingdom of his dear Son, Col. i. 13.

[f] See on Matt. ix. ver. 30. clause 1.

VER. 19.

Κηρύξαι αἰχμαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν.

[a] *To preach the acceptable year of the Lord.*

[a] And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes, Luke xix. 41, 42. For the day of vengeance *is* in mine heart, and the year of my redeemed is come, Isa. lxiii. 4. We then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation), 2 Cor. vi. 1, 2.

VER. 20.

Καὶ πτύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισε· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ.

And he closed the book, and he gave it *again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.*

VER. 21.

Ἤρξατο δὲ λέγειν πρὸς αὐτούς· Ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν.

And he began to say unto them, [a] *This day is this scripture fulfilled in your ears.*

[a] And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*, Luke x. 23, 24.

VER. 22.

Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον· Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ;

And all bare him witness, and [a] *wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?*

[a] Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever, Psal. xlv. 2. The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* frowardness, Prov. x. 32. A word fitly spoken *is like* apples of gold in pictures of silver, xxv. 11.

VER. 23.

Καὶ εἶπε πρὸς αὐτούς· Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· Ἰατρὲ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καπερναοὺμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.

And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

VER. 24.

Εἶπε δέ· Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.

And he said, Verily I say unto you, [a] *No prophet is accepted in his own country.*

[a] See on Matt. xiii. ver. 57. clause 2.

VER. 25.

Ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἠλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν·

But I tell you of a truth, Many widows were in Israel in the days of Elias, [a] *when the heaven was shut up three years and six months, when great famine was throughout all the land;*

[a] And Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As* the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word, 1 Kings xvii. 1. And it came to pass, *after* many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; And I will send rain upon the earth. And Elijah went to shew himself unto Ahab. And *there was* a sore famine in Samaria, xviii. 1, 2. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months, Jam. v. 17.

VER. 26.

Καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλίας εἰ μὴ εἰς Σάρεπτα τῆς Σιδῶνος, πρὸς γυναῖκα χήραν.

[a] *But unto none of them was Elias sent,* [b] *save unto Sarepta, a city of Sidon, unto a woman that was a widow.*

[a] In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight, Luke x. 21. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? Matt. xx. 15. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion, Rom. ix. 15.

[b] Arise, get thee to Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose, and went to Zarephath. And when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink, 1 Kings xvii. 9, 10.

VER. 27.

Καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῷ Ἰσραὴλ, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Νεεμὰν ὁ Σύρος.

And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, [a] *saving Naaman the Syrian.*

[a] Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable; because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour; *but he was* a leper, 2 Kings v. 1. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean, 9, 10. Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean, 14.

VER. 28.

Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα.

And all they in the synagogue, when they heard these things, were filled with wrath,

VER. 29.

Καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως τῆς ὀφρύος τοῦ ὄρους, ἐφ' οὗ ἡ πόλις αὐτῶν ᾠκοδόμητο, εἰς τὸ κατακρημνίσαι αὐτόν.

And rose up, [a] *and thrust him out of the city, and led him unto the *brow of the hill whereon their city was built, that they might cast him down headlong.*

* Or, *edge.*

[a] I know that ye are Abraham's seed: but ye seek to kill me, because my word hath no place in you, John viii. 37. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham, 40. But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause, xv. 25.

VER. 30.

Αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν, ἐπορεύετο,

But he, [a] *passing through the midst of them, went his way,*

[a] Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by, John viii. 59. Therefore they sought again to take him: but he escaped out of their hand, x. 39.

VER. 31.

Καὶ κατῆλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι.

[a] *And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.*

[And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand, Matt. iv. 13—17. And they went into Capernaum: and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes, Mark i. 21, 22.]

[a] See on Matt. iv. ver. 13.

VER. 32.

Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.

[a] *And they were astonished at his doctrine: for his word was with power.*

[a] See on Matt. vii. ver. 28, 29.

VER. 33.

Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ μεγάλῃ,

And in the synagogue there was a man, which had a [a] *spirit of an unclean devil, and cried out with a loud voice,*

[And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him, Mark i. 23—26.]

[a] See on Matt. iv. ver. 24. clause 4.

VER. 34.

Λέγων· Ἔα, τί ἡμῖν καὶ σοι Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.

[a] *Saying;* **Let* us *alone; what have we to do with thee,* thou *Jesus of Nazareth? art thou come to destroy us? I know thee who thou art;* [b] *the Holy One of God.*

* Or, *Away.*

[a] See on Matt. viii. ver. 29.
[b] See on Mark i. ver. 24. clause 2.

VER. 35.

Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων·

Φιμώθητι, καὶ ἔξελθε ἐξ αὐτοῦ. Καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον, ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν.

[a]*And Jesus rebuked him, saying, Hold thy peace, and come out of him.* [b]*And when the devil had thrown him in the midst, he came out of him, and hurt him not.*

[a] See on Mark i. ver. 25.
[b] See on Mark i. ver. 26.

VER. 36.

Καὶ ἐγένετο θάμβος ἐπὶ πάντας· καὶ συνελάλουν πρὸς ἀλλήλους, λέγοντες· Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρχονται;

[a]*And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.*

[And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him, Mark i. 27.]

[a] See on Mark i. ver. 27.

VER. 37.

Καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

[a]*And the fame of him went out into every place of the country round about.*

[And immediately his fame spread abroad throughout all the region round about Galilee, Mark i. 28.]

[a] See on Matt. iv. ver. 24. clause 1.

VER. 38.

Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος· ἡ πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ· καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς.

[a]*And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.*

[And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever, Matt. viii. 14. And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and anon they tell him of her, Mark i. 29, 30.]

[a] See on Matt. viii. ver. 14, 15.

VER. 39.

Καὶ ἐπιστὰς ἐπάνω αὐτῆς, ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.

[a]*And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.*

[And he touched her hand, and the fever left her: and she arose, and ministered unto them, Matt. viii. 15. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them, Mark i. 31.]

[a] See on Matt. viii. ver. 15.

VER. 40.

Δύνοντος δὲ τοῦ ἡλίου, πάντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις, ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἑνὶ ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιθεὶς, ἐθεράπευσεν αὐτούς.

[a]*Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.*

[When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick, Matt. viii. 16. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him, Mark i. 32—34.]

[a] See on Matt. viii. ver. 16.

VER. 41.

Ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα. Ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ. Καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι.

And devils also came out of many, crying out, and saying, [a]*Thou art Christ the Son of God.* [b]*And he rebuking*

them, *suffered them not to* ***speak*: for they knew that he was Christ.*

* Or, *to say that they knew him to be Christ.*

[a] See on Matt. viii. ver. 29.

[b] See on Mark i. ver. 25.

VER. 42.

Γινομένης δὲ ἡμέρας, ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἐζήτουν αὐτὸν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν.

[a]*And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.*

[And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him, All *men* seek for thee, Mark i. 35—37.]

[a] See on Mark i. ver. 35.

VER. 43.

Ὁ δὲ εἶπε πρὸς αὐτοὺς· Ὅτι καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ Θεοῦ· ὅτι εἰς τοῦτο ἀπέσταλμαι.

[a]*And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.*

[And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth, Mark i. 38.]

[a] See on Mark i. ver. 38.

VER. 44.

Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.

[a]*And he preached in the synagogues of Galilee.*

[And he preached in their synagogues throughout all Galilee, and cast out devils, Mark i. 39.]

[a] See on Matt. iv. ver. 23. clauses 1, 2.

CHAP. V.—VER. 1.

Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμνην Γεννησαρέτ·

And it came to pass, that, [a] *as the people pressed upon him to hear the word of God, he stood by the* [b] *lake of Gennesaret,*

[a]And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me? Luke viii. 45. In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy, xii. 1. And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him, Mark iii. 9. And *Jesus* went with him; and much people followed him, and thronged him, v. 24.

[b] And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward, Numb. xxxiv. 11.

VER. 2.

Καὶ εἶδε δύο πλοῖα ἑστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἁλιεῖς ἀποβάντες ἀπ' αὐτῶν, ἀπέπλυναν τὰ δίκτυα.

And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets.

VER. 3.

Ἐμβὰς δὲ εἰς ἓν τῶν πλοίων ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους.

And he entered into one of the ships, [a]*which was Simon's, and prayed him that he would thrust out a little from the land.* [b]*And he sat down, and taught the people out of the ship.*

[a] And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers, Matt. iv. 18.

[b] See on Matt. xiii. ver. 1, 2.

VER. 4.

Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμωνα· Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.

Now when he had left speaking, he said unto Simon, Launch out into the

deep, and let down your nets for a draught.

VER. 5.

Καὶ ἀποκριθεὶς ὁ Σίμων, εἶπεν αὐτῷ· Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπιάσαντες, οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον.

And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

VER. 6.

Καὶ τοῦτο ποιήσαντες, συνέκλεισαν ἰχθύων πλῆθος πολύ· διεῤῥήγνυτο δὲ τὸ δίκτυον αὐτῶν·

And when they had this done, they inclosed a great multitude of fishes: and their net brake.

VER. 7.

Καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἑτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά.

And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

VER. 8.

Ἰδὼν δὲ Σίμων Πέτρος, προσέπεσε τοῖς γόνασι τοῦ Ἰησοῦ, λέγων· Ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, Κύριε·

When Simon Peter saw it, [a] *he fell down at Jesus' knees,* [b] *saying, Depart from me; for I am a sinful man, O Lord.*

[a] See on Matt. ii. ver. 2. clause 3.

[b] And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die, Exod. xx. 19. And Manoah said unto his wife, We shall surely die, because we have seen God, Judg. xiii. 22. And the men of Beth-shemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us? And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you, 1 Sam. vi. 20, 21. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me, Dan. x. 16, 17.

VER. 9.

Θάμβος γὰρ περιέσχεν αὐτὸν, καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ᾗ συνέλαβον.

For he was astonished, and all that were with him, at the draught of the fishes which they had taken;

VER. 10.

Ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. Καὶ εἶπε πρὸς τὸν Σίμωνα ὁ Ἰησοῦς· Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν.

[a] *And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not;* [b] *from henceforth thou shalt catch men.*

[a] And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them, Matt. iv. 21.

[b] See on Matt. iv. ver. 19.

VER. 11.

Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα, ἠκολούθησαν αὐτῷ.

[a] *And when they had brought their ships to land, they forsook all, and followed him.*

[And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him, Matt. iv. 19, 20.]

[a] See on Matt. iv. ver. 20.

VER. 12.

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ, ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, ἐδεήθη αὐτοῦ, λέγων· Κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι.

[a] *And it came to pass, when he was in a certain city, behold a man full of*

leprosy; who seeing Jesus, fell on his *face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.*

[And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean: And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them, Matt. viii. 2—4. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straitly charged him, and forthwith sent him away; And he saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them, Mark i. 40—44.]

[a] See on Matt. viii. ver. 2—4.

VER. 13.

Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, εἰπών· Θέλω, καθαρίσθητι. Καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.

And he put forth his *hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.*

VER. 14.

Καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.

And he charged him to tell no man: but go, and shew thyself to the Priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

VER. 15.

Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν.

[a] *But so much the more went there a fame abroad of him:* [b] *and great multitudes came together to hear, and to be healed by him of their infirmities.*

[But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter, Mark i. 45.]

[a] See on Matt. ix. ver. 31.

[b] See on Matt. iv. ver. 24.

VER. 16.

Αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, καὶ προσευχόμενος.

And [a] *he withdrew himself into the wilderness, and prayed.*

[a] See on Mark i. ver. 35.

VER. 17.

Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας, καὶ Ἰουδαίας, καὶ Ἱερουσαλήμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς.

And it came to pass on a certain day, as he was teaching, that there were [a] *Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem:* [b] *and the power of the Lord was* present *to heal them.*

[a] See on Matt. iii. ver. 7. clause 1.

[b] See on Matt. iv. ver. 23. clause 4.

VER. 18.

Καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος· καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν, καὶ θεῖναι ἐνώπιον αὐτοῦ.

[a] *And, behold, men brought in a bed a man which was taken with a palsy: and they sought* means *to bring him in, and to lay* him *before him.*

[And, behold, they brought to him a man sick of the palsy, lying on a bed, Matt. ix. 2. And they come unto him, bringing one sick of the palsy, which was borne of four, Mark ii. 3.]

[a] See on Matt. ix. ver. 2. clause 1.

VER. 19.

Καὶ μὴ εὑρόντες διὰ ποίας εἰσενέγκωσιν αὐτὸν, διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.

And when they could not find by what way they might bring him in because of the multitude, [a] they went upon the housetop, and let him down through the tiling, with his *couch, into the midst before Jesus.*

[And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay, Mark ii. 4.]

[a] When thou buildest a new house, then thou shalt make a battlement for the roof, that thou bring not blood upon thine house, if any man fall from thence, Deut. xxii. 8.

VER. 20.

Καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν αὐτῷ· Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.

[a] *And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.*

[And Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee, Matt. ix. 2. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee, Mark ii. 5.]

[a] See on Matt. ix. ver. 2. clauses 2—4.

VER. 21.

Καὶ ἤρξαντο διαλογίζεσθαι οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες· Τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ μόνος ὁ Θεός;

[a] *And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies?* [b] *Who can forgive sins, but God alone?*

[And, behold, certain of the Scribes said within themselves, This *man* blasphemeth, Matt. ix. 3. But there were certain of the Scribes sitting there, and reasoning in their hearts, Why doth this *man* thus speak blasphemies? who can forgive sins but God only? Mark ii. 6, 7.]

[a] See on Matt. ix. ver. 3.

[b] See on Mark ii. ver. 7.

VER. 22.

Ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπε πρὸς αὐτούς· Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

[a] *But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?*

[And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts, Matt. ix. 4. And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Mark ii. 8.]

[a] See on Matt. ix. ver. 4.

VER. 23.

Τί ἐστιν εὐκοπώτερον, εἰπεῖν· Ἀφέωνταί σοι αἱ ἁμαρτίαι σου· ἢ εἰπεῖν· Ἔγειραι καὶ περιπάτει;

[a] *Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?*

[For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk? Matt. ix. 5. Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? Mark ii. 9.]

[a] See on Matt. ix. ver. 5.

VER. 24.

Ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, (εἶπε τῷ παραλελυμένῳ) Σοὶ λέγω, Ἔγειραι, καὶ ἄρας τὸ κλινίδιόν σου, πορεύου εἰς τὸν οἶκόν σου.

[a] *But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.*

[But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house, Matt. ix. 6. But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house, Mark ii. 10, 11.]

[a] See on Matt. ix. ver. 2. clause 4.

VER. 25.

Καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ᾽ ᾧ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ, δοξάζων τὸν Θεόν.

And immediately he rose up before

them, and took up that whereon he lay, and departed to his own house, [a] glorifying God.

[And he arose, and departed to his house, Matt. ix. 7. And immediately he arose, took up the bed, and went forth before them all, Mark ii. 12.]

[a] And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, Luke xvii. 15. Whoso offereth praise glorifieth me: and to him that ordereth *his* conversation *aright* will I shew the salvation of God, Psal. l. 23.

VER. 26.

Καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν Θεόν· καὶ ἐπλήσθησαν φόβου, λέγοντες· Ὅτι εἴδομεν παράδοξα σήμερον.

[a] *And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.*

[But when the multitude saw *it*, they marvelled, and glorified God, which had given such power unto men, Matt. ix. 8. They were all amazed, and glorified God, saying, We never saw it on this fashion, Mark ii. 12.]

[a] See on Matt. ix. ver. 8.

VER. 27.

Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεάσατο τελώνην ὀνόματι Λευΐν, καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ· Ἀκολούθει μοι.

[a] *And after these things he went forth, and saw a Publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.*

[And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him, Matt. ix. 9. And as he passed by, he saw Levi the *son* of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose, and followed him, Mark ii. 14.]

[a] See on Matt. ix. ver. 9.

VER. 28.

Καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολούθησεν αὐτῷ.

[a] *And he left all, rose up, and followed him.*

[a] See on Matt. iv. ver. 20.

VER. 29.

Καὶ ἐποίησε δοχὴν μεγάλην ὁ Λευῒς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελωνῶν πολὺς, καὶ ἄλλων οἳ ἦσαν μετ' αὐτῶν κατακείμενοι.

And Levi made him a great feast in his own house: and there was a great company of Publicans and of others that sat down with them.

[And it came to pass, as Jesus sat at meat in the house, behold, many Publicans and sinners came and sat down with him and his disciples, Matt. ix. 10. And it came to pass, that, as Jesus sat at meat in his house, many Publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him, Mark ii. 15.]

VER. 30.

Καὶ ἐγόγγυζον οἱ Γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες· Διατί μετὰ τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;

But their [a] scribes and Pharisees [b] murmured against his disciples, saying, Why do ye eat and drink with Publicans and sinners?

[And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with Publicans and sinners, Matt. ix. 11. And when the scribes and Pharisees saw him eat with Publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with Publicans and sinners? Mark ii. 16.]

[a] See on Matt. iii. ver. 7. clause 1.

[b] See on Matt. ix. ver. 11. clause 2.

VER. 31.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπε πρὸς αὐτούς· Οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες.

And Jesus answering [a] said unto them, They that are whole need not a physician; but they that are sick.

[But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick, Matt. ix. 12. When Jesus heard *it*, he saith unto them, They that are whole have no need of the

physician, but they that are sick, Mark ii. 17.]

[a] See on Matt. ix. ver. 12.

VER. 32.

Οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς, εἰς μετάνοιαν.

[a] *I came not to call the righteous, but sinners to repentance.*

[But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance, Matt. ix. 13. I came not to call the righteous, but sinners to repentance, Mark ii. 17.]

[a] See on Matt. ix. ver. 13.

VER. 33.

Οἱ δὲ εἶπον πρὸς αὐτόν· Διατί οἱ μαθηταὶ Ἰωάννου νηστεύουσι πυκνὰ, καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσι καὶ πίνουσιν;

And they said unto him, [a] *Why do the disciples of John fast often, and make prayers, and likewise* the disciples *of the Pharisees; but thine eat and drink?*

[Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not, Matt. ix. 14. And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? Mark ii. 18.]

[a] See on Matt. ix. ver. 14.

VER. 34.

Ὁ δὲ εἶπε πρὸς αὐτούς· Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι, ποιῆσαι νηστεύειν;

[a] *And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?*

[And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast, Matt. ix. 15. And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days, Mark ii. 19, 20.]

[a] See on Matt. ix. ver. 15.

VER. 35.

Ἐλεύσονται δὲ ἡμέραι καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος· τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.

But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

VER. 36.

Ἔλεγε δὲ καὶ παραβολὴν πρὸς αὐτούς· Ὅτι οὐδεὶς ἐπίβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίζει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ.

And he spake also a parable unto them; [a] *No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that* was taken *out of the new agreeth not with the old.*

[No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse, Matt. ix. 16. No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse, Mark ii. 21]

[a] See on Matt. ix. ver. 16.

VER. 37.

Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ νέος οἶνος τοὺς ἀσκοὺς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολοῦνται.

[a] *And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.*

[Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved, Matt. ix. 17. And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles, Mark ii. 22.]

[a] See on Matt. ix. ver. 17.

VER. 38.

Ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον· καὶ ἀμφότεροι συντηροῦνται.

But new wine must be put into new bottles; and both are preserved.

VER. 39.

Καὶ οὐδεὶς πιὼν παλαιὸν, εὐθέως θέλει νέον· λέγει γάρ· Ὁ παλαιὸς χρηστότερός ἐστιν.

No man also having drunk old wine *straightway desireth new: for he saith, The old is better.*

CHAP. VI.—VER. 1.

Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυας, καὶ ἤσθιον, ψώχοντες ταῖς χερσί.

And it came to pass on the second sabbath after the first, [a] *that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing* them *in their hands.*

[At that time Jesus went on the sabbath day through the corn, and his disciples were an hungered, and began to pluck the ears of corn, and to eat, Matt. xii. 1. And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn, Mark ii. 23.]

[a] See on Matt. xii. ver. 1.

VER. 2.

Τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς· Τί ποιεῖτε ὃ οὐκ ἔξεστι ποιεῖν ἐν τοῖς σάββασι;

[a] *And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?*

[But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day, Matt. xii. 2. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? Mark ii. 24.]

[a] See on Matt. xii. ver. 2.

VER. 3.

Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς· Οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησε Δαβὶδ, ὁπότε ἐπείνασεν αὐτὸς, καὶ οἱ μετ' αὐτοῦ ὄντες;

[a] *And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him;*

[But he said unto them, Have ye not read what David did when he was an hungered, and they that were with him, Matt. xii. 3. And he said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him, Mark ii. 25.]

[a] See on Matt. xii. ver. 3.

VER. 4.

Ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε, καὶ ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ' αὐτοῦ· οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς;

[a] *How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him; which it is not lawful to eat, but for the Priests alone?*

[How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Matt. xii. 4. How he went into the house of God in the days of Abiathar the High-priest, and did eat the shew-bread, which is not lawful to eat but for the priests, and gave also to them which were with him? Mark ii. 26.]

[a] See on Matt. xii. ver. 4.

VER. 5.

Καὶ ἔλεγεν αὐτοῖς· Ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

[a] *And he said unto them, That the Son of man is Lord also of the sabbath.*

[For the Son of man is Lord even of the sabbath day, Matt. xii. 8. Therefore the Son of man is Lord also of the sabbath, Mark ii. 28.]

[a] See on Matt. xii. ver. 8.

VER. 6.

Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν, καὶ διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά.

[a] *And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.*

[And when he was departed thence, he went into their synagogue: And, behold, there was a man which had *his* hand withered, Matt. xii. 9, 10. And he entered again into the synagogue; and there was a man there which had a withered hand, Mark iii. 1.]

[a] See on Matt. xii. ver. 9—14.

VER. 7.

Παρετήρουν δὲ αὐτὸν οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει, ἵνα εὕρωσι κατηγορίαν αὐτοῦ.

And the Scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

[And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him, Matt. xii. 10. And they watched him, whether he would heal him on the sabbath day; that they might accuse him, Mark iii. 2.]

VER. 8.

Αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπε τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν χεῖρα· Ἔγειραι, καὶ στῆθι εἰς τὸ μέσον. Ὁ δὲ ἀναστὰς ἔστη.

[a] *But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.*

[And he saith unto the man which had the withered hand, Stand forth, Mark iii. 3.]

[a] See on Matt. ix. ver. 4. clause 1.

VER. 9.

Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτούς· Ἐπερωτήσω ὑμᾶς τι· Ἔξεστι τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀπολέσαι;

Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?

[And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days, Matt. xii. 11, 12. And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace, Mark iii. 4.]

VER. 10.

Καὶ περιβλεψάμενος πάντας αὐτοὺς, εἶπε τῷ ἀνθρώπῳ· Ἔκτεινον τὴν χεῖρά σου. Ὁ δὲ ἐποίησεν οὕτω· καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιὴς ὡς ἡ ἄλλη.

And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

[Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other, Matt. xii. 13. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other, Mark iii. 5.]

VER. 11.

Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας· καὶ διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ.

[a] *And they were filled with madness; and communed one with another what they might do to Jesus.*

[Then the Pharisees went out, and held a council against him, how they might destroy him, Matt. xii. 14. And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him, Mark iii. 6.]

[a] And all they in the synagogue, when they heard these things, were filled with wrath, Luke iv. 28. When they heard *that*, they were cut *to the heart*, and took counsel to slay them, Acts v. 33.

VER. 12.

Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλθεν εἰς τὸ ὄρος προσεύξασθαι· καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ.

And it came to pass in those days, [a] *that he went out into a mountain to pray, and continued all night in prayer to God.*

[And he goeth up into a mountain, Mark iii. 13.]

[a] See on Mark i. ver. 35.

VER. 13.

Καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε·

And when it was day, he called unto him *his disciples:* [a] *and of them he chose twelve, whom also he named Apostles;*

[And calleth *unto him* whom he would; and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, Mark iii. 13, 14.]

[a] See on Mark iii. ver. 13, 14.

VER. 14.

Σίμωνα, ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ Βαρθολομαῖον,

[a]*Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,*

[And Simon he surnamed Peter; And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder; And Andrew, and Philip, and Bartholomew, Mark iii. 16—18.]

[a] See on Matt. x. ver. 2, and 3. clause 1.

VER. 15.

Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν,

[a] *Matthew and Thomas, James the* son *of Alphæus, and Simon called Zelotes,*

[Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the Canaanite, Mark iii. 18.]

[a] See on Matt. x. ver. 3, and 4. clause 1.

VER. 16.

Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης.

[a] *And Judas* the brother *of James, and Judas Iscariot, which also was the traitor.*

[And Judas Iscariot, which also betrayed him: and they went into an house, Mark iii. 19.]

[a] See on Matt. x. ver. 3. clause 5. and 4. clause 2.

VER. 17.

Καὶ καταβὰς μετ' αὐτῶν, ἔστη ἐπὶ τόπου πεδινοῦ· καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἳ ἦλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν·

And he came down with them, and stood in the plain, and the company of his disciples,[a] *and a great multitude of people out of all Judæa and Jerusalem, and from* [b] *the sea coast of Tyre and Sidon, which came to hear him,* [c]*and to be healed of their diseases;*

[a] See on Matt. iv. ver. 25. clause 1.

[b] See on Matt. xi. ver. 22. clause 2.

[c] See on Matt. iv. ver. 24.

VER. 18.

Καὶ οἱ ὀχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων· καὶ ἐθεραπεύοντο.

[a] *And they that were vexed with unclean spirits: and they were healed.*

[a] See on Matt. iv. ver. 24. clause 4.

VER. 19.

Καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ ἰᾶτο πάντας.

And the whole multitude sought to [a] *touch him:* [b]*for there went virtue out of him, and healed* them *all.*

[a] See on Matt. ix. ver. 20. clause 3.

[b] And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me, Luke viii. 46. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? Mark v. 30.

VER. 20.

Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ, ἔλεγε· Μακάριοι οἱ πτωχοί· ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.

And he lifted up his eyes on his disciples, and said, [a] *Blessed* be ye *poor: for yours is the* [b] *kingdom of God.*

[b] The meek also shall increase *their* joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel, Isa. xxix. 19. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord, Zeph. iii. 12. For ye see your calling, brethren, how that not many wise men after the flesh,

not many mighty, not many noble, *are called*: But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty, 1 Cor. i. 26, 27. Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats? James ii. 5, 6. See also on Matt. v. ver. 3, clause 2.

[b] See on Matt. iii. ver. 2. clause 2.

VER. 21.

Μακάριοι οἱ πεινῶντες νῦν· ὅτι χορτασθήσεσθε. Μακάριοι οἱ κλαίοντες νῦν· ὅτι γελάσετε.

[a] *Blessed* are ye *that hunger now: for ye shall be filled.* [b] *Blessed* are ye *that weep now:* [c] *for ye shall laugh.*

[a] See on Matt. v. ver. 6.

[b] My tears have been my meat day and night, while they continually say unto me, Where is thy God? Psal. xlii. 3. Rivers of waters run down mine eyes, because they keep not thy law, cxix. 136. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall, doubtless, come again with rejoicing, bringing his sheaves *with him*, cxxvi. 5, 6. For the people shall dwell in Zion at Jerusalem; thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee, Isa. xxx. 19. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Jer. ix. 1. But if ye will not hear it, my soul shall weep in secret places for *your* pride; and mine eyes shall weep sore, and run down with tears, because the LORD's flock is carried away captive, xiii. 17. And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry, for all the abominations that be done in the midst thereof, Ezek. ix. 4. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy, John xvi. 20. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart, Rom. ix. 1, 2. See also on Matt v. ver. 4. clause 1.

[c] Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness, Psal. xxx. 11. When the LORD turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The LORD hath done great things for them, cxxvi. 1, 2. Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit, lxv. 14. See also on Matt. v. ver. 4. clause 2.

VER. 22.

Μακάριοί ἐστε, ὅταν μισήσωσιν ὑμᾶς, οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν, ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.

[a] *Blessed are ye when men shall hate you,* [b] *and when they shall separate you* from their company, [c] *and shall reproach* you, *and cast out your name as evil, for the Son of man's sake.*

[a] See on Matt. x. ver. 22. clause 1.

[b] These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue, John ix. 22. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue, xii. 42. And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth; for it is not fit that he should live, Acts xxii. 22.

[c] See on Matt. v. ver. 10, 11.

VER. 23.

Χαίρετε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γὰρ, ὁ μισθὸς ὑμῶν πολὺς ἐν

τῷ οὐρανῷ· κατὰ ταῦτα γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.

[a] *Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.*

[a] See on Matt. v. ver. 12.

VER. 24.

Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις· ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.

But [a] woe unto you that are rich! [b] for ye have received your consolation.

[a] And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry. But God said unto him, *Thou* fool! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So *is* he that layeth up treasure for himself, and is not rich towards God, Luke xii. 15—21. Wherefore do the wicked live, become old, yea, are mighty in power? Their seed is established in their sight with them, and their offspring before their eyes. Their houses *are* safe from fear, neither *is* the rod of God upon them. Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf. They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What *is* the Almighty, that we should serve him? and what profit should we have, if we pray unto him? Lo, their good *is* not in their hand: the counsel of the wicked is far from me. How oft is the candle of the wicked put out? and *how oft* cometh their destruction upon them? *God* distributeth sorrows in his anger. They are as stubble before the wind, and as chaff that the storm carrieth away. God layeth up his iniquity for his children: he rewardeth him, and he shall know *it*. His eyes shall see his destruction, and he shall drink of the wrath of the Almighty. For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst? Job xxi. 7—21. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them, Prov. i. 32. Woe to them *that are* at ease in Zion, and trust in the mountain of Samaria, *which are* named chief of the nations, to whom the house of Israel came! Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: *be they* better than these kingdoms? or their border greater than your border? Ye that put far away the evil day, and cause the seat of violence to come near; That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; That chant to the sound of the viol, *and* invent to themselves instruments of music, like David: That drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph. Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed, Amos vi. 1—7. Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days, James v. 1—3.

[b] There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell

from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom: And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented, Luke xvi. 19—25.

VER. 25.

Οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι· ὅτι πεινάσετε. Οὐαὶ ὑμῖν, οἱ γελῶντες νῦν· ὅτι πενθήσετε καὶ κλαύσετε.

[a] *Woe unto you that are full! for ye shall hunger.* [b] *Woe unto you that laugh now! for ye shall mourn and weep.*

[a] And they shall pass through it hardly bestead and hungry: and it shall come to pass, that, when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth, and behold trouble and darkness, dimness of anguish; and *they shall be* driven to darkness, Isa. viii. 21, 22. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied, ix. 20. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed, lxv. 13.

[b] When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are; Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out. Luke xiii. 25—28. Knowest thou *not* this of old, since man was placed upon earth, That the triumphing of the wicked *is* short, and the joy of the hypocrite *but* for a moment? Though his excellency mount up to the heavens, and his head reach unto the clouds; *Yet* he shall perish for ever like his own dung: they which have seen him shall say, Where *is* he? He shall fly away as a dream, and shall not be found; yea, he shall be chased away as a vision of the night. The eye also *which* saw him shall *see him* no more; neither shall his place any more behold him. His children shall seek to please the poor, and his hands shall restore their goods. His bones are full *of the sin* of his youth, which shall lie down with him in the dust. Though wickedness be sweet in his mouth, *though* he hide it under his tongue; *Though* he spare it, and forsake it not, but keep it still within his mouth; *Yet* his meat in his bowels is turned, *it is* the gall of asps within him. He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly, Job xx. 4—15. He shall flee from the iron weapon, *and* the bow of steel shall strike him through. It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors *are* upon him. All darkness *shall be* hid in his secret places; a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle. The heaven shall reveal his iniquity; and the earth shall rise up against him. The increase of his house shall depart, *and his goods* shall flow away in the day of his wrath. This *is* the portion of a wicked man from God, and the heritage appointed unto him by God, 24—29. My heart panted, fearfulness affrighted me: the night of my pleasure hath he turned into fear unto me, Isa. xxi. 4. Behold, the LORD maketh the earth empty; and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with

his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled; for the LORD hath spoken this word. The earth mourneth, *and* fadeth away: the world languisheth, *and* fadeth away; the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. The new wine mourneth, the vine languisheth, all the merry-hearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. The city of confusion is broken down; every house is shut up, that no man may come in. *There is* a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction, xxiv. 1-12. The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as *by* the flood of Egypt. And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day: and I will turn your feasts into mourning, and all your songs into lamentation: and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only *son*, and the end thereof as a bitter day, Amos viii. 7—10.

VER. 26.

Οὐαὶ ὑμῖν ὅταν καλῶς ὑμᾶς εἴπωσι πάντες οἱ ἄνθρωποι· κατὰ ταῦτα γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

[a] *Woe unto you, when all men shall speak well of you!* [b] *for so did their fathers to the false prophets.*

[a] If a man, walking in the spirit and falsehood do lie, *saying*, I will prophesy unto thee of wine, and of strong drink; he shall even be the prophet of this people, Mic. ii. 11. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you, John xv. 19. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God, James iv. 4. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error, 1 John iv. 5, 6.

[b] Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the LORD shall deliver *it* into the hand of the king. And Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might enquire of him? And the king of Israel said unto Jehoshaphat, *There is* yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD; but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so, 1 Kings xxii. 6—8. And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good, 13. Which say to the seers, See not; and to the prophets, Prophesy not unto us right things; speak unto us smooth things, prophesy deceits, Isa. xxx. 10. The prophets prophesy falsely, and the priests bear rule by their means; and my people love *to have it* so: and what will ye do in the end thereof? Jer. v. 31. But there were false pro-

phets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them; and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of, 2 Pet. ii. 1, 2.

VER. 27.

Ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν· Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν· καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς·

[a] *But I say unto you which hear, Love your enemies, do good to them which hate you,*

[But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, Matt. v. 44.]

[a] See on Matt. v. ver. 44.

VER. 28.

Εὐλογεῖτε τοὺς καταρωμένους ὑμῖν· καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς.

Bless them that curse you, and pray for them which despitefully use you.

VER. 29.

Τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα, πάρεχε καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσῃς.

[a] *And unto him that smiteth thee on the* one *cheek offer also the other; and him that taketh away thy cloak forbid not* to take thy *coat also.*

[But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also, Matt. v. 39, 40.]

[a] See on Matt. v. ver. 39, 40.

VER. 30.

Παντὶ δὲ τῷ αἰτοῦντί σε, δίδου· καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ, μὴ ἀπαίτει.

[a] *Give to every man that asketh of thee; and of him that taketh away thy goods ask* them *not again.*

[Give to him that asketh thee, and from him that would borrow of thee turn not thou away, Matt. v. 42.]

[a] See on Matt. v. ver. 42.

VER. 31.

Καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως.

[a] *And as ye would that men should do to you, do ye also to them likewise.*

[Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets, Matt. vii. 12.]

[a] See on Matt. vii. ver. 12.

VER. 32.

Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι.

[a] *For if ye love them which love you, what thank have ye? for sinners also love those that love them.*

[For if ye love them which love you, what reward have ye? do not even the Publicans the same? Matt. v. 46.]

[a] See on Matt. v. ver. 46.

VER. 33.

Καὶ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι.

And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

VER. 34.

Καὶ ἐὰν δανείζητε παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα.

And if ye lend to them *of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.*

VER. 35.

Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανείζετε, μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ τοῦ ὑψίστου· ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς.

[a] *But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.*

[That ye may be the children of your Father which is in heaven: for

he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Matt. v. 45.]

[a] See on Matt. v. ver. 44.

VER. 36.

Γίνεσθε οὖν οἰκτίρμονες, καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστί.

Be ye therefore merciful, [a] *as your Father also is merciful.*

[Be ye therefore perfect, even as your Father which is in heaven is perfect, Matt. v. 48.]

[a] See on Matt. vi. ver. 12. clause 1.

VER. 37.

Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε· ἀπολύετε, καὶ ἀπολυθήσεσθε,

[a] *Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned:* [b] *forgive, and ye shall be forgiven:*

[Judge not, that ye be not judged, Matt. vii. 1.]

[a] See on Matt. vii. ver. 1.

[b] See on Matt. vi. ver. 12. clause 3.

VER. 38.

Δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν, πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν· τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.

[a] *Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.* [b] *For with the same measure that ye mete withal it shall be measured to you again.*

[For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again, Matt. vii. 2.]

[a] See on Matt. v. ver. 42. clause 1.

[b] See on Matt. vii. ver. 2.

VER. 39.

Εἶπε δὲ παραβολὴν αὐτοῖς· Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον πεσοῦνται;

And he spake a parable unto them, [a] *Can the blind lead the blind? shall they not both fall into the ditch?*

[a] See on Matt. xv. ver. 14.

VER. 40.

Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.

[a] *The disciple is not above his master:* [b] *but every one* * *that is perfect shall be as his master.*

* *Or, shall be perfected as his master.*

[a] See on Matt. x. ver. 24.

[b] See on Matt. v. ver. 48. clause 1.

VER. 41.

Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν, τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ, οὐ κατανοεῖς;

[a] *And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?*

[And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Matt. vii. 3.]

[a] See on Matt. vii. ver. 3.

VER. 42.

Ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου· Ἀδελφὲ, ἄφες ἐκβάλω τὸ κάρφος, τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; Ὑποκριτὰ, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.

[a] *Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.*

[Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye; Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye, Matt. vii. 4, 5.]

[a] See on Matt. vii. ver. 5.

VER. 43.

Οὐ γάρ ἐστι δένδρον καλὸν, ποιοῦν καρπὸν σαπρόν· οὐδὲ δένδρον σαπρὸν, ποιοῦν καρπὸν καλόν.

[a] *For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.*

[A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit, Matt. vii. 18.]
[a] See on Matt. vii. ver. 18.

VER. 44.

[a]Ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι σῦκα, οὐδὲ ἐκ βάτου τρυγῶσι σταφυλήν.

[a]*For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they* [*]*grapes.*

[*] Gr. *a grape.*

[Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Matt. vii. 16.]
[a] See on Matt. vii. ver. 16.

VER. 45.

[a]Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρόν· ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

[a]*A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.*

[How can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things, Matt. xii. 34, 35.]
[a]See on Matt. xii. ver. 34, 35.

VER. 46.

[a]Τί δέ με καλεῖτε, Κύριε, Κύριε· καὶ οὐ ποιεῖτε ἃ λέγω;

[a]*And why call ye me, Lord, Lord, and do not the things which I say?*

[a] Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity, Matt. vii. 21—23. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not, xxv. 11, 12.

VER. 47.

[a]Πᾶς ὁ ἐρχόμενος πρός με, καὶ ἀκούων μου τῶν λόγων, καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος.

[a]*Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:*

[Therefore whosoever heareth these sayings of mine, and doeth them, Matt. vii. 24.]

VER. 48.

[a]Ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψε καὶ ἐβάθυνε, καὶ ἔθηκε θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης, προσέῤῥηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε σαλεῦσαι αὐτήν· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.

[a]*He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.*

[I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock, Matt. vii. 24, 25.]
[a] See on Matt. vii. ver. 24, 25.

VER. 49.

[a]Ὁ δὲ ἀκούσας καὶ μὴ ποιήσας, ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου· ᾗ προσέῤῥηξεν ὁ ποταμός· καὶ εὐθέως ἔπεσε, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

[a]*But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.*

[And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it, Matt. vii. 26, 27.]

[a] See on Matt. vii. ver. 26, 27.

CHAP. VII.—VER. 1.

Ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναούμ.

Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

VER. 2.

Ἑκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων, ἤμελλε τελευτᾷν, ὃς ἦν αὐτῷ ἔντιμος.

[a] *And a certain centurion's servant, who was dear unto him, was sick, and ready to die.*

[And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented, Matt. viii. 5, 6.]

[a] See on Matt. viii. ver. 5, 6.

VER. 3.

Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν, ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ.

And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

VER. 4.

Οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρεκάλουν αὐτὸν σπουδαίως, λέγοντες· Ὅτι ἄξιός ἐστιν ᾧ παρέξει τοῦτο·

And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

VER. 5.

Ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν.

For he loveth our nation, and he hath built us a synagogue.

VER. 6.

Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. Ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτὸν ὁ ἑκατόνταρχος φίλους, λέγων αὐτῷ· Κύριε, μὴ σκύλλου· οὐ γάρ εἰμι ἱκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς.

Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, [a] *Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:*

[And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof, Matt. viii. 7, 8.]

[a] See on Matt. viii. ver. 8. clause 1.

VER. 7.

Διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρός σε ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.

Wherefore neither thought I myself worthy to come unto thee: [a] *but say in a word, and my servant shall be healed.*

[But speak the word only, and my servant shall be healed, Matt. viii. 8.]

[a] See on Matt. viii. ver. 3. clause 2.

VER. 8.

Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ· Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ· Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου· Ποίησον τοῦτο, καὶ ποιεῖ.

[a] *For I also am a man set under authority, having under me soldiers, and I say unto *one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth* it.

* Gr. *this man.*

[For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*, Matt. viii. 9.]

[a] See on Matt. viii. ver. 9.

VER. 9.

Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς, ἐθαύμασεν αὐτόν· καὶ στραφεὶς, τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε· Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον.

[a] *When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.*

[When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel, Matt. viii. 10.]

[a] See on Matt. viii. ver. 10.

VER. 10.

Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον, εὗρον τὸν ἀσθενοῦντα δοῦλον ὑγιαίνοντα.

[a]*And they that were sent, returning to the house, found the servant whole that had been sick.*

[And his servant was healed in the self-same hour, Matt. viii. 13.]

[a] See on Matt. viii. ver. 13.

VER. 11.

Καὶ ἐγένετο ἐν τῇ ἑξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναΐν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ, καὶ ὄχλος πολύς.

And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

[And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities, Matt. xi. 1.]

VER. 12.

Ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκὼς, υἱὸς μονογενὴς τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ χήρα· καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ.

Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her.

VER. 13.

Καὶ ἰδὼν αὐτὴν ὁ Κύριος, ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ· Μὴ κλαῖε.

And when the Lord saw her, [a]*he had compassion on her, and said unto her, Weep not.*

[a] See on Matt. xiv. ver. 14.

VER. 14.

Καὶ προσελθὼν ἥψατο τῆς σοροῦ (οἱ δὲ βαστάζοντες ἔστησαν,) καὶ εἶπε· Νεανίσκε, σοὶ λέγω, ἐγέρθητι.

And he came and touched the **bier: and they that bare him stood still. And he said, Young man,* [a]*I say unto thee, Arise.*

* Or, *coffin.*

[a] See on Matt. viii. ver. 3. clause 2.

VER. 15.

Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ.

[a]*And he that was dead sat up, and began to speak. And he delivered him to his mother.*

[a] See on Matt. xi. ver. 5. clause 5.

VER. 16.

Ἔλαβε δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν Θεὸν, λέγοντες· Ὅτι προφήτης μέγας ἐγήγερται ἐν ἡμῖν, καὶ ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ.

[a]*And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath* [b]*visited his people.*

[a] See on Matt. ix. ver. 8.

[b] See on chap. i. ver. 68. clause 1.

VER. 17.

Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.

[a]*And this rumour of him went forth throughout all Judæa, and throughout all the region round about.*

[a] See on Matt. iv. ver. 24. clause 1.

VER. 18.

Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων.

And the disciples of John shewed him of all these things.

[Now when John had heard in the prison the works of Christ, Matt. xi. 2.]

VER. 19.

Καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης, ἔπεμψε πρὸς τὸν Ἰησοῦν, λέγων· Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;

[a]*And John calling* unto him *two of his disciples sent* them *to Jesus, saying, Art thou he that should come? or look we for another?*

[He sent two of his disciples, And said unto him, Art thou he that should come, or do we look for another? Matt. xi. 2, 3.]

[a] See on Matt. xi. ver. 2, 3.

VER. 20.

Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον· Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρός σε, λέγων· Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;

When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

VER. 21.

(Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν.)

And in the same hour he cured many of their *infirmities and plagues, and of* [a] *evil spirits; and unto many* that were [b] *blind he gave sight.*

[a] See on Matt. iv. ver. 24. clause 4.
[b] See on Matt. xi. ver. 5. clause 1.

VER. 22.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ εἴδετε καὶ ἠκούσατε· ὅτι τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται,

[a] *Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached.*

[Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them, Matt. xi. 4, 5.]

[a] See on Matt. xi. ver. 5.

VER. 23.

Καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

[a] *And blessed is* he, *whosoever shall not be offended in me.*

[And blessed is *he*, whosoever shall not be offended in me, Matt. xi. 6.]

[a] See on Matt. xi. ver. 6.

VER. 24.

Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου· Τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

[a] *And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? a reed shaken with the wind?*

[And, as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind? Matt. xi. 7.]

[a] See on Matt. xi. ver. 7.

VER. 25.

Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδοὺ, οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες, ἐν τοῖς βασιλείοις εἰσίν.

[a] *But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.*

[But what went ye out for to see? a man clothed in soft raiment? Behold, they that wear soft *clothing* are in kings' houses, Matt. xi. 8.]

[a] See on Matt. iii. ver. 4. clause 1.

VER. 26.

Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην; ναὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου.

[a] *But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.*

[But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet, Matt. xi. 9.]

[a] See on Matt. xi. ver. 9.

VER. 27.

Οὗτός ἐστι περὶ οὗ γέγραπται· Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.

[a] *This is* he, *of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.*

[For this is *he* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee, Matt. xi. 10.]

[a] See on Matt. xi. ver. 10.

VER. 28.

Λέγω γὰρ ὑμῖν, μείζων ἐν γεννητοῖς

γυναικῶν προφήτης Ἰωάννου τοῦ βαπτιστοῦ οὐδείς ἐστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, μείζων αὐτοῦ ἐστι.

[a]*For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.*

[Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he, Matt. xi. 11.]

[a] See on Matt. xi. ver. 11.

VER. 29.

Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεὸν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου.

And all the people that heard him, *and the* [a]*Publicans,* [b]*justified God,* [c]*being baptized with the baptism of John.*

[a] See on Matt. v. ver. 46. clause 2.

[b] Against thee, thee only, have I sinned, and done *this* evil in thy sight; that thou mightest be justified when thou speakest, *and* be clear when thou judgest, Psal. li. 4. For what, if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man.) God forbid: for then how shall God judge the world? Rom. iii. 3—6.

[c] Then came also Publicans to be baptized, and said unto him, Master, what shall we do? Luke iii. 12. Jesus saith unto them, Verily I say unto you, That the Publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the Publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him, Matt. xxi. 31, 32.

VER. 30.

Οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ.

But the [a] *Pharisees and Lawyers* * *rejected the counsel of God* † *against themselves, being not baptized of him.*

* Or, *frustrated.*

† Or, *within themselves.*

[a] See on Matt. iii. ver. 7. clause 1.

VER. 31.

Εἶπε δὲ ὁ Κύριος· Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; καὶ τίνι εἰσὶν ὅμοιοι;

[a]*And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?*

[But whereunto shall I liken this generation? Matt. xi. 16.]

[a] See on Matt. xi. ver. 16.

VER. 32.

Ὅμοιοί εἰσι παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις, καὶ προσφωνοῦσιν ἀλλήλοις, καὶ λέγουσιν· Ηὐλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε.

[a] *They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.*

[It is like unto children sitting in the markets, and calling unto their fellows, And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented, Matt. xi. 16, 17.]

[a] See on Matt. xi. ver. 16, 17.

VER. 33.

Ἐλήλυθε γὰρ Ἰωάννης ὁ βαπτιστὴς μήτε ἄρτον ἐσθίων, μήτε οἶνον πίνων· καὶ λέγετε· Δαιμόνιον ἔχει.

[a] *For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.*

[For John came neither eating nor drinking; and they say, He hath a devil, Matt. xi. 18.]

[a] See on Matt. xi. ver. 18.

VER. 34.

Ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων· καὶ λέγετε· Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν.

[a] *The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of Publicans and sinners!*

[The Son of man came eating and drinking; and they say, Behold a man gluttonous, and a winebibber, a friend of Publicans and sinners, Matt. xi. 19.]

[a] See on Matt. xi. ver. 19.

VER. 35.

Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.

[a] *But wisdom is justified of all her children.*

[But wisdom is justified of her children, Matt. xi. 19.]

[a] See on Matt. xi. ver. 19. clause 3.

VER. 36.

Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου, ἀνεκλίθη.

[a] *And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.*

[a] And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat, Luke xi. 37. And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him, xiv. 1.

VER. 37.

Καὶ ἰδοὺ, γυνὴ ἐν τῇ πόλει, ἥτις ἦν ἁμαρτωλὸς, ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου,

And, behold, a woman in the city, which was a [a] *sinner, when she knew that* Jesus *sat at meat in the Pharisee's house, brought an* [b] *alabaster box of ointment,*

[a] And, behold, *there was* a man named Zaccheus, which was the chief among the Publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore-tree to see him; for he was to pass that *way*. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house, Luke xix. 2—5. And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner, 7.

[b] There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head as he sat *at meat*, Matt. xxvi. 7. and Mark xiv. 3.

VER. 38.

Καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω, κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι, καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειφε τῷ μύρῳ.

And stood at his feet behind him *weeping, and began to wash* [a] *his feet with tears, and did wipe* them *with the hairs of her head, and kissed his feet, and anointed* them *with the ointment.*

[a] Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree, Gen. xviii. 4. He riseth from supper, and laid aside his garments; and took a towel, and girded himself: After that, he poureth water into a bason, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded, John xiii. 4, 5.

VER. 39.

Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν, εἶπεν ἐν ἑαυτῷ, λέγων· Οὗτος, εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ· ὅτι ἁμαρτωλός ἐστι.

Now when the Pharisee which had bidden him saw it, *he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman* this is *that toucheth him: for* [a] *she is a sinner.*

[a] See on ver. 37. clause 1.

VER. 40.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπε πρὸς αὐτόν· Σίμων, ἔχω σοι τὶ εἰπεῖν. Ὁ δέ φησι· Διδάσκαλε, εἰπέ.

And Jesus [a] *answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.*

[a] See on Matt. ix. ver. 4. clause 1.

VER. 41.

Δύο χρεωφειλέται ἦσαν δανειστῇ τινι· ὁ εἷς ὤφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα.

*There was a certain creditor which had two debtors: the one owed five hundred * pence, and the other fifty.*

* See *margin* of Matt. xviii. 28.

VER. 42.

Μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. Τίς οὖν αὐτῶν, εἰπὲ, πλεῖον αὐτὸν ἀγαπήσει;

And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

VER. 43.

Ἀποκριθεὶς δὲ ὁ Σίμων, εἶπεν· Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ· Ὀρθῶς ἔκρινας,

Simon answered and said, I suppose that he, *to whom he forgave most. And he said unto him, Thou hast rightly judged.*

VER. 44.

Καὶ στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη· Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας, καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμαξε.

And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them *with the hairs of her head.*

VER. 45.

Φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ, ἀφ' ἧς εἰσῆλθον, οὐ διέλιπε καταφιλοῦσά μου τοὺς πόδας.

Thou [a] *gavest me no kiss: but this woman, since the time I came in hath not ceased to kiss my feet.*

[a] Absalom said moreover, Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment. So Absalom stole the hearts of the men of Israel, 2 Sam. xv. 4—6. And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and blessed him, and he returned unto his own place, xix. 39. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast, xxvi. 48.

VER. 46.

Ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψέ μου τοὺς πόδας.

[a] *My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.*

[a] Let thy garments be always white; and let thy head lack no ointment, Eccl. ix. 8. But thou, when thou fastest, anoint thine head, and wash thy face, Matt. vi. 17.

VER. 47.

Οὗ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαὶ, ὅτι ἠγάπησε πολύ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.

Wherefore I say unto thee, [a] *Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven,* the same *loveth little.*

[a] See on Matt. vi. ver. 12. clause 1.

VER. 48.

Εἶπε δὲ αὐτῇ· Ἀφέωνταί σου αἱ ἁμαρτίαι.

And he said unto her, Thy sins are forgiven.

VER. 49.

Καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;

And they that sat at meat with him began to say within themselves, [a] *Who is this that forgiveth sins also?*

[a] See on Mark ii. ver. 7.

VER. 50.

Εἶπε δὲ πρὸς τὴν γυναῖκα· Ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

And he said to the woman, [a] *Thy faith hath saved thee;* [b] *go in peace.*

[a] See on Matt. xv. ver. 28. clause 2.

[b] Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ: By whom also we have access by faith into this grace

wherein we stand, and rejoice in hope of the glory of God, Rom. v. 1, 2.

CHAP. VIII.—VER. 1.

Καὶ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς διώδευε κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ.

And it came to pass afterward, that [a] *he went throughout every city and village,* [b] *preaching and shewing the glad tidings of* [c] *the kingdom of God: and* [d] *the twelve* were *with him.*

[a] See on Matt. iv. ver. 23. clause 1.
[b] See on chap. ii. ver. 10. clause 1.
[c] See on Matt. iii. ver. 2. clause 2.
[d] See on Matt. x. ver. 2—4.

VER. 2.

Καὶ γυναῖκές τινες, αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν, καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει,

[a] *And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,*

[a] See on Matt. xxvii. ver. 55, 56.

VER. 3.

Καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεραι πολλαὶ, αἵτινες διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς.

And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

VER. 4.

Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν, εἶπε διὰ παραβολῆς·

[a] *And when much people were gathered together, and were come to him out of every city, he spake by a parable:*

[The same day went Jesus out of the house, and sat by the sea-side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, Matt. xiii. 1—3. And he began again to teach by the sea-side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. And he taught them many things by parables, and said unto them in his doctrine, Mark iv. 1, 2.]

[a] See on Matt. xiii. ver. 2, 3.

VER. 5.

Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτὸν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό.

[a] *A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.*

[Behold, a sower went forth to sow: And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up, Matt. xiii. 3, 4. Hearken; Behold, there went out a sower to sow: And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up, Mark iv. 3, 4.]

[a] See on Matt. xiii. ver. 3, 4.

VER. 6.

Καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη, διά τὸ μὴ ἔχειν ἰκμάδα.

[a] *And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.*

[Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth, Matt. xiii. 5. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth, Mark iv. 5.]

[a] See on Matt. xiii. ver. 5, 6.

VER. 7.

Καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό.

[a] *And some fell among thorns; and the thorns sprang up with it, and choked it.*

[And some fell among thorns; and the thorns sprung up, and choked them, Matt. xiii. 7. And some fell among thorns; and the thorns grew up and choked it, and it yielded no fruit, Matt. iv. 7.]

[a] See on Mark xiii. ver. 7.

VER. 8.

Καὶ ἕτερον ἔπεσεν ἐπὶ τὴν γῆν τὴν ἀγαθὴν, καὶ φυὲν ἐποίησε καρπὸν ἑκατονταπλασίονα. Ταῦτα λέγων, ἐφώνει· Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

[a] *And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.*

[But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold. Who hath ears to hear, let him hear, Matt. xiii. 8, 9. And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some an hundred. And he said unto them, He that hath ears to hear, let him hear, Mark iv. 8, 9.]

[a] See on Matt. xiii. ver. 8, 9.

VER. 9.

Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, τίς εἴη ἡ παραβολὴ αὕτη;

And his disciples asked him, saying, What might this parable be?

[And the disciples came, and said unto him, Why speakest thou unto them in parables? Matt. xiii. 10. And when he was alone, they that were about him with the twelve asked of him the parable, Mark iv. 10.]

VER. 10.

Ὁ δὲ εἶπεν· Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ· τοῖς δὲ λοιποῖς ἐν παραβολαῖς· ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνιῶσιν.

[a] *And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.*

[He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand, Matt. xiii. 11, 12. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without all *these* things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them, Mark iv. 11, 12.]

[a] See on Matt. xiii. ver. 11, 12.

VER. 11.

Ἔστι δὲ αὕτη ἡ παραβολή· Ὁ σπόρος, ἐστὶν ὁ λόγος τοῦ Θεοῦ.

Now the parable is this: [a] *The seed is the word of God.*

[Hear ye therefore the parable of the sower, Matt. xiii. 18. The sower soweth the word, Mark iv. 14.]

[a] See on Mark iv. ver. 14.

VER. 12.

Οἱ δὲ παρὰ τὴν ὁδὸν, εἰσὶν οἱ ἀκούοντες· εἶτα ἔρχεται ὁ διάβολος, καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν.

[a] *Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.*

[When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side, Matt. xiii. 19. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts, Mark iv. 15.]

[a] See on Matt. xiii. ver. 19.

VER. 13.

Οἱ δὲ ἐπὶ τῆς πέτρας, οἳ, ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸν λόγον· καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἳ πρὸς καιρὸν πιστεύουσι, καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.

[a] *They on the rock* are they, *which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.*

[But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: Yet hath he not root in

himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended, Matt. xiii. 20, 21. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended, Mark iv. 16, 17.]

[a] See on Matt. xiii. ver. 20, 21.

VER. 14.

Τὸ δὲ εἰς τὰς ἀκάνθας πεσὸν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται, καὶ οὐ τελεσφοροῦσι.

[a] *And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of* this *life, and bring no fruit to perfection.*

[He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful, Matt. xiii. 22. And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful, Mark iv. 18, 19.]

[a] See on Matt. xiii. ver. 22.

VER. 15.

Τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες τὸν λόγον, κατέχουσι, καὶ καρποφοροῦσιν ἐν ὑπομονῇ.

[a] *But that on the good ground are they, which* [b] *in an honest and good heart, having heard the word,* [c] *keep* it, [d] *and bring forth fruit with patience.*

[But he that received seed into the good ground is he that heareth the word, and understandeth *it;* which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty, Matt. xiii. 23. And these are they which are sown on good ground; such as hear the word, and receive *it,* and bring forth fruit, some thirty-fold, some sixty, and some an hundred, Mark iv. 20.]

[a] See on Matt. xiii. ver. 23.

[b] But this *shall be* the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, Jer. xxxi. 33. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, Ezek. xxxvi. 26. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not, Rom. vii. 18.

[c] But he said, Yea, rather blessed *are* they that hear the word of God, and keep it, Luke xi. 28. My foot hath held his steps: his way have I kept, and not declined. Neither have I gone back from the commandment of his lips; I have esteemed the words of his mouth more than my necessary *food,* Job xxiii. 11, 12. Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful: But his delight *is* in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither; and whatsoever he doeth shall prosper, Psal. i. 1—3. Thy word have I hid in mine heart, that I might not sin against thee, cxix. 11. Therefore I love thy commandments above gold, yea, above fine gold. Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way. Thy testimonies *are* wonderful: therefore doth my soul keep them, 127—129. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him. Judas saith unto him (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will

love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear, is not mine, but the Father's which sent me, John xiv. 21—24. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God, 1 Cor. vii. 19. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed, Jam. i. 22—25.

[d] To them, who, by patient continuance in well doing, seek for glory and honour and immortality, eternal life, Rom. ii. 7.

VER. 16.

Οὐδεὶς δὲ, λύχνον ἅψας, καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλίνης τίθησιν· ἀλλ' ἐπὶ λυχνίας ἐπιτίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς.

[a] *No man, when he hath lighted a candle, covereth it with a vessel, or putteth* it *under a bed; but setteth* it *on a candlestick, that they which enter in may see the light.*

[And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? Mark iv. 21.]

[a] See on Matt. v. ver. 15.

VER. 17.

Οὐ γάρ ἐστι κρυπτὸν ὃ οὐ φανερὸν γενήσεται· οὐδὲ ἀπόκρυφον ὃ οὐ γνωσθήσεται, καὶ εἰς φανερὸν ἔλθῃ·

[a] *For nothing is secret, that shall not be made manifest; neither* any thing *hid, that shall not be known and come abroad.*

[For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad, Mark iv. 22.]

[a] See on Matt. x. ver. 26.

VER. 18.

Βλέπετε οὖν πῶς ἀκούετε· ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν, ἀρθήσεται ἀπ' αὐτοῦ.

[a] *Take heed therefore how ye hear:* [b] *for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he* * *seemeth to have.*

* Or, *thinketh that he hath.*

[For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath, Matt. xiii. 12. If any man have ears to hear, let him hear. And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you; and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath, Mark iv. 23—25.]

[a] See on Mark iv. ver. 24. clause 1.

[b] See on Matt. xiii. ver. 12.

VER. 19.

Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον.

[a] *Then came to him* his *mother and his brethren, and could not come at him for the press.*

[While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him, Matt. xii. 46.]

[a] See on Matt. xii. ver. 46.

VER. 20.

Καὶ ἀπηγγέλη αὐτῷ, λεγόντων· Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἑστήκασιν ἔξω, ἰδεῖν σε θέλοντες.

And it was told him by certain, *which said, Thy mother and thy brethren stand without, desiring to see thee.*

[Then one said unto him, behold, thy mother and thy brethren stand without, desiring to speak with thee, Matt. xii. 47.]

VER. 21.

Ὁ δὲ ἀποκριθεὶς, εἶπε πρὸς αὐτούς· Μήτηρ μου καὶ ἀδελφοί μου, οὗτοί εἰσιν οἱ τὸν λόγον τοῦ Θεοῦ ἀκούοντες, καὶ ποιοῦντες αὐτόν.

[a] *And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.*

[But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he

stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother, Matt. xii. 48—50.]

[a] See on Matt. xii. ver. 49, 50.

VER. 22.

Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ εἶπε πρὸς αὐτούς· Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης. Καὶ ἀνήχθησαν.

Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

[Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. And when he was entered into a ship, his disciples followed him, Matt. viii. 18—23. And the same day, when the even was come, he saith unto them, Let us pass over unto the other side, Mark iv. 35.]

VER. 23.

Πλεόντων δὲ αὐτῶν ἀφύπνωσε· καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην· καὶ συνεπληροῦντο, καὶ ἐκινδύνευον.

But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, *and were in jeopardy.*

[And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep, Matt. viii. 24. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow, Mark iv. 37, 38.]

VER. 24.

Προσελθόντες δὲ διήγειραν αὐτὸν, λέγοντες· Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. Ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη.

[a] *And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.*

[And his disciples came to him, and awoke him, saying, Lord, save us: we perish. Then he arose, and rebuked the winds and the sea; and there was a great calm, Matt. viii. 25, 26. And they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm, Mark iv. 38, 39.]

[a] See on Matt. viii. ver. 25, 26.

VER. 25.

Εἶπε δὲ αὐτοῖς· Ποῦ ἐστιν ἡ πίστις ὑμῶν; Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει, καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

[a] *And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.*

[And he saith unto them, Why are ye fearful, O ye of little faith? But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! Matt. viii. 26, 27. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him? Mark iv. 40, 41.]

[a] See on Matt. viii. ver. 27.

VER. 26.

Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἥτις ἐστὶν ἀντιπέραν τῆς Γαλιλαίας.

[a] *And they arrived at the country of the Gadarenes, which is over against Galilee.*

[And they came over unto the other side of the sea, into the country of the Gadarenes, Mark v. 1.]

[a] See on Matt. viii. ver. 28. clause 1.

VER. 27.

Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησεν αὐτῷ ἀνήρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν.

[a] *And when he went forth to land, there met him out of the city a certain*

man which had devils long time, and ware no clothes, neither abode in any *house, but in the tombs.*

[And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way, Matt. viii. 28. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones, Mark v. 2—5.]

[a] See ou Matt. viii. ver. 28. clause 4.

VER. 28.

Ἰδὼν δὲ τὸν Ἰησοῦν, καὶ ἀνακράξας, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπε· Τί ἐμοὶ καί σοι, Ἰησοῦ υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; δέομαί σου, μή με βασανίσῃς.

[a] *When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus,* thou *Son of God most high? I beseech thee, torment me not.*

[And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? Matt. viii. 29. But when he saw Jesus afar off, he came and worshipped him. And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not, Mark v. 6, 7.]

[a] See on Matt. viii. ver. 29.

VER. 29.

(Παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν· καὶ ἐδεσμεῖτο ἁλύσεσι καὶ πέδαις φυλασσόμενος· καὶ διαῤῥήσσων τὰ δεσμὰ, ἠλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους.)

(For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

[For he said unto him, Come out of the man, *thou* unclean spirit, Mark v. 8.]

VER. 30.

Ἐπηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων· Τί σοι ἐστὶν ὄνομα; Ὁ δὲ εἶπε· Λεγεών· ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν.

And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

[And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many, Mark v. 9.]

VER. 31.

Καὶ παρεκάλει αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.

And they besought him that he would not command them to go out into the deep.

[And he besought him much that he would not send them away out of the country, Mark v. 10.]

VER. 32.

Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν. Καὶ ἐπέτρεψεν αὐτοῖς.

And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

[And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go, Matt. viii. 30—32. Now there was there, nigh unto the mountains, a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave, Mark v. 11—13.]

VER. 33.

Ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου, εἰσῆλθεν εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη.

Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

[And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters, Matt. viii. 32. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea, Mark v. 13.]

VER. 34.

Ἰδόντες δὲ οἱ βόσκοντες τὸ γεγενημένον, ἔφυγον· καὶ ἀπελθόντες ἀπήγγειλαν εἰς τὴν πόλιν, καὶ εἰς τοὺς ἀγρούς.

When they that fed them *saw what was done, they fled, and went and told* it *in the city and in the country.*

[And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils, Matt. viii. 33. And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done, Mark v. 14.]

VER. 35.

Ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονοῦντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν.

[a] *Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.*

[And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid, Mark v. 15.]

[a] See on Mark v. ver. 15.

VER. 36.

Ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες, πῶς ἐσώθη ὁ δαιμονισθείς.

They also which saw it *told them by what means he that was possessed of the devils was healed.*

[And they that saw *it* told them how it befel to him that was possessed with the devil, and *also* concerning the swine, Mark v. 16.]

VER. 37.

Καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν· ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον, ὑπέστρεψεν.

Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

[And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts. And he entered into a ship, and passed over, and came into his own city, Matt. viii. 34; ix. 1. And they began to pray him to depart out of their coasts. And when he was come into the ship, Mark v. 17, 18.]

VER. 38.

Ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ· ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων·

Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

[He that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Mark v. 18, 19.]

VER. 39.

Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα ἐποίησέ σοι ὁ Θεός. Καὶ ἀπῆλθε, καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

[a] *Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.*

[Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel, Mark v. 19, 20.]

[a] See on Mark v. ver. 19.

VER. 40.

Ἐγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.

And it came to pass, that, when Jesus was returned, the people gladly *received him: for they were all waiting for him.*

[And when Jesus was passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea, Mark v. 21.]

VER. 41.

Καὶ ἰδοὺ, ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχε· καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ, παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ·

a *And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:*

[While he spake these things unto them, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live, Matt. ix. 18. And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee,* come and lay thy hands on her, that she may be healed; and she shall live, Mark v. 22, 23.]

a See on Matt. ix. ver. 18.

VER. 42.

a Ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα, καὶ αὕτη ἀπέθνησκεν. Ἐν δὲ τῷ ὑπάγειν αὐτὸν, οἱ ὄχλοι συνέπνιγον αὐτόν.

For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

[And Jesus arose and followed him, and *so did* his disciples, Matt. ix. 19. And *Jesus* went with him; and much people followed him, and thronged him, Mark v. 24.]

VER. 43.

Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἥτις εἰς ἰατροὺς προσαναλώσασα ὅλον τὸν βίον, οὐκ ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι,

a *And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,*

[And, behold, a woman, which was diseased with an issue of blood twelve years, Matt. ix. 20. And a certain woman, which had an issue of blood twelve years, And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, Mark v. 25, 26.]

a See on Matt. ix. ver. 20.

VER. 44.

Προσελθοῦσα ὄπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς.

Came behind him, and touched the border of his garment: and immediately her issue of blood stanched.

[Came behind *him,* and touched the hem of his garment, Matt. ix. 20. When she had heard of Jesus, came in the press behind, and touched his garment: And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague, Mark v. 27. 29.]

VER. 45.

Καὶ εἶπεν ὁ Ἰησοῦς· Τίς ὁ ἁψάμενός μου; Ἀρνουμένων δὲ πάντων, εἶπεν ὁ Πέτρος, καὶ οἱ μετ' αὐτοῦ· Ἐπιστάτα, οἱ ὄχλοι συνέχουσί σε καὶ ἀποθλίβουσι, καὶ λέγεις· Τίς ὁ ἁψάμενός μου;

And Jesus said, Who touched me? When all denied, Peter and they that were with him said, a*Master, the multitude throng thee and press* thee, *and sayest thou, Who touched me?*

[And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? Mark v. 30, 31.]

VER. 46.

Ὁ δὲ Ἰησοῦς εἶπεν· Ἥψατό μού τις· ἐγὼ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ.

And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

VER. 47.

Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε, τρέμουσα ἦλθε, καὶ προσπεσοῦσα αὐτῷ, δι' ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα.

And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she

had touched him, and how she was healed immediately.

[But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth, Mark v. 33.]

VER. 48.

Ὁ δὲ εἶπεν αὐτῇ· Θάρσει θύγατερ· ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

[a]*And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.*

[But Jesus turned him about; and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour, Matt. ix. 22. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague, Mark v. 34.]

[a] See on Matt. ix. ver. 22.

VER. 49.

Ἔτι αὐτοῦ λαλοῦντος, ἔρχεταί τις παρὰ τοῦ ἀρχισυναγώγου, λέγων αὐτῷ· Ὅτι τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκαλον.

While he yet spake, there cometh one from the ruler of the synagogue's house, *saying to him, Thy daughter is dead; trouble not the* [a] *Master.*

[While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further? Mark v. 35.]

[a] See on Mark v. ver. 35, clause 2.

VER. 50.

Ὁ δὲ Ἰησοῦς ἀκούσας, ἀπεκρίθη αὐτῷ, λέγων· Μὴ φοβοῦ· μόνον πίστευε, καὶ σωθήσεται.

But when Jesus heard it, *he answered him, saying, Fear not:* [a] *believe only, and she shall be made whole.*

[As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe, Mark v. 36.]

[a] See on Mark v. ver. 36.

VER. 51.

Εἰσελθὼν δὲ εἰς τὴν οἰκίαν, οὐκ ἀφῆκεν εἰσελθεῖν οὐδένα, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.

And when he came into the house, [a] *he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.*

[And he suffered no man to follow him, save Peter, and James, and John the brother of James, Mark v. 37.]

[a] See on Mark v. ver. 37.

VER. 52.

Ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. Ὁ δὲ εἶπε· Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.

And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

[And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place; for the maid is not dead, but sleepeth, Matt. ix. 23, 24. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth, Mark v. 38, 39.]

VER. 53.

Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν.

And they laughed him to scorn, knowing that she was dead.

[And they laughed him to scorn, Matt. ix. 24. And they laughed him to scorn, Mark v. 40.]

VER. 54.

Αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησε, λέγων· Ἡ παῖς, ἐγείρου.

And he put them all out, and took her by the hand, and called, saying, [a] *Maid, arise.*

[But when the people were put forth, he went in, and took her by the hand, Matt. ix. 25. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise, Mark v. 40, 41.]

[a] See on Matt. viii. ver. 3. clause 2.

VER. 55.

Καὶ ἐπέστρεψε τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν.

[a] *And her spirit came again, and she arose straightway: and he commanded to give her meat.*

[And the maid arose, Matt. ix. 25. And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And he commanded that something should be given her to eat, Mark v. 42, 43.]

[a] See on Matt. xi. ver. 5. clause 5.

VER. 56.

Καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

And her parents were astonished: [a]*but he charged them that they should tell no man what was done.*

[And they were astonished with a great astonishment. And he charged them straitly that no man should know it, Mark v. 42, 43.]

[a] See on Matt. viii. ver. 4. clause 1.

CHAP. IX.—VER. 1.

Συγκαλεσάμενος δὲ τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν.

Then he called [a]*his twelve disciples together,* [b]*and gave them power and authority over all devils, and to cure diseases.*

[And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease, Matt. x. 1. And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits, Mark vi. 7.]

[a] See on Matt. x. ver. 2—4.

[b] See on Matt. x. ver. 1.

VER. 2.

Καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας.

[a] *And he sent them to preach the kingdom of God,* [b]*and to heal the sick.*

[These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give, Matt. x. 5—8.]

[a] See on Matt. x. ver. 7.

[b] See on Matt. x. ver. 8. clause 1.

VER. 3.

Καὶ εἶπε πρὸς αὐτούς· Μηδὲν αἴρετε εἰς τὴν ὁδὸν, μήτε ῥάβδους, μήτε πήραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἀνὰ δύο χιτῶνας ἔχειν.

And he said unto them, [a]*Take nothing for* your *journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.*

[Provide neither gold, nor silver, nor brass, in your purses, Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat, Matt. x. 9, 10. And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse: But *be* shod with sandals; and not put on two coats, Mark vi. 8, 9.]

[a] See on Matt. x. ver. 9, 10.

VER. 4.

Καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε.

[a] *And whatsoever house ye enter into, there abide, and thence depart.*

[And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence, Matt. x. 11. And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place, Mark vi. 10.]

[a] See on Matt. x. ver. 11.

VER. 5.

Καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης, καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε, εἰς μαρτύριον ἐπ' αὐτούς.

[a] *And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.*

[And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet, Matt. x. 14. And whosoever shall not receive you,

nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them, Mark vi. 11.]

[a] See on Matt. x. ver. 14.

VER. 6.

Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

And they departed, and went through the towns, preaching [a] *the Gospel, and healing every where.*

[And they went out, and preached that men should repent, Mark vi. 12.]

[a] See on Matt. iv. ver. 23. clause 3.

VER. 7.

Ἤκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ὑπ' αὐτοῦ πάντα· καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπό τινων, ὅτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν·

[a] *Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;*

[At that time Herod the tetrarch heard of the fame of Jesus, And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him, Matt. xiv. 1, 2. And king Herod heard *of him*; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him, Mark vi. 14.]

[a] See on Matt. xiv. ver. 1, 2.

VER. 8.

Ὑπό τινων δὲ, ὅτι Ἠλίας ἐφάνη· ἄλλων δὲ, ὅτι προφήτης εἷς τῶν ἀρχαίων ἀνέστη.

[a] *And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.*

[Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets, Mark vi. 15.]

[a] See on Matt. xvi. ver. 14.

VER. 9.

Καὶ εἶπεν ὁ Ἡρώδης· Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; Καὶ ἐζήτει ἰδεῖν αὐτόν.

And Herod said, [a] *John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.*

[a] For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry: nevertheless, for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus, Matt. xiv. 3—12.

VER. 10.

Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν· καὶ παραλαβὼν αὐτοὺς, ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδά.

And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

[When Jesus heard *of it*, he departed thence by ship into a desert place apart, Matt. xiv. 13. And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately, Mark vi. 30—32. After these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias, John vi. 1.]

VER. 11.

Οἱ δὲ ὄχλοι γνόντες, ἠκολούθησαν αὐτῷ· καὶ δεξάμενος αὐτοὺς, ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρείαν ἔχοντας θεραπείας ἰᾶτο.

And the people, when they knew it, followed him: and he received them, and

spake unto them of [a] *the kingdom of God,* [b] *and healed them that had need of healing.*

[And when the people had heard *thereof*, they followed him on foot out of the cities. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick, Matt. xiv. 13, 14. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things, Mark vi. 33, 34. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples, John vi. 2, 3.]

[a] See on Matt. iii. ver. 2. clause 2.
[b] See on Matt. iv. ver. 23. clause 4.

VER. 12.

Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα, εἶπον αὐτῷ· Ἀπόλυσον τὸν ὄχλον, ἵνα ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγροὺς καταλύσωσι, καὶ εὕρωσιν ἐπισιτισμόν· ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν.

And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

[And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals, Matt. xiv. 15. And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed: Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat, Mark vi. 35, 36.]

VER. 13.

Εἶπε δὲ πρὸς αὐτούς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ εἶπον· Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα.

But he said unto them, give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

[But Jesus said unto them, They need not depart; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes, Matt. xiv. 16, 17. He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes, Mark vi. 37, 38. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? John vi. 8, 9.]

VER. 14.

Ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα.

For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

[He said, Bring them hither to me. And he commanded the multitude to sit down on the grass. And they that had eaten were about five thousand men, beside women and children, Matt. xiv. 18, 19. 21. And he commanded them to make all sit down by companies upon the green grass. And they that did eat of the loaves were about five thousand men, Mark vi. 39. 44. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand, John vi. 10.]

VER. 15.

Καὶ ἐποίησαν οὕτω, καὶ ἀνέκλιναν ἅπαντας.

And they did so, and made them all sit down.

[And they sat down in ranks, by hundreds, and by fifties, Mark vi. 40.]

VER. 16.

Λαβὼν δὲ τοὺς πέντε ἄρτους, καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησεν αὐτοὺς, καὶ κατέκλασε, καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ.

Then he took the five loaves and the two fishes, [a] *and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.*

[And took the five loaves, and the two fishes, and, looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude, Matt. xiv. 19. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all, Mark vi. 41. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would, John vi. 11.]

[a] See on Matt. xiv. ver. 19. clauses 2, 3.

VER. 17.

Καὶ ἔφαγον, καὶ ἐχορτάσθησαν πάντες· καὶ ἤρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων, κόφινοι δώδεκα.

And they did eat, and were all filled: and there was taken up fragments that remained to them twelve baskets.

[And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full, Matt. xiv. 20. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes, Mark vi. 42, 43. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten, John vi. 12, 13.]

VER. 18.

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον καταμόνας, συνῆσαν αὐτῷ οἱ μαθηταί· καὶ ἐπηρώτησεν αὐτοὺς, λέγων· Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;

And it came to pass, [a] *as he was alone praying, his disciples were with him:* [b] *and he asked them, saying, Whom say the people that I am?*

[When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? Matt. xvi. 13. And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am? Mark viii. 27.]

[a] See on Matt. vi. ver. 6. clause 1.

[b] See on Matt. xvi. ver. 13.

VER. 19.

Οἱ δὲ ἀποκριθέντες, εἶπον· Ἰωάννην τὸν Βαπτιστήν· ἄλλοι δὲ, Ἠλίαν· ἄλλοι δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.

[a] *They answering said, John the Baptist; but some* say, *Elias; and others* say, *that one of the old prophets is risen again.*

[And they said, Some *say that thou art* John the Baptist; some, Elias; and others, Jeremias, or one of the prophets, Matt. xvi. 14. And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets, Mark viii. 28.]

[a] See on Matt. xvi. ver. 14.

VER. 20.

Εἶπε δὲ αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος, εἶπε· Τὸν Χριστὸν τοῦ Θεοῦ.

He said unto them, But whom say ye that I am? Peter answering said, [a] *The Christ of God.*

[He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God, Matt. xvi. 15, 16. And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ, Mark viii. 29.]

[a] See on chap. iv. ver. 18. clause 2.

VER. 21.

Ὁ δὲ ἐπιτιμήσας αὐτοῖς, παρήγγειλε μηδενὶ εἰπεῖν τοῦτο,

[a] *And he straitly charged them, and commanded* them *to tell no man that thing;*

[Then charged he his disciples that they should tell no man that he was Jesus the Christ, Matt. xvi. 20. And he charged them that they should tell no man of him, Mark viii. 30.]

[a] See on Matt. viii. ver. 4. clause 1.

VER. 22.

Εἰπών· [a]Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

[a] *Saying, the Son of man must suffer many things, and be rejected of the elders and Chief Priests and Scribes, and be slain, and be raised the third day.*

[From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and Chief Priests and Scribes, and be killed, and be raised again the third day, Matt. xvi. 21. And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the Chief Priests, and Scribes, and be killed, and after three days rise again, Mark viii. 31.]

[a] See on Matt. xvi. ver. 21.

VER. 23.

[a]Ἔλεγε δὲ πρὸς πάντας· Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθείτω μοι.

And he said to them *all, If any* man *will come after me, let him deny himself, and take up his cross daily, and follow me.*

[Then said Jesus unto his disciples, if any *man* will come after me, let him deny himself, and take up his cross, and follow me, Matt. xvi. 24. And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me, Mark viii. 34.]

VER. 24.

[a]Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.

[a] *For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.*

[For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it, Matt. xvi. 25. For whosoever will save his life shall lose it: but whosoever shall lose his life for my sake and the Gospel's, the same shall save it, Mark viii. 35.]

[a] See on Matt. x. ver. 39.

VER. 25.

Τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας, ἢ ζημιωθείς;

[a] *For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?*

[For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Matt. xvi. 26. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Mark viii. 36, 37.]

[a] See on Matt. xvi. ver. 26.

VER. 26.

[a]Ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ, καὶ τοῦ πατρὸς, καὶ τῶν ἁγίων ἀγγέλων.

[a] *For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed,* [b] *when he shall come in his own glory, and* in his *Father's, and of the holy angels.*

[For the Son of man shall come in the glory of his father with his angels; and then he shall reward every man according to his works, Matt. xvi. 27. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels, Mark viii. 38.]

[a] See on Matt. x. ver. 33.

[b] See on Matt. xvi. ver. 27.

VER. 27.

Λέγω δὲ ὑμῖν ἀληθῶς, εἰσί τινες τῶν ὧδε ἑστηκότων, οἳ οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ.

But I tell you of a truth, There be some standing here, which shall not taste of death, till they see the kingdom of God.

[Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom, Matt. xvi. 28.]

VER. 28.

Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι ὀκτὼ, καὶ παραλαβὼν τὸν Πέτρον, καὶ Ἰωάννην, καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος προσεύξασθαι.

And it came to pass about an eight days after these * *sayings, he took Peter and John and James, and went up into a mountain to pray.*

Or, *things.*

[And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, Matt. xvii. 1. And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves, Mark ix. 2.]

VER. 29.

Καὶ ἐγένετο, ἐν τῷ προσεύχεσθαι αὐτὸν, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων.

And as he prayed, [a] *the fashion of his countenance was altered, and his raiment* was *white* and *glistering.*

[And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light, Matt. xvii. 2. And he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them, Mark ix. 2, 3.]

[a] See on Matt. xvii. ver. 2.

VER. 30.

Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωσῆς καὶ Ἠλίας·

[a] *And, behold, there talked with him two men, which were Moses and Elias:*

[And, behold, there appeared unto them Moses and Elias talking with him, Matt. xvii. 3. And there appeared unto them Elias with Moses: and they were talking with Jesus, Mark ix. 4.]

[a] See on Matt. xvii. ver. 3.

VER. 31.

Οἳ ὀφθέντες ἐν δόξῃ, ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἔμελλε πληροῦν ἐν Ἱερουσαλήμ.

Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

VER. 32.

Ὁ δὲ Πέτρος, καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ.

But Peter and they that were with him were heavy with sleep: and when they were awake, [a]*they saw his glory, and the two men that stood with him.*

[a] And we beheld his glory, the glory as of the only begotten of the Father, John i. 14. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount, 2 Pet. i. 16-18.

VER. 33.

Καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀφ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν· Ἐπιστάτα, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοι, καὶ Μωσεῖ μίαν, καὶ μίαν Ἠλίᾳ· μὴ εἰδὼς ὃ λέγει.

And it came to pass, as they departed from him, [a]*Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.*

[Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias, Matt. xvii. 4. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid, Mark ix. 5, 6.]

[a] See on Matt. xvii. ver. 4.

VER. 34.

Ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφέλη, καὶ ἐπεσκίασεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην.

[a]*While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.*

[While he yet spake, behold, a

bright cloud overshadowed them, Matt. xvii. 5. And there was a cloud that overshadowed them, Mark ix. 7.]

[a] See on Matt. xvii. ver. 5. clause 1.

VER. 35.

Καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς, αὐτοῦ ἀκούετε.

[a] *And there came a voice out of the cloud, saying, This is my beloved Son: hear him.*

[And behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him, Matt. xvii. 5. And a voice came out of the cloud, saying, This is my beloved Son: hear him, Mark ix. 7.]

[a] See on Matt. xvii. ver. 5. clauses 2—4.

VER. 36.

Καὶ ἐν τῷ γενέσθαι τὴν φωνὴν, εὑρέθη ὁ Ἰησοῦς μόνος· καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑωράκασιν.

And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

[And when they had lifted up their eyes, they saw no man, save Jesus only, Matt. xvii. 8. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. And they kept that saying with themselves, Mark ix. 8. 10.]

VER. 37.

Ἐγένετο δὲ ἐν τῇ ἑξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους, συνήντησεν αὐτῷ ὄχλος πολύς.

And it came to pass, that on the next day, when they were come down from the hill, much people met him.

[And when they were come to the multitude, Matt. xvii. 14. And when he came to *his* disciples, he saw a great multitude about them, Mark ix. 14.]

VER. 38.

Καὶ ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησε, λέγων· Διδάσκαλε, δέομαί σου, ἐπίβλεψον ἐπὶ τὸν υἱόν μου, ὅτι μονογενής ἐστί μοι.

And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child:

[There came to him a *certain* man, kneeling down to him, and saying, Lord, have mercy on my son, Matt. xvii. 14, 15. And one of the multitude answered and said, Master, I have brought unto thee, my son, Mark ix. 17.]

VER. 39.

Καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτὸν, καὶ ἐξαίφνης κράζει· καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρίβον αὐτόν.

[a] *And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again; and bruising him hardly departeth from him.*

[For he is lunatic, and sore vexed; for ofttimes he falleth into the fire, and oft into the water, Matt. xvii. 15. Which hath a dumb spirit; And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away, Mark ix. 17, 18.]

[a] See on Matt. iv. ver. 24. clause 4.

VER. 40.

Καὶ ἐδεήθην τῶν μαθητῶν σου, ἵνα ἐκβάλλωσιν αὐτὸ, καὶ οὐκ ἠδυνήθησαν.

And I besought thy disciples to cast him out; and they could not.

[And I brought him to thy disciples, and they could not cure him, Matt. xvii. 16. And I spake to thy disciples that they should cast him out; and they could not, Mark ix. 18.]

VER. 41.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς, καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου.

And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

[Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me, Matt. xvii. 17. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me, Mark ix. 19.]

VER. 42.

Ἔτι δὲ προσερχομένου αὐτοῦ, ἔῤῥηξεν

αὐτὸν τὸ δαιμόνιον, καὶ συνεσπάραξεν· ἐπετίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα, καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ.

And as he was yet a coming, the devil threw him down, and tare him. [a]*And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.*

[And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour, Matt. xvii. 18. And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up; and he arose, Mark ix. 20. 25—27.]

[a] See on Matt. ix. ver. 32.

VER. 43.

Ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίησεν ὁ Ἰησοῦς, εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ·

[a]*And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,*

[a] See on Matt. ix. ver. 33.

VER. 44.

Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.

Let these sayings sink down into your ears: [a]*for the Son of man shall be delivered into the hands of men.*

[And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry, Matt. xvii. 22, 23. And they departed thence, and passed through Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day, Mark ix. 30, 31.]

[a] See on Matt. xvi. ver. 21.

VER. 45.

Οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἴσθωνται αὐτό· καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

[a]*But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.*

[But they understood not that saying, and were afraid to ask him, Mark ix. 32.]

[a] See on Mark ix. ver. 10.

VER. 46.

Εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ, τίς ἂν εἴη μείζων αὐτῶν.

[a]*Then there arose a reasoning among them, which of them should be greatest.*

[At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? Matt. xviii. 1. And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest, Mark ix. 33, 34.]

[a] See on Matt. xviii. ver. 1. clause 2.

VER. 47.

Ὁ δὲ Ἰησοῦς, ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ παρ' ἑαυτῷ,

And Jesus, [a]*perceiving the thought of their heart, took a child, and set him by him,*

[And Jesus called a little child unto him, and set him in the midst of them, Matt. xviii. 2. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Mark ix. 36.]

[a] See on Matt. ix. ver. 4. clause 1.

VER. 48.

Καὶ εἶπεν αὐτοῖς· Ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτος ἔσται μέγας.

[a] *And said unto them, Whosoever shall receive this child in my name receiveth me:* [b] *and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.*

[And whoso shall receive one such little child in my name, receiveth me, Matt. xviii. 5. Whosoever shall receive one of such children in my name, receiveth me. And whosoever shall receive me, receiveth not me, but him that sent me. If any man desire to be first, *the same* shall be last of all, and servant of all, Mark ix. 27. 35.]

[a] See on Matt. xviii. ver. 5.

[b] See on Matt. x. ver. 40.

VER. 49.

Ἀποκριθεὶς δὲ ὁ Ἰωάννης, εἶπεν· Ἐπιστάτα, εἴδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα τὰ δαιμόνια· καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν.

[a] *And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.*

[And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us, Mark ix. 38.]

[a] See on Mark ix. ver. 38.

VER. 50.

Καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς· Μὴ κωλύετε· ὃς γὰρ οὐκ ἔστι καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστιν.

[a] *And Jesus said unto him, Forbid* him *not: for he that is not against us is for us.*

[But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part, Mark ix. 39, 40.]

[a] See on Mark ix. ver. 39.

VER. 51.

Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ.

And it came to pass, when the time was come that he should be [a] *received up, he steadfastly set his face to go to Jerusalem,*

[a] See on Mark xvi. ver. 19. clause 2.

VER. 52.

Καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε ἑτοιμάσαι αὐτῷ.

And sent messengers before his face: and they went, and entered into a village of the [a] *Samaritans, to make ready for him.*

[a] See on Matt. x. ver. 5. clause 3.

VER. 53.

Καὶ οὐκ ἐδέξαντο αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ.

[a] *And they did not receive him, because his face was as though he would go to Jerusalem.*

[a] Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans, John iv. 9.

VER. 54.

Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης, εἶπον· Κύριε, θέλεις εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτοὺς, ὡς καὶ Ἠλίας ἐποίησε;

And when his disciples James and John saw this, they said, Lord, [a] *wilt thou that we command fire to come down from heaven, and consume them,* [b] *even as Elias did?*

[a] And the king called the Gibeonites, and said unto them; (now the Gibeonites *were* not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them; and Saul sought to slay them in his zeal to the children of Israel and Judah;) 2 Sam. xxi. 2.

[b] Then the king sent unto him a captain of fifty with his fifty. And he went up to him; (and, behold, he sat on the top of an hill;) and he spake unto him, Thou man of God, the king hath said, Come down. And Elijah answered and said to the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty. Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, thus hath the king said, Come down quickly. And Elijah answered

and said unto them, if I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty. And he sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight, 2 Kings i. 9—14.

VER. 55.

Στραφεὶς δὲ ἐπετίμησεν αὐτοῖς, καὶ εἶπεν Οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς.

[a]*But he turned, and rebuked them, and said,* [b]*Ye know not what manner of spirit ye are of.*

[a] Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God, James i. 19, 20. But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace, iii. 17, 18.

[b] The heart *is* deceitful above all *things*, and desperately wicked: Who can know it? Jer. xvii. 6.

VER. 56.

Ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι. Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

For the Son of man is not come to destroy men's lives, but to save them. *And they went to another village.*

VER. 57.

Ἐγένετο δὲ, πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἶπέ τις πρὸς αὐτόν· Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, Κύριε.

And it came to pass, that, as they went in the way, a certain man *said unto him, Lord, I will follow thee whithersoever thou goest.*

[And a certain Scribe came, and said unto him, Master, I will follow thee whithersoever thou goest, Matt. viii. 19.]

VER. 58.

Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.

[a]*And Jesus said unto him, Foxes have holes, and birds of the air* have *nests; but the Son of man hath not where to lay* his *head.*

[And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head, Matt. viii. 20.]

[a] See on Matt. viii. ver. 20.

VER. 59.

Εἶπε δὲ πρὸς ἕτερον· Ἀκολούθει μοι. Ὁ δὲ εἶπε· Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου.

And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

[And another of his disciples said unto him, Lord, suffer me first to go and bury my father, Matt. viii. 21.]

VER. 60.

Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ.

Jesus said unto him, [a]*Let the dead bury their dead: but go thou and preach* [b]*the kingdom of God.*

[But Jesus said unto him, Follow me; and let the dead bury their dead, Matt. viii. 22.]

[a] See on Matt. viii. ver. 22.

[b] See on Matt. iii. ver. 2. clause 2.

VER. 61.

Εἶπε δὲ καὶ ἕτερος· Ἀκολουθήσω σοι, Κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.

And another also said, Lord, I will follow thee; [a]*but let me first go bid them farewell, which are at home at my house.*

[a] Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready. And they all with one *consent* began to make excuse. The first said unto

him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come, Luke xiv. 16—20.

VER. 62.

Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὔθετός ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

And Jesus said unto him, [a] *No man, having put his hand to the plough, and looking back, is fit for* [b] *the kingdom of God.*

[a] Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it, Luke xvii. 32, 33. And might not be as their fathers, a stubborn and rebellious generation; a generation *that* set not their heart aright, and whose spirit was not stedfast with God. The children of Ephraim, *being* armed, *and* carrying bows, turned back in the day of battle. They kept not the covenant of God, and refused to walk in his law; Psal. lxxviii. 8—10. Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him, Heb. x. 38. For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and, The sow that was washed to her wallowing in the mire, 2 Pet. ii. 20—22.

[b] See on Matt. iii. ver. 2. clause 2.

CHAP. X.—1.

Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον, οὗ ἔμελλεν αὐτὸς ἔρχεσθαι.

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

VER. 2.

Ἔλεγεν οὖν πρὸς αὐτούς· Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ Κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

[a] *Therefore said he unto them, The harvest truly* is *great, but the labourers* are *few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.*

[a] See on Matt. ix. ver. 37, 38.

VER. 3.

Ὑπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων.

[a] *Go your ways: behold, I send you forth as lambs among wolves.*

[a] See on Matt. x. ver. 16.

VER. 4.

Μὴ βαστάζετε βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε.

[a] *Carry neither purse, nor scrip, nor shoes:* [b] *and salute no man by the way.*

[a] See on Matt. x. ver. 9, 10.

[b] And there was set *meat* before him to eat: but he said, I will not eat until I have told mine errand. And he said, Speak on, Gen. xxiv. 33. And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away, that I may go to my master, 56. Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child, 2 Kings iv. 29.

VER. 5.

Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε· Εἰρήνη τῷ οἴκῳ τούτῳ.

And [a] *into whatsoever house ye enter, first say, Peace* be *to this house.*

[a] See on Matt. x. ver. 12.

VER. 6.

Καὶ ἐὰν μὲν ᾖ ἐκεῖ ὁ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει.

And if the son of peace be there, your peace shall rest upon it: if not, [a] it shall turn to you again.

[a] But as for me, when they were sick, my clothing *was* sackcloth: I humbled my soul with fasting, and my prayer returned into mine own bosom, Psal. xxxv. 13.

VER. 7.

Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστι. Μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.

[a] *And in the same house remain, eating and drinking such things as they give:* [b] *for the labourer is worthy of his hire. Go not from house to house.*

[a] See on Matt. x. ver. 11.

[b] See on Matt. x. ver. 10. clause 3.

VER. 8.

Καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν·

And into whatsoever city ye enter, and they receive you, [a] *eat such things as are set before you:*

[a] If any of them that believe not bid you *to a feast,* and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake, 1 Cor. x. 27.

VER. 9.

Καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς· Ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

[a] *And heal the sick that are therein, and say unto them,* [b] *The kingdom of God is come nigh unto you.*

[a] See on Matt. x. ver. 8. clause 1.

[b] See on Matt. iii. ver. 2. clause 2.

VER. 10.

Εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς, εἴπατε·

But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

VER. 11.

Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν, ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

[a] *Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the* [b] *kingdom of God* [c] *is come nigh unto you.*

[a] See on Matt. x. ver. 14. clause 2.

[b] See on Matt. iii. ver. 2. clause 2.

[c] For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off. It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it, Deut. xxx. 11—14. Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent, Acts xiii. 26. Beware therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you, 40, 41. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, 46.

VER. 12.

Λέγω δὲ ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ.

[a] *But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.*

[a] See on Matt. x. ver. 15.

VER. 13.

Οὐαί σοι, Χοραζίν· οὐαί σοι, Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν.

[a] *Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.*

[a] See on Matt. xi. ver. 21.

VER. 14.

Πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν.

[a] *But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.*

[a] See on Matt. xi. ver. 22.

VER. 15.

Καὶ σὺ, Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, ἕως ᾅδου καταβιβασθήσῃ.

[a] *And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.*

[a] See on Matt. xi. ver. 23.

VER. 16.

Ὁ ἀκούων ὑμῶν, ἐμοῦ ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς, ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν, ἀθετεῖ τὸν ἀποστείλαντά με.

[a] *He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.*

[a] See on Matt. x. ver. 40.

VER. 17.

Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα μετὰ χαρᾶς, λέγοντες· Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου.

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

VER. 18.

Εἶπε δὲ αὐτοῖς· Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα.

And he said unto them, I beheld [a] *Satan* [b] *as lightning fall from heaven.*

[a] See on Matt. iv. ver. 1. clause 4.

[b] Now is the judgment of this world: now shall the prince of this world be cast out, John xii. 31. Of judgment, because the prince of this world is judged, xvi. 11. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, Heb. ii. 14. For this purpose the Son of God was manifested, that he might destroy the works of the devil, 1 John iii. 8. And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit, Rev. ix. 1. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death, xii. 7—11. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season, xx. 2, 3.

VER. 19.

Ἰδοὺ, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσει.

[a] *Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy:* [b] *and nothing shall by any means hurt you.*

[a] Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet. Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name, Psal. xci. 13, 14. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den, Isa. xi. 8. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them, Mark xvi. 18. And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a vi-

per out of the heat, and fastened on his hand. And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god, Acts xxviii. 3—6.

[b]But there shall not an hair of your head perish, Luke xxi. 18. What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom. viii. 31—39. *Let your conversation be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me, Heb. xiii. 5, 6.

VER. 20.

Πλὴν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίρετε δὲ μᾶλλον, ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς.

[a] *Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice,* [b] *because your names are written in heaven.*

[a] Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity, Matt. vii. 22, 23. Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal. And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing, 1 Cor. xiii. 1, 2.

[b] And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book, Dan. xii. 1. And I intreat thee also, true yokefellow, help those women which laboured with me in the Gospel, with Clement also, and *with* other my fellow-labourers whose names *are* in the book of life, Phil. iv. 3. To the general assembly and church of the first-born, which are written in heaven, Heb. xii. 23. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels, Rev. iii. 5. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world, xiii. 8. And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works, xx. 12. And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh

abomination, or *maketh* a lie: but they which are written in the Lamb's book of life, xxi. 27.

VER. 21.

Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς, καὶ εἶπεν· Ἐξομολογοῦμαί σοι, Πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναὶ ὁ Πατὴρ, ὅτι οὕτω ἐγένετο εὐδοκία ἔμπροσθέν σου.

In that hour Jesus [a] *rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.*

[At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight, Matt. xi. 25, 26.]

[a] See on Matt. xi. ver. 25. 26.

VER. 22.

Πάντα παρεδόθη μοι ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱὸς, εἰ μὴ ὁ πατήρ· καὶ τίς ἐστιν ὁ πατὴρ, εἰ μὴ ὁ υἱὸς, καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.

[a] * *All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and* he *to whom the Son will reveal* him.

* Many ancient copies add, *And turning to his disciples, he said,*

[All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*, Matt. xi. 27.]

[a] See on Matt. xi. ver. 27.

VER. 23.

Καὶ στραφεὶς πρὸς τοὺς μαθητὰς, κατ' ἰδίαν εἶπε· Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε·

And he turned him unto his disciples, and said privately, [a] *Blessed* are *the eyes which see the things that ye see:*

[But blessed *are* your eyes, for they see; and your ears, for they hear, Matt. xiii. 16.]

[a] See on Matt. xiii. ver. 16.

VER. 24.

Λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

For [a] *I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen* them; *and to hear those things which ye hear, and have not heard* them.

[For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*, Matt. xiii. 17.]

[a] See on Matt. xiii. ver. 17.

VER. 25.

Καὶ ἰδοὺ, νομικός τις ἀνέστη, ἐκπειράζων αὐτὸν, καὶ λέγων· Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

[a] *And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?*

[a] See on Matt. xix. ver. 16.

VER. 26.

Ὁ δὲ εἶπε πρὸς αὐτόν· Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;

He said unto him, [a] *What is written in the law? how readest thou?*

[a] To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them, Isa. viii. 20. Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God, Rom. iii. 19. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them, x. 5. And the law is not of faith: but, The man that doeth them shall live in them, Gal. iii. 12.

VER. 27.

Ὁ δὲ ἀποκριθεὶς, εἶπεν· Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτόν.

And he answering said, [a] *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.*

[a] See on Matt. xxii. ver. 37. 39.

VER. 28.

Εἶπε δὲ αὐτῷ· Ὀρθῶς ἀπεκρίθης· τοῦτο ποίει, καὶ ζήσῃ.

And he said unto him, [a] *Thou hast answered right: this do, and thou shalt live.*

[a] See on Matt. xix. ver. 17. clause 2.

VER. 29.

Ὁ δὲ, θέλων δικαιοῦν ἑαυτὸν, εἶπε πρὸς τὸν Ἰησοῦν· Καὶ τίς ἐστί μου πλησίον;

But he, [a] *willing to justify himself, said unto Jesus, And who is my neighbour?*

[a] And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts, Luke xvi. 15. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God, Rom. x. 3.

VER. 30.

Ὑπολαβὼν δὲ ὁ Ἰησοῦς, εἶπεν· Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὼ, καὶ λῃσταῖς περιέπεσεν· οἳ καὶ ἐκδύσαντες αὐτὸν, καὶ πληγὰς ἐπιθέντες, ἀπῆλθον, ἀφέντες ἡμιθανῆ τυγχάνοντα.

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him *half dead.*

VER. 31.

Κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ· καὶ ἰδὼν αὐτὸν, ἀντιπαρῆλθεν.

And by chance there came down a certain [a] *Priest that way: and when he saw him, he passed by on the other side.*

[a] See on Matt. ii. ver. 4. clause 1.

VER. 32.

Ὁμοίως δὲ καὶ λευΐτης, γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν, ἀντιπαρῆλθεν.

And likewise a [a] *Levite, when he was at the place, came and looked* on him, *and passed by on the other side.*

[a] Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle. And thou shalt give the Levites unto Aaron, and to his sons: they *are* wholly given unto him out of the children of Israel, Numb. iii. 6—9. And I have taken the Levites for all the first-born of the children of Israel. And I have given the Levites *as* a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary. And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them. And the Levites were purified, and they washed their clothes; and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them. And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them. And the LORD spake unto Moses, saying, This *is it* that *belongeth* unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation: And from the age of fifty years they shall cease waiting upon the service *thereof*, and shall serve no more: But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge, Numb. viii, 18—26.

VER. 33.

Σαμαρείτης δέ τις ὁδεύων, ἦλθε κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν, ἐσπλαγχνίσθη·

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

VER. 34.

Καὶ προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ.

And went to him, *and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.*

VER. 35.

Καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ· Ἐπιμελήθητι αὐτοῦ, καὶ ὅ, τι ἂν προσδαπανήσῃς, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.

And on the morrow when he departed, he took out two * *pence, and gave* them *to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.*

* See Matt. xx. ver. 2. *margin.*

VER. 36.

Τίς οὖν τούτων τῶν τριῶν δοκεῖ σοι πλησίον γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς;

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

VER. 37.

Ὁ δὲ εἶπεν· Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς· Πορεύου, καὶ σὺ ποίει ὁμοίως.

And he said, He that shewed mercy on him. Then said Jesus unto him, [a] *Go, and do thou likewise.*

[a] See on Matt. v. ver. 44. clause 2.

VER. 38.

Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς.

Now it [a] *came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.*

[a] Now a certain man was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha. (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) John xi. 1, 2.

VER. 39.

Καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, ἤκουε τὸν λόγον αὐτοῦ.

And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

VER. 40.

Ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστᾶσα δὲ εἶπε· Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλιπε διακονεῖν; εἰπὲ οὖν αὐτῇ ἵνα μοι συναντιλάβηται.

But Martha was cumbered about much serving, and came to him and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

VER. 41.

Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς· Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά·

And Jesus answered and said unto her, Martha, Martha, [a] *thou art careful and* [b] *troubled about many things:*

[a] But I would have you without carefulness, 1 Cor. vii. 32. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God, Phil. iv. 6.

[b] See on Matt. vi. ver. 25.

VER. 42.

Ἑνὸς δέ ἐστι χρεία· Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

But [a] *one thing is needful: and Mary hath* [b] *chosen that good part,* [c] *which shall not be taken away from her,*

[a] One *thing* have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple, Psal. xxvii. 4. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man, Eccl. xii. 13. And this is life eternal, that they might know thee the

only true God, and Jesus Christ whom thou hast sent, John xvii. 3.

[b] I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live, Deut. xxx. 19. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served, that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD, Josh. xxiv. 15. I have chosen the way of truth: thy judgments have I laid *before me*, Psal. cxix. 30.

[c] See on Matt. vi. ver. 20.

CHAP. XI.—VER. 1.

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ.

And it came to pass, that as [a] he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

[a] See on Matt. iv. ver. 6. clause 1.

VER. 2.

Εἶπε δὲ αὐτοῖς· Ὅταν προσεύχησθε, λέγετε· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.

And he said unto them, When ye [a] pray, say, [b] Our Father which art in heaven, Hallowed be thy name: Thy kingdom come: Thy will be done, as in heaven, so in earth.

[a] See on Matt. vi. ver. 5. clause 1.

[b] See on Matt. vi. ver. 9, 10.

VER. 3.

Τὸν ἄρτον ἡμῶν, τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν.

[a] *Give us* * *day by day our daily bread:*

* Or, *for the day.*

[a] See on Matt. vi. ver. 11.

VER. 4.

Καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν· καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

[a] *And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.*

[a] See on Matt. vi. ver. 12 and 13, clauses 1, 2.

VER. 5.

Καὶ εἶπε πρὸς αὐτούς· Τίς ἐξ ὑμῶν ἕξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου, καὶ εἴπῃ αὐτῷ· Φίλε, χρῆσόν μοι τρεῖς ἄρτους·

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

VER. 6.

Ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρός με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ·

For a friend of mine * *in his journey is come to me, and I have nothing to set before him.*

* Or, *out of his way.*

VER. 7.

Κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ· Μή μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου, μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.

And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee.

VER. 8.

Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον, διά γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῄζει.

I say unto you, though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

VER. 9.

Κἀγὼ ὑμῖν λέγω· Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

And I say unto you, [a] *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.*

[a] See on Matt. vii. ver. 7.

VER. 10.

Πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὑρίσκει· καὶ τῷ κρούοντι ἀνοιγήσεται.

[a] *For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.*

[a] See on Matt. vii. ver. 8.

VER. 11.

Τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; εἰ καὶ ἰχθῦν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ;

[a] *If a son shall ask bread of any of you that is a father, will he give him a stone? or if* he ask *a fish, will he for a fish give him a serpent?*

[a] See on Matt. vii. ver. 9, 10.

VER. 12.

Ἢ καὶ ἐὰν αἰτήσῃ ᾠὸν, μὴ ἐπιδώσει αὐτῷ σκορπίον;

Or if he shall ask an egg, will he *offer *him a scorpion?*

* Gr. *give*.

VER. 13.

Εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες, οἴδατε ἀγαθὰ δόματα διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ Πατὴρ ὁ ἐξ οὐρανοῦ, δώσει Πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;

[a] *If ye then, being evil, know how to give good gifts unto your children, how much more shall* your *heavenly Father give the* [b]*Holy Spirit to them that ask him?*

[a] See on Matt. vii. ver. 11.

[b] Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men, Matt. xii. 31. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, xxviii. 19. For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool, Mark xii. 36. But whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost, xiii. 11. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ, Luke ii. 26. And the Holy Ghost descended in a bodily shape like a dove upon him, iii. 22. For the Holy Ghost shall teach you in the same hour what ye ought to say, xii. 12. But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, John xiv. 26. Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen, Acts i. 2. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? Thou hast not lied unto men, but unto God, v. 3, 4. And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him, v. 32. Ye stiffnecked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye, vii. 11. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them, xiii. 2. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things, xv. 28. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not, xvi. 6, 7. Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me, xx. 23. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, 28. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles, xxi. 11. Well spake the Holy Ghost by Esaias the prophet, xxviii. 25. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual, 1 Cor. ii. 13. In whom also after that ye believed, ye were sealed with that holy Spirit of promise, Eph. i. 13. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption, iv. 30. *Whereof* the Holy Ghost also is a witness to us: for after that he had said before, Heb. x. 15. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost, 2 Pet. i. 21.

VER. 14.

Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ἐγένετο δὲ, τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι.

And [a] *he was casting out a devil, and it was dumb.* [b] *And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.*

[a] See on Matt. iv. ver. 24. clause 4.
[b] See on Matt. ix. ver. 33.

VER. 15.

Τινὲς δὲ ἐξ αὐτῶν εἶπον· Ἐν Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

[a] *But some of them said, He casteth out devils through* * *Beelzebub the chief of the devils.*

* Gr. *Beelzebul*, and so ver. 18, 19.
[a] See on Matt. xii. ver. 24.

VER. 16.

Ἕτεροι δὲ πειράζοντες, σημεῖον παρ' αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ.

[a] *And others, tempting* him, *sought of him a sign from heaven.*

[a] See on Matt. xii. ver. 38. clause 3.

VER. 17.

Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα, εἶπεν αὐτοῖς· Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον πίπτει.

But he, [a] *knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house* divided *against a house, falleth.*

[a] See on Matt. ix. ver. 4. clause 1.

VER. 18.

Εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε, ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια.

[a] *If Satan also be divided against himself, how shall his kingdom stand? Because ye say that I cast out devils through Beelzebub.*

[a] See on Matt. xii. ver. 25, 26.

VER. 19.

Εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται.

[a] *And if I by Beelzebub cast out devils, by whom do your sons cast* them *out? therefore shall they be your judges.*

[a] See on Matt. xii. ver. 27.

VER. 20.

Εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

[a] *But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.*

[a] See on Matt. xii. ver. 28.

VER. 21.

Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλὴν, ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ·

[a] *When a strong man armed keepeth his palace, his goods are in peace:*

[a] And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will, 2 Tim. ii. ver. 26.

VER. 22.

Ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτὸν, τὴν πανοπλίαν αὐτοῦ αἴρει, ἐφ' ᾗ ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.

[a] *But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.*

[a] See on Matt. xii. ver. 29.

VER. 23.

Ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.

[a] *He that is not with me is against me: and he that gathereth not with me, scattereth.*

[a] See on Matt. xii. ver. 30.

VER. 24.

Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν, καὶ μὴ εὑρίσκον, λέγει· Ὑποστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον.

[a] *When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.*

[a] See on Matt. xii. ver. 43, 44.

VER. 25.

Καὶ ἐλθὸν εὑρίσκει σεσαρωμένον καὶ κεκοσμημένον.

And when he cometh, he findeth it *swept and garnished.*

VER. 26.

Τότε πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.

[a] *Then goeth he, and taketh* to him *seven other spirits more wicked than himself; and they enter in, and dwell there: and the last* state *of that man is worse than the first.*

[a] See on Matt. xii. ver. 45.

VER. 27.

Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου, εἶπεν αὐτῷ· Μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας.

And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is *the womb that bare thee, and the paps which thou hast sucked.*

VER. 28.

Αὐτὸς δὲ εἶπε· Μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ, καὶ φυλάσσοντες αὐτόν.

But he said, Yea, [a] *rather blessed* are *they that hear the word of God, and keep it.*

[a] See on Matt. vii. ver. 21.

VER. 29.

Τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν· Ἡ γενεὰ αὕτη πονηρά ἐστι· σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.

And when the people were gathered thick together, he began to say, [a] *This is an evil generation: they seek a sign; and there shall no sign be given it but the sign of Jonas the prophet.*

[a] See on Matt. xii. ver. 39.

VER. 30.

Καθὼς γὰρ ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευΐταις, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.

[a] *For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.*

[a] See on Matt. xii. ver. 40.

VER. 31.

Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶντος· καὶ ἰδοὺ, πλεῖον Σολομῶντος ὧδε.

[a] *The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon* is *here.*

[a] See on Matt. xii. ver. 42.

VER. 32.

Ἄνδρες Νινευὶ ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὧδε·

[a] *The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonas; and, behold, a greater than Jonas* is *here.*

[a] See on Matt. xii. ver. 41.

VER. 33.

Οὐδεὶς δὲ λύχνον ἅψας εἰς κρυπτὸν τίθησιν, οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν.

[a] *No man, when he hath lighted a candle, putteth* it *in a secret place, neither under a* * *bushel, but on a candlestick, that they which come in may see the light.*

* See Matt. v. ver. 15. Margin.

[a] See on Matt. v. ver. 15.

VER. 34.

Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός, ὅταν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστιν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν.

[a] *The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but*

when thine eye *is evil, thy body also* is *full of darkness.*

[a] See on Matt. vi. ver. 22, 23.

VER. 35.

Σκόπει οὖν μὴ τὸ φῶς, τὸ ἐν σοὶ, σκότος ἐστίν.

[a] *Take heed therefore that the light which is in thee be not darkness.*

[a] There is a way that seemeth right unto a man; but the end thereof *are* the ways of death, Prov. xvi. 25. Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him, xxvi. 12. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto *them that are* wise in their own eyes, and prudent in their own sight! Isa. v. 20, 21. How do ye say, We *are* wise, and the law of the LORD *is* with us? Lo, certainly in vain made he *it*; the pen of the scribes *is* in vain. The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom *is* in them? Jer. viii. 8, 9. And Jesus said, For judgment I am come into this world; that they which see not might see, and that they which see might be made blind. And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also? John ix. 39, 40. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things, Rom. i. 22, 23. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe, 1 Cor. i. 19—21. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness. And again, the Lord knoweth the thoughts of the wise, that they are vain, iii. 18—20. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see, Rev. iii. 17, 18.

VER. 36.

Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινὸν, μὴ ἔχον τὶ μέρος σκοτεινὸν, ἔσται φωτεινὸν ὅλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε·

[a] *If thy whole body therefore* be *full of light, having no part dark, the whole shall be full of light, as when* * *the bright shining of a candle doth give thee light.*

* Gr. *A candle by it's bright shining.*

[a] O how love I thy law! it *is* my meditation all the day. Thou, through thy commandments, hast made me wiser than mine enemies: for they *are* ever with me. I have more understanding than all my teachers: for thy testimonies *are* my meditation. I understand more than the ancients; because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments: for thou hast taught me. How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way. Thy word *is* a lamp unto my feet, and a light unto my path, Psal. cxix. 97—105. A wise *man* will hear, and will increase learning; and a man of understanding shall attain unto wise counsels, Prov. i. 5. My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, *and* apply thine heart to understanding; yea, if thou criest after knowledge, *and* liftest up thy voice for understanding: If thou seek-

est her as silver, and searchest for her as *for* hid treasures; then shalt thou understand the fear of the LORD, and find the knowledge of God. For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding. He layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; *yea*, every good path. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee; to deliver thee from the way of the evil *man*, from the man that speaketh froward things, ii. 1—12. But the path of the just *is* as the shining light, that shineth more and more unto the perfect day, iv. 18. Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth, Hos. vi. 3. Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every Scribe *which is* instructed unto the kingdom of heaven, is like unto a man *that* is an householder, which bringeth forth out of his treasure *things* new and old, Matt. xiii. 51, 52. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath, Mark iv. 25.

VER. 37.

Ἐν δὲ τῷ λαλῆσαι, ἠρώτα αὐτὸν Φαρισαῖός τις ὅπως ἀριστήσῃ παρ' αὐτῷ· Εἰσελθὼν δὲ ἀνέπεσεν.

And as he spake, a certain [a] *Pharisee besought him to dine with him: and he went in, and sat down to meat.*

[a] See on Matt. iii. ver. 7. clause 1.

VER. 38.

Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.

And when the Pharisee saw it, [a]*he marvelled that he had not first washed before dinner.*

[a] See on Mark vii. ver. 3.

VER. 39.

Εἶπε δὲ ὁ Κύριος πρὸς αὐτόν· Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε· τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας.

[a] *And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter: but your inward part is full of ravening and wickedness.*

[a] See on Matt. xxiii. ver. 25.

VER. 40.

Ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν, καὶ τὸ ἔσωθεν ἐποίησε;

Ye *fools! did not he that made that which is without, make that which is within also?*

VER. 41.

Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ, πάντα καθαρὰ ὑμῖν ἐστιν.

But rather [a] *give alms* [*] *of such things as ye have, and, behold,* [b] *all things are clean unto you.*

[*] Or, *as you are able.*

[a] See on Matt. v. ver. 42. clause 1.

[b] I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean. But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ: *is* acceptable to God and approved of men, Rom. xiv. 14—18. For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer, 1 Tim. iv. 4, 5. Unto the pure all things *are* pure; but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled, Tit. i. 15.

VER. 42.

Ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ· ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι.

But [a] *woe unto you Pharisees, for ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.*

[Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone, Matt. xxiii. 23.]

[a] See on Matt. xxiii. ver. 23.

VER. 43.

Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς.

Woe unto you, Pharisees! for [a] *ye love the uppermost seats in the synagogues, and greetings in the markets.*

[And love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi, Matt. xxiii. 6, 7.]

[a] See on Matt. xxiii. ver. 6, 7.

VER. 44.

Οὐαὶ ὑμῖν, Γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἴδασιν.

[a] *Woe unto you, Scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over* them *are not aware* of them.

[Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness, Matt. xxiii. 27.]

[a] See on Matt. xxiii. ver. 27.

VER. 45.

Ἀποκριθεὶς δέ τις τῶν νομικῶν, λέγει αὐτῷ· Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.

Then answered one of the Lawyers, and said unto him, Master, thus saying, thou reproachest us also.

VER. 46.

Ὁ δὲ εἶπε· Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις.

And he said, Woe unto you also ye Lawyers! [a]*for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.*

[For they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers, Matt. xxiii. 4.]

[a] See on Matt. xxiii. ver. 4.

VER. 47.

Οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.

Woe unto you! for ye build the sepulchres of the prophets; [a]*and your fathers killed them.*

[Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets, Matt. xxiii. 29, 30.]

[a] See on Matt. xxi. ver. 35.

VER. 48.

Ἄρα μαρτυρεῖτε, καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτοὺς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα.

Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

[Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets, Matt. xxiii. 31.]

VER. 49.

Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν· Ἀποστελῶ εἰς αὐτοὺς προφήτας, καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν·

[a]*Therefore also said the wisdom of God, I will send them prophets and apostles, and* some *of them they shall slay and persecute;*

[Wherefore, behold, I send unto you prophets, and wise men, and Scribes: and *some* of them ye shall

kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city, Matt. xxiii. 34.]

[a] See on Matt. xxiii. ver. 34.

VER. 50.

Ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γενεᾶς ταύτης·

[a] *That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;*

[That upon you may come all the righteous blood shed upon the earth, Matt. xxiii. 35.]

[a] See on Matt. xxiii. ver. 35. clause 1.

VER. 51.

Ἀπὸ τοῦ αἵματος Ἄβελ, ἕως τοῦ αἵματος Ζαχαρίου, τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναὶ λέγω ὑμῖν ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.

[a] *From the blood of Abel, unto the blood of Zacharias, which perished between the altar and the temple: Verily I say unto you, it shall be required of this generation.*

[From the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar, Matt. xxiii. 35.]

[a] See on Matt. xxiii. ver. 35. clause 2.

VER. 52.

Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε.

[a] *Woe unto you, Lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye * hindered.*

* Or, *forbad.*

[But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in, Matt. xxiii. 13.]

[a] See on Matt. xxiii. ver. 13.

VER. 53.

Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαντο οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων,

And as he said these things unto them, the Scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things;

VER. 54.

Ἐνεδρεύοντες αὐτὸν, καὶ ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

[a] *Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.*

[a] See on Matt. xxii. ver. 15.

CHAP. XII.—VER. 1.

Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον· Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις.

In the mean time, when there were gathered together [a] *an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all,* [b] *Beware ye of the leaven of the Pharisees which is hypocrisy.*

[a] See on Matt. iv. ver. 25. clause 1.

[b] See on Matt. xvi. ver. 6.

VER. 2.

Οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται.

[a] *For there is nothing covered that shall not be revealed; neither hid, that shall not be known.*

[a] See on Matt. x. ver. 26.

VER. 3.

Ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωμάτων.

[a] *Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear, in closets, shall be proclaimed upon the house-tops.*

[a] See on Matt. x. ver. 27.

VER. 4.

Λέγω δὲ ὑμῖν τοῖς φίλοις μου· Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι.

[a] *And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do.*

[a] See on Matt. x. ver. 28. clause 1.

VER. 5.

Ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι, ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν· ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε.

[a] *But I will forewarn you whom ye shall fear: Fear him which, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.*

[a] See on Matt. x. ver. 28. clauses 2, 3.

VER. 6.

Οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο, καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ·

[a] *Are not five sparrows sold for two* **farthings? and not one of them is forgotten before God:*

* See Matt. x. ver. 29. *margin.*

[a] See on Matt. x. ver. 29.

VER. 7.

Ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται. Μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε.

[a] *But even the very hairs of your head are all numbered. Fear not, therefore: ye are of more value than many sparrows.*

[a] See on Matt. x. ver. 30, 31.

VER. 8.

Λέγω δὲ ὑμῖν· Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ·

[a] *Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:*

[a] See on Matt. x. ver. 32.

VER. 9.

Ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων, ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ.

[a] *But he that denieth me before men, shall be denied before the angels of God.*

[a] See on Matt. x. ver. 33.

VER. 10.

Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον Πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται.

[a] *And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.*

[a] See on Matt. xii. ver. 32.

VER. 11.

Ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογήσησθε, ἢ τί εἴπητε·

[a] *And when they bring you unto the synagogues, and unto magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:*

[a] See on Matt. x. ver. 19.

VER. 12.

Τὸ γὰρ ἅγιον Πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ, ἃ δεῖ εἰπεῖν.

[a] *For the Holy Ghost shall teach you in the same hour what ye ought to say.*

[a] See on Matt. x. ver. 20.

VER. 13.

Εἶπε δέ τις αὐτῷ ἐκ τοῦ ὄχλου· Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν.

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

VER. 14.

Ὁ δὲ εἶπεν αὐτῷ· [a]Ἄνθρωπε, τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς;

[a] *And he said unto him, Man, who made me a judge or a divider over you?*

[a] Jesus answered, My kingdom is not of this world, John xviii. 36.

VER. 15.

Εἶπε δὲ πρὸς αὐτούς· Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτοῦ.

And he said unto them, [a] *Take heed, and beware of covetousness:* [b] *for a man's life consisteth not in the abundance of the things which he possesseth.*

[a] See on Matt. xiii. ver. 22.

[b] A little that a righteous man hath is better than the riches of many wicked, Psal. xxxvii. 16. Better is little with the fear of the LORD, than great treasure, and trouble therewith, Prov. xv. 16. How much better *is it* to get wisdom than gold? and to get understanding rather to be chosen than silver? xvi. 16. Better *is* an handful *with* quietness, than both the hands full *with* travail and vexation of spirit, Eccles. iv. 6. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall

drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Matt. vi. 25, 26. But godliness with contentment is great gain. For we brought nothing into *this* world, *and it is* certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness, 1 Tim. vi. 6—11.

VER. 16.

Εἶπε δὲ παραβολὴν πρὸς αὐτοὺς, λέγων· Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα·

And he spake a [a]*parable unto them, saying,* [b]*The ground of a certain rich man brought forth plentifully:*

[a] See on Matt. xiii. ver. 3. clause 1.

[b] The tabernacles of robbers prosper, and they that provoke God are secure: into whose hand God bringeth *abundantly*, Job xii. 6. For I was envious at the foolish, *when* I saw the prosperity of the wicked. For *there are* no bands in their death; but their strength is firm. They *are* not in trouble *as other* men; neither are they plagued like *other* men. Therefore pride compasseth them about as a chain; violence covereth them *as* a garment. Their eyes stand out with fatness: they have more than heart could wish, Psal. lxxiii. 3—7. Behold, these *are* the ungodly who prosper in the world; they increase *in* riches, 12. For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Matt. v. 45.

VER. 17.

Καὶ διελογίζετο ἐν ἑαυτῷ, λέγων· Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου;

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

VER. 18.

Καὶ εἶπε· Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω· καὶ συνάξω ἐκεῖ πάντα τὰ γεννήματά μου, καὶ τὰ ἀγαθά μου.

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

VER. 19.

Καὶ ἐρῶ τῇ ψυχῇ μου· Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and *be merry.*

VER. 20.

Εἶπε δὲ αὐτῷ ὁ Θεός· Ἄφρον, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται;

But God said unto him, [a]*Thou fool! this night* * *thy soul shall be required of thee:* [b]*then whose shall those things be which thou hast provided?*

* Or, *do they require thy soul.*

[a] God shall likewise destroy thee for ever: he shall take thee away, and pluck thee out of *thy* dwelling-place, and root thee out of the land of the living. Selah. The righteous also shall see, and fear, and shall laugh at him: Lo, *this is* the man *that* made not God his strength; but trusted in the abundance of his riches, *and* strengthened himself in his wickedness, Psal. lii. 5—7. Riches profit not in the day of wrath: but righteousness delivereth from death, Prov. xi. 4. *As* the partridge sitteth *on eggs*, and hatcheth *them* not; *so* he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool, Jer. xvii. 11.

[b] Though he heap up silver as the dust, and prepare raiment as the clay: He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver, Job xxvii. 16, 17. Surely every man walketh in a vain shew; surely they are disquieted in vain: he heapeth up *riches*, and knoweth not who shall gather them, Psal. xxxix. 6. Be not thou afraid when

one is made rich, when the glory of his house is increased: For, when he dieth, he shall carry nothing away; his glory shall not descend after him; Though, while he lived, he blessed his soul: (and *men* will praise thee when thou doest well to thyself:) He shall go to the generation of his fathers: they shall never see light, xlix. 16—19.

VER. 21.

Οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν.

[a] *So is he that layeth up treasure for himself, and is not* [b]*rich towards God.*

[a]Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal, Matt. vi. 19, 20. Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you.* Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days, James v. 1—3.

[b]Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life, 1 Tim. vi. 17—19. Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? James ii. 5. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see, Rev. iii. 18.]

VER. 22.

Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε· μηδὲ τῷ σώματι, τί ἐνδύσησθε.

And he said unto his disciples, Therefore I say unto you, [a] *Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.*

[Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on, Matt. vi. 25.]

[a] See on Matt. vi. ver. 25. 31.

VER. 23.

Ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα, τοῦ ἐνδύματος.

The life is more than meat, and the body is more *than raiment.*

[Is not the life more than meat, and the body than raiment? Matt. vi. 25.]

VER. 24.

Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν· οἷς οὐκ ἔστι ταμεῖον, οὐδὲ ἀποθήκη, καὶ ὁ Θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν;

[a]*Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them. How much more are ye better than the fowls?*

[Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Matt. v. 26.]

[a] See on Matt. vi. ver. 26.

VER. 25.

Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα;

[a]*And which of you with taking thought can add to his stature one cubit?*

[Which of you by taking thought can add one cubit unto his stature? Matt. vi. 27.]

[a] See on Matt. vi. ver. 27.

VER. 26.

Εἰ οὖν οὔτε ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε;

If ye then be not able to do that thing which is least, why take ye thought for the rest?

VER. 27.

Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ κοπιᾶ, οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων.

[a] *Consider the lilies how they grow; they toil not, they spin not? and yet I say unto you, That Solomon in all his glory was not arrayed like one of these.*

[Consider the lilies of the field, how they grow: they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these, Matt. vi. 28, 29.]

[a] See on Matt. vi. ver. 28, 29.

VER. 28.

Εἰ δὲ τὸν χόρτον ἐν τῷ ἀγρῷ σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσι, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

[a] *If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will* he clothe *you, O ye of little faith?*

[Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? Matt. vi. 30.]

[a] See on Matt. vi. ver. 30.

VER. 29.

Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε, ἢ τί πίητε· καὶ μὴ μετεωρίζεσθε.

[a] *And seek not ye what ye shall eat, or what ye shall drink,* [*] *neither be ye of doubtful mind.*

[*] Or. *live not in careful suspense.*

[Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? Matt. vi. 31.]

[a] See on Matt. vi. ver. 31.

VER. 30.

Ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ Πατὴρ οἶδεν ὅτι χρῄζετε τούτων.

[a] *For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.*

[(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things, Matt. vi. 32.]

[a] See on Matt. vi. ver. 32.

VER. 31.

Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

[a] *But rather seek ye the kingdom of God; and all these things shall be added unto you.*

[But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you, Matt. vi. 33.]

[a] See on Matt. vi. ver. 33.

VER. 32.

Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ Πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

Fear not, [a] *little flock; for it is* [b] *your Father's* [c] *good pleasure* [d] *to give you the kingdom.*

[a] Because strait *is* the gate, and narrow *is* the way, which leadeth unto life; and few there be that find it, Matt. vii. 14. So the last shall be first, and the first last: for many be called, but few chosen, xx. 16.]

[b] See on Matt. v. ver. 9. clause 3.

[c] See on Matt. xviii. ver. 14.

[d] See on Matt. xxv. ver. 34. clause 3.

VER. 33.

Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην. Ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον, ἐν τοῖς οὐρανοῖς, ὅπου κλέπτης οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει.

[a] *Sell that ye have, and* [b] *give alms;* [c] *provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.*

[a] See on Matt. xix. ver. 21. clause 2.

[b] See on Matt. v. ver. 42. clause 1.

[c] See on Matt. vi. ver. 20.

VER. 34.

Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.

[a] *For where your treasure is, there will your heart be also.*

[a] See on Matt. vi. ver. 21.

VER. 35.

Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ οἱ λύχνοι καιόμενοι·

[a] *Let your loins be girded about, and* [b] *your lights burning;*

[a] Stand therefore, having your loins girt about with truth, and having on

the breast-plate of righteousness, Eph. vi. 14. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ, 1 Pet. i. 13.

[b] See on Matt. xxv. ver. 1. clauses 2, 3.

VER. 36.

Καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν γάμων· ἵνα ἐλθόντος καὶ κρούσαντος, εὐθέως ἀνοίξωσιν αὐτῷ.

And ye yourselves [a] *like unto men that wait for their lord,* [b] *when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.*

[a] See on Matt. xxiv. ver. 42.

[b] Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five *were* foolish. They that *were* foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh, Matt. xxv. 1—13.

VER. 37.

Μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται, καὶ ἀνακλινεῖ αὐτοὺς, καὶ παρελθὼν διακονήσει αὐτοῖς.

[a] Blessed are *those servants whom the lord, when he cometh,* [b] *shall find watching: verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them.*

[a] See on Matt. xxiv. ver. 46.

[b] See on Matt. xxiv. ver. 42.

VER. 38.

Καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὕρῃ οὕτω, μακάριοί εἰσιν οἱ δοῦλοι ἐκεῖνοι.

[a] *And if he shall come in the second watch, or come in the third watch, and find* them so, *blessed are those servants.*

[a] Watch therefore: for ye know not what hour your Lord doth come, Matt. xxv. 42.

VER. 39.

Τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν ἀφῆκε διορυγῆναι τὸν οἶκον αὐτοῦ.

[a] *And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.*

[a] See on Matt. xxiv. ver. 43.

VER. 40.

Καὶ ὑμεῖς οὖν γίνεσθε ἕτοιμοι· ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

[a] *Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.*

[a] See on Matt. xxiv. ver. 44.

VER. 41.

Εἶπε δὲ αὐτῷ ὁ Πέτρος· Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας;

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

VER. 42.

Εἶπε δὲ ὁ Κύριος· Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον;

[a] *And the Lord said, Who then is that faithful and wise steward, whom* his *lord shall make ruler over his household, to give* them *their* portion *of meat in due season?*

[a] See on Matt. xxiv. ver. 45.

VER. 43.

Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως.

[a] *Blessed* is *that servant, whom his lord, when he cometh, shall find so doing.*

[a] See on Matt. xxiv. ver. 46.

VER. 44.

Ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

[a] *Of a truth I say unto you, That he will make him ruler over all that he hath.*

[a] See on Matt. xxiv. ver. 47.

VER. 45.

Ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου ἔρχεσθαι· καὶ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι·

[a] *But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken;*

[a] See on Matt. xxiv. ver. 48, 49.

VER. 46.

Ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει· καὶ διχοτομήσει αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.

[a] *The lord of that servant will come in a day when he looketh not for* him, *and at an hour when he is not aware, and will* [*] *cut him in sunder, and will appoint him his portion with the unbelievers.*

[*] Or, *cut him off.*

[a] See on Matt. xxiv. ver. 50, 51.

VER. 47.

Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἑτοιμάσας, μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλάς.

And that servant, [a] *which knew his lord's will, and prepared not* himself, *neither did according to his will, shall be beaten with many* stripes.

[a] But the soul that doeth *ought* presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people. Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity *shall be* upon him, Numb. xv. 30, 31. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee, Matt. xi. 20—24. Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth, John ix. 41. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, xv. 22—24. Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin, xix. 11. Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin, James iv. 17.

VER. 48.

Ὁ δὲ μὴ γνοὺς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. Παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ ᾧ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν.

[a] *But he that knew not, and did commit things worthy of stripes, shall be beaten with few* stripes. [b] *For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.*

[a] And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist it not, yet is he guilty, and shall bear his iniquity, Lev. v. 17. For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law. (For not the hearers of the law *are* just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the meanwhile accusing, or else excusing one another;) In the day when the God shall judge the secrets of men, by Jesus Christ, according to my Gospel, Rom. ii. 12—16.

[b] See on Matt. xii. ver. 12.

VER. 49.

Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη;

[a] *I am come to send fire on the earth; and what will I if it be already kindled?*

[a] See on verses 51—53.

VER. 50.

Βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ;

But [a] *I have a baptism to be baptized with; and how am I* * *straitened till it be accomplished!*

*Or, *pained.*

[a] Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and *sacrifices* for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering and burnt-offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein;* which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once *for all,* Heb. x. 5—10.

VER. 51.

Δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν.

[a] *Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:*

[a] See on Matt. x. ver. 34.

VER. 52.

Ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἑνὶ διαμεμερισμένοι, τρεῖς ἐπὶ δυσί, καὶ δύο ἐπὶ τρισί.

For from henceforth there shall be five in one house divided, three against two, and two against three.

VER. 53.

Διαμερισθήσεται πατὴρ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρί· μήτηρ ἐπὶ θυγατρί, καὶ θυγάτηρ ἐπὶ μητρί· πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.

[a] *The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.*

[a] See on Matt. x. ver. 35, 36.

VER. 54.

Ἔλεγε δὲ καὶ τοῖς ὄχλοις· Ὅταν ἴδητε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε· Ὄμβρος ἔρχεται· καὶ γίνεται οὕτω.

And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower: and so it is.

VER. 55.

Καὶ ὅταν νότον πνέοντα, λέγετε· Ὅτι καύσων ἔσται· καὶ γίνεται.

And when ye see the south wind blow, ye say, There will be heat: and it cometh to pass.

VER. 56.

Ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν· τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε;

[a] *Ye hypocrites! ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?*

[a] See on Matt. xvi. ver. 3.

VER. 57.

Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;

Yea, and why even of yourselves judge ye not what is right?

VER. 58.

Ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ· μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτής σε παραδῷ τῷ πράκτορι, καὶ ὁ πράκτωρ σε βάλλῃ εἰς φυλακήν.

[a]*When thou goest with thine adversary to the magistrate,* as thou art *in the way, give diligence that thou mayest be delivered from him: lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.*

[a] See on Matt. v. ver. 25.

VER. 59.

Λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.

[a]*I tell thee, thou shalt not depart thence, till thou hast paid the very last* [*]*mite.*

[*] See Mark xii. ver. 42. *margin.*

[a] See on Matt. v. ver. 26.

CHAP. XIII.—VER. 1.

Παρῆσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν.

[a]*There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.*

[a] After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed, Acts v. 37.

VER. 2.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν;

And Jesus answering said unto them, [a]*Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?*

[a] What then? are we better *than they?* No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin: As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one, Rom. iii. 9.—12.

VER. 3.

Οὐχὶ, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοῆτε, πάντες ὡσαύτως ἀπολεῖσθε.

I tell you, Nay: but except ye [a]*repent, ye shall all likewise* [b]*perish.*

[a] See on Matt. iii. ver. 2. clause 1.

[b] See on Matt. iii. ver. 10. clause 4. and 12. clause 5.

VER. 4.

Ἢ ἐκεῖνοι οἱ δέκα καὶ ὀκτὼ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ, καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλήμ;

Or those eighteen, upon whom the tower of Siloam fell, and slew them, [a]*think ye that they were* [*] *sinners above all men that dwelt in Jerusalem?*

[*] Or, *debtors.*

[a] See on ver. 2.

VER. 5.

Οὐχὶ, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοῆτε, πάντες ὁμοίως ἀπολεῖσθε.

[a]*I tell you, Nay: but except ye repent, ye shall all likewise perish.*

[a] See on ver. 3.

VER. 6.

Ἔλεγε δὲ ταύτην τὴν παραβολήν· Συκῆν εἶχέ τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην· καὶ ἦλθε καρπὸν ζητῶν ἐν αὐτῇ, καὶ οὐχ εὗρεν.

He spake also this parable: A certain man *had a fig-tree planted in his* [a]*vineyard;* [b]*and he came and sought fruit thereon,* [c]*and found none.*

[a] See on Matt. xxi. ver. 33. clause 2.

[b] And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, Psal. i. 3. Bring forth therefore fruits meet for repentance, Matt. iii. 8. I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through

the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing, John xv. 1—5. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you, 16. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles, Rom. i. 13. But now being made free from sin, and become servants to God, ye have your fruit unto holiness; and the end, everlasting life, vi. 22. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God, vii. 4. Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth, Col. i. 6.

[c] Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way-side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it: Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful, Matt. xiii. 18—22.

VER. 7.

Εἶπε δὲ πρὸς τὸν ἀμπελουργόν· Ἰδοὺ, τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὑρίσκω· ἔκκοψον αὐτήν· ἱνατί καὶ τὴν γῆν καταργεῖ;

Then said he unto the dresser of his vineyard, [a] *Behold, these three years I come seeking fruit on this fig-tree, and find none:* [b] *cut it down; why cumbereth it the ground?*

[a] See on Rom. ii. ver. 4. clause 3.
[b] See on Matt. iii. ver. 10. clause 4.

VER. 8.

Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν, καὶ βάλω κοπρίαν·

And he answering said unto him, Lord, [a] *let it alone this year also, till I shall dig about it, and dung it:*

[a] Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, Heb. vii. 25.

VER. 9.

Κἂν μὲν ποιήσῃ καρπόν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.

And if it bear fruit, well: *and if not,* then *after that thou shalt cut it down.*

VER. 10.

Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι·

And he was [a] *teaching in one of the synagogues on the Sabbath.*

[a] See on Matt. iv. ver. 23. clause 2.

VER. 11.

Καὶ ἰδοὺ, γυνὴ ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτώ· καὶ ἦν συγκύπτουσα, καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.

And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

VER. 12.

Ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς, προσεφώνησε, καὶ εἶπεν αὐτῇ· Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου.

And when Jesus saw her, he called her to him, *and said unto her,* [a] *Woman, thou art loosed from thine infirmity.*

[a] See on Matt. iv. ver. 23. clause 4. and viii. ver. 3. clause 2.

VER. 13.

Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν.

And he [a] *laid* his *hands on her: and immediately she was made straight, and* [b] *glorified God.*

[a] See on Matt. viii. ver. 15.

[d] See on Matt. ix. ver. 8.

VER. 14.

Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ· Ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.

And the ruler of the synagogue [a] *answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.*

[a] Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. *Thou* blind Pharisee! cleanse first that *which is* within the cup and platter, that the outside of them may be clean also. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity, Matt. xxiii. 25—28.

VER. 15.

Ἀπεκρίθη οὖν αὐτῷ ὁ Κύριος, καὶ εἶπεν· Ὑποκριτὰ, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ, ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει;

The Lord then answered him, and said, [a] Thou *hypocrite,* [b] *doth not each one of you on the sabbath loose his ox or* his *ass from the stall, and lead* him *away to watering?*

[a] See on Matt. vi. ver. 2. clause 2.

[b] See on Matt. xii. ver. 11.

VER. 16.

Ταύτην δὲ, θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;

And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

VER. 17.

Καὶ ταῦτα λέγοντος αὐτοῦ, κατῃσχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

And when he had said these things, [a] *all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.*

[a] See on Matt. xxii. ver. 46.

VER. 18.

Ἔλεγε δέ· Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; καὶ τίνι ὁμοιώσω αὐτήν;

[a] *Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?*

[And he said, Whereunto shall we liken the kingdom of God, or with what comparison shall we compare it? Mark iv. 30.]

[a] See on Mark iv. ver. 30.

VER. 19.

Ὁμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ· καὶ ηὔξησε, καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.

[a] *It is like a grain of mustard-seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.*

[Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof, Matt. xiii. 31, 32. *It is* like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so

that the fowls of the air may lodge under the shadow of it, Mark iv. 31, 32.]

[a] See on Matt. xiii. ver. 31, 32.

VER. 20.

Καὶ πάλιν εἶπε· Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ;

And again he said, Whereunto shall I liken the kingdom of God?

VER. 21.

Ὁμοία ἐστὶ ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.

[a] *It is like leaven, which a woman took and hid in three * measures of meal, till the whole was leavened.*

* See Matt. xiii. ver. 33. *margin*.

[Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened, Matt. xiii. 33.]

[a] See on Matt. xiii. ver. 33.

VER. 22.

Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορείαν ποιούμενος εἰς Ἱερουσαλήμ.

And he went through the cities and villages, teaching, and journeying toward Jerusalem.

VER. 23.

Εἶπε δέ τις αὐτῷ· Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Ὁ δὲ εἶπε πρὸς αὐτούς·

Then said one unto him, Lord, are there few that be saved? And he said unto them,

VER. 24.

Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν.

[a] *Strive to enter in at the strait gate:* [b] *for many, I say unto you, will seek to enter in, and shall not be able.*

[a] And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force, Matt. xi. 12. See also on Matt. vii. ver. 13. clause 1. and ver. 14.

[b] Because I have called, and ye refused, I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you; Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me, Prov. i. 24—28. And when ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers I will not hear: your hands are full of blood, Isa. i. 15. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as *ye do this* day, to make your voice to be heard on high, Isa. lviii. 2—4. Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come, John vii. 34. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come, viii. 21. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law: for they stumbled at that stumbling-stone; As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed, Rom. ix. 31—33.

VER. 25.

Ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω ἑστάναι, καὶ κρούειν τὴν θύραν, λέγοντες· Κύριε, κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ.

[a] *When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to*

knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

[a] See on Matt. xxv. ver. 10—12.

VER. 26.

Τότε ἄρξεσθε λέγειν· Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας.

Then shall ye begin to say, [a] *We have eaten and drunk in thy presence, and thou hast taught in our streets.*

[a] See on Matt. vii. ver. 22. clause 2.

VER. 27.

Καὶ ἐρεῖ· Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας.

[a] *But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.*

[a] See on Matt. vii. ver. 23.

VER. 28.

Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ, καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω.

[a] *There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.*

[a] See on Matt. viii. ver. 12.

VER. 29.

Καὶ ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βοῤῥᾶ καὶ νότου· καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

[a] *And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.*

[a] See on Matt. viii. ver. 11.

VER. 30.

Καὶ ἰδοὺ, εἰσὶν ἔσχατος οἳ ἔσονται πρῶτοι, καὶ εἰσὶ πρῶτοι οἳ ἔσονται ἔσχατοι.

[a] *And, behold, there are last which shall be first, and there are first which shall be last.*

[a] See on Matt. xix. ver. 30.

VER. 31.

Ἐν αὐτῇ τῇ ἡμέρᾳ προσῆλθόν τινες Φαρισαῖοι, λέγοντες αὐτῷ· Ἔξελθε, καὶ πορεύου ἐντεῦθεν· ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι.

The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

VER. 32.

Καὶ εἶπεν αὐτοῖς· Πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ· Ἰδοὺ, ἐκβάλλω δαιμόνια, καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι.

And he said unto them, Go ye, and tell that [a] *fox, Behold,* [b] *I cast out devils, and* [c] *I do cures to-day and to-morrow, and the third day I shall be perfected.*

[a] See on Matt. iii. ver. 7. clause 2.
[b] See on Matt. iv. ver. 24. clause 4.
[c] See on Matt. iv. ver. 23. clause 4.

VER. 33.

Πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι· ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ.

Nevertheless [a] *I must walk to-day and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.*

[a] Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest, John iv. 34, 35. I must work the works of him that sent me, while it is day: the night cometh, when no man can work, ix. 4.

VER. 34.

Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε;

[a] *O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen* doth gather *her brood under* her *wings, and ye would not!*

[O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often

would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Matt. xxiii. 37.]

[a] See on Matt. xxiii. ver. 37.

VER. 35.

Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος· ἀμὴν δὲ λέγω ὑμῖν, ὅτι οὐ μή με ἴδητε ἕως ἂν ἥξῃ ὅτε εἴπητε· Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

[a] *Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until* the time *come when ye shall say, Blessed* is *he that cometh in the name of the Lord.*

[Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord, Matt. xxiii. 38, 39.]

[a] See on Matt. xxiii. ver. 38, 39.

CHAP. XIV.—VER. 1.

Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν.

And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

VER. 2.

Καὶ ἰδοὺ, ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ.

And behold, there was a certain man before him which had the dropsy.

VER. 3.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων· Εἰ ἔξεστι τῷ σαββάτῳ θεραπεύειν; Οἱ δὲ ἡσύχασαν.

And Jesus answering, spake unto the lawyers and Pharisees, saying, [a] *Is it lawful to heal on the sabbath day?*

[a] See on Mark iii. ver. 4.

VER. 4.

Καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν, καὶ ἀπέλυσε.

And they held their peace. [a] *And he* took him, *and healed him, and let him go;*

[a] See on Matt. iv. ver. 23. clause 4.

VER. 5.

Καὶ ἀποκριθεὶς πρὸς αὐτοὺς, εἶπε· Τίνος ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν, ἐν τῇ ἡμέρᾳ τοῦ σαββάτου;

[a] *And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?*

[a] See on Matt. xii. ver. 11.

VER. 6.

Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.

And they could not answer him again to these things.

VER. 7.

Ἔλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς,

And he put forth a [a] *parable to those which were bidden, when he marked how* [b] *they chose out the chief rooms; saying unto them,*

[a] See on Matt. xiii. ver. 3. clause 1.

[b] See on Matt. xxiii. ver. 6.

VER. 8.

Ὅταν κληθῇς ὑπό τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν· μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ᾽ αὐτοῦ·

When thou art bidden of any man *to a wedding, sit not down in the highest* room; *lest a more honourable man than thou be bidden of him;*

VER. 9.

Καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας, ἐρεῖ σοι· Δὸς τούτῳ τόπον· καὶ τότε ἄρξῃ μετ᾽ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν.

And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

VER. 10.

Ἀλλ᾽ ὅταν κληθῇς, πορευθεὶς ἀνάπεσον εἰς τὸν ἔσχατον τόπον ἵνα ὅταν ἔλθῃ ὁ κεκληκώς σε, εἴπῃ σοι· Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοί.

But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

VER. 11.

Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν, ὑψωθήσεται.

[a] *For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

[a] See on Matt. xxiii. ver. 12.

VER. 12.

Ἔλεγε δὲ καὶ τῷ κεκληκότι αὐτόν· Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους, μήποτε καὶ αὐτοί σε ἀντικαλέσωσι, καὶ γένηταί σοι ἀνταπόδομα.

Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again, and a recompence be made thee.

VER. 13.

Ἀλλ' ὅταν ποιῇς δοχὴν, κάλει πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλούς.

But when thou makest a feast, [a] call the poor, the maimed, the lame, the blind:

[a] See on Matt. v. ver. 42. clause 1.

VER. 14.

Καὶ μακάριος ἔσῃ· ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

[a] *And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at [b] the resurrection of the just.*

[a] Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto, Deut. xv. 10. Blessed *is* he that considereth the poor: the LORD will deliver him in time of trouble. The LORD will preserve him, and keep him alive; *and* he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The LORD will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness, Psal. xli. 1—3. A good man sheweth favour, and lendeth: he will guide his affairs with discretion. Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD. His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies. He hath dispersed: he hath given to the poor; his righteousness endureth for ever: his horn shall be exalted with honour, cxii. 5—9. He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again, Prov. xix. 17. He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor, xxii. 9. *Is* not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee: the glory of the LORD shall be thy rere-ward. Then shalt thou call, and the LORD shall answer: thou shalt cry, and he shall say, Here I *am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity: and *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noon-day: and the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not, Isa. lviii. 6—11. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward, Matt. x. 42. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hun-

gered, and fed *thee?* or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?* Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, In as much as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me, xxv. 34—40. Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me, Mark x. 21. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations, Luke xvi. 9. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life, 1 Tim. vi. 17—19.

[b] See on Matt. xxii. ver. 30. clause 1.

VER. 15.

Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα, εἶπεν αὐτῷ· Μακάριος ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

And when one of them that sat at meat with him heard these things, he said unto him, [a] *Blessed is he that shall eat bread in the kingdom of God.*

[a] And he saith unto me, Write, Blessed *are* they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God, Rev. xix. 9.

VER. 16.

Ὁ δὲ εἶπεν αὐτῷ· Ἄνθρωπός τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε πολλούς·

Then said he unto him, [a] *A certain man made a great supper, and bade many:*

[The kingdom of heaven is like unto a certain king, which made a marriage for his son, Matt. xxii. 2.]

[a] See on Matt. xxii. ver. 2. clause 2.

VER. 17.

Καὶ ἀπέστειλε τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις· Ἔρχεσθε, ὅτι ἤδη ἕτοιμά ἐστι πάντα.

[a] *And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.*

[And sent forth his servants to call them that were bidden to the wedding: and they would not come, Matt. xxii. 3.]

[a] See on Matt. xxii. ver. 3.

VER. 18.

Καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες. Ὁ πρῶτος εἶπεν αὐτῷ· Ἀγρὸν ἠγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρῃτημένον.

[a] *And they all with one* consent *began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.*

[But they made light of *it*, and went their ways, one to his farm, and another to his merchandise, Matt. xxii. 5.]

[a] See on Matt. xxii. ver. 5.

VER. 19.

Καὶ ἕτερος εἶπε· Ζεύγη βοῶν ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρῃτημένον.

[a] *And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.*

[a] See on Matt. xxii. ver. 5.

VER. 20.

Καὶ ἕτερος εἶπε· Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.

[a] *And another said, I have married a wife, and therefore I cannot come.*

[a] See on Matt. xxii. ver. 5.

VER. 21.

Καὶ παραγενόμενος ὁ δοῦλος ἐκεῖνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ· Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε.

So that servant came, and shewed his lord these things. Then [a] *the master of the house being angry said to his servant,* [b] *Go out quickly into the streets*

and lanes of the city, and bring in hither [c] *the poor, and the maimed, and the halt, and the blind.*

[And the remnant took his servants, and entreated *them* spitefully, and slew *them*. But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye, therefore, into the highways; and as many as ye shall find, bid to the marriage, Matt. xxii. 6—9.]

[a] See on Matt. xxi. ver. 41. clause 1.
[b] See on Matt. xxii. ver. 9.
[c] See on Matt. ix. ver. 12.

VER. 22.

Καὶ εἶπεν ὁ δοῦλος· Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί.

[a] *And the servant said, Lord, it is done as thou hast commanded, and yet there is room.*

[a] See on Matt. xiii. ver. 47.

VER. 23.

Καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον· Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου.

And the lord said unto the servant, [a]*Go out into the highways and hedges, and compel* them *to come in, that my house may be filled.*

[So those servants went out into the highways, and gathered together all, as many as they found, both bad and good, Matt. xxii. 10.]

[a] See on Matt. viii. ver. 11. clause 1.

VER. 24.

Λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων, γεύσεταί μου τοῦ δείπνου.

For I say unto you, That [a] *none of those men which were bidden shall taste of my supper.*

[a] See on Matt. xxii. ver. 7. clause 2.

VER. 25.

Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε πρὸς αὐτούς.

And there went [a] *great multitudes with him: and he turned, and said unto them,*

[a] See on Matt. iv. ver. 24. clause 1.

VER. 26.

Εἴ τις ἔρχεται πρός με, καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ, καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφοὺς, καὶ τὰς ἀδελφὰς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναταί μου μαθητὴς εἶναι.

[a]*If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.*

[a] See on Matt. x. ver. 37—39.

VER. 27.

Καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύναταί μου εἶναι μαθητής.

[a]*And whosoever doth not bear his cross, and come after me, cannot be my disciple.*

[a] See on Matt. x. ver. 38.

VER. 28.

Τίς γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει τὰ πρὸς ἀπαρτισμόν;

For which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient *to finish* it?

VER. 29.

Ἵνα μήποτε θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαίζειν αὐτῷ,

Lest haply, after he hath laid the foundation, and is not able to finish it, *all that behold* it *begin to mock him,*

VER. 30.

Λέγοντες· Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι.

Saying, This man began to build, and was not able to finish.

VER. 31.

Ἢ τίς βασιλεὺς πορευόμενος συμβαλεῖν ἑτέρῳ βασιλεῖ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλεύεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν;

Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able

with ten thousand to meet him that cometh against him with twenty thousand?

VER. 32.

Εἰ δὲ μήγε, ἔτι αὐτοῦ πόῤῥω ὄντος, πρεσβείαν ἀποστείλας, ἐρωτᾷ τὰ πρὸς εἰρήνην.

Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

VER. 33.

Οὕτως οὖν, πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσι, οὐ δύναταί μου εἶναι μαθητής.

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

VER. 34.

Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται;

[a]*Salt is good; but if the salt have lost his savour, wherewith shall it be seasoned?*

[a] See on Matt. v. ver. 13.

VER. 35.

Οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν εὔθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

It is neither fit for the land, nor yet for the dunghill; but *men cast it out. He that hath ears to hear, let him hear.*

CHAP. XV.—VER. 1.

Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ.

[a]*Then drew near unto him all the Publicans and sinners for to hear him.*

[a] See on Matt. ix. ver. 10.

VER. 2.

Καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ Γραμματεῖς, λέγοντες· Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς.

[a]*And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them.*

[a] See on Matt. ix. ver. 11.

VER. 3.

Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων·

And he spake this [a]*parable unto them, saying,*

[a] See on Matt. xiii. ver. 3. clause 1.

VER. 4.

Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἐννενηκονταεννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς, ἕως εὕρῃ αὐτό;

[a]*What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?*

[a] See on Matt. xviii. ver. 12.

VER. 5.

Καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων;

[a]*And when he hath found* it, *he layeth* it *on his shoulders, rejoicing.*

[a] See on Matt. xviii. ver. 13.

VER. 6.

Καὶ ἐλθὼν εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς· Συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός·

And when he cometh home, he calleth together his *friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.*

VER. 7.

Λέγω ὑμῖν, ὅτι οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐννενηκονταεννέα δικαίοις, οἵτινες οὐ χρείαν ἔχουσι μετανοίας.

I say unto you, that likewise joy shall be in heaven over one sinner that [a]*repenteth, more than over ninety and nine just persons, which need no repentance.*

[a] See on Matt. iii. ver. 2. clause 1.

VER. 8.

Ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον, καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εὕρῃ;

Either what woman, having ten [*]*pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find* it?

[*] *Drachma*, here translated *a piece of silver*, is the eighth of an ounce,—and is equal to the Roman penny.

VER. 9.

Καὶ εὑροῦσα συγκαλεῖται τὰς φίλας καὶ

τὰς γείτονας, λέγουσα· Συγχάρητέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.

And when she hath found it, she calleth her *friends and* her *neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.*

VER. 10.

Οὕτω, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι.

Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

VER. 11.

Εἶπε δέ· Ἄνθρωπός τις εἶχε δύο υἱούς·

And he said, A certain man had two sons:

VER. 12.

Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. Καὶ διεῖλεν αὐτοῖς τὸν βίον.

And the younger of them said to his *father, Father, give me the portion of goods that falleth* to me. *And he divided unto them* his *living.*

VER. 13.

Καὶ μετ᾽ οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς, ἀπεδήμησεν εἰς χώραν μακρὰν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως.

And not many days after the younger son gathered all together, [a] *and took his journey into a far country, and there* [b] *wasted his substance with riotous living.*

[a] Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*: Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, Eph. ii. 11—17.

[b] For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*, 1 Pet. iv. 3, 4.

VER. 14.

Δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην· καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

VER. 15.

Καὶ πορευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους.

And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

VER. 16.

Καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ.

And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

VER. 17.

Εἰς ἑαυτὸν δὲ ἐλθὼν, εἶπε· Πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι;

And [a] *when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!*

[a] Surely after that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth, Jer. xxxi. 19. Jerusalem remembered in the days of her affliction, and of her miseries, all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did

help her: the adversaries saw her, *and* did mock at her sabbaths, Lam. i. 7.

VER. 18.

Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ· Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν, καὶ ἐνώπιόν σου,

[a]*I will arise and go to my father, and will say unto him,* [b]*Father,* [c]*I have sinned against heaven, and before thee,*

[a] O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously: so will we render the calves of our lips, Hos. xiv. 1, 2.

[b] See on Matt. v. ver. 16. clause 3.

[c] See on Matt. iii. ver. 6. clause 2.

VER. 19.

Καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἕνα τῶν μισθίων σου.

[a]*And am no more worthy to be called thy son: make me as one of thy hired servants.*

[a]Wherefore I abhor *myself*, and repent in dust and ashes, Job xlii. 6.

VER. 20.

Καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχνίσθη· καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν.

[a]*And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.*

[a] And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations whither the LORD thy God hath driven thee, And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou, and thy children, with all thine heart, and with all thy soul: That then the LORD thy God will turn thy captivity, and have compassion upon thee, Deut. xxx. 1—3. For God speaketh once, yea, twice, *yet man* perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, Then he openeth the ears of men, and sealeth their instruction, That he may withdraw man *from his* purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword. He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain:* So that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness; Then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth: He shall pray unto God, and he will be favourable unto him; and he shall see his face with joy: for he will render unto man his righteousness. He looketh upon men; and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light, Job xxxiii. 14—28. For thou, LORD, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee, Psal. lxxxvi. 5. But thou, O LORD, *art* a God full of compassion, and gracious; long-suffering, and plenteous in mercy and truth, 15. The LORD *is* merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep *his anger* for ever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, *so* great is his mercy toward them that fear him, ciii. 8—11. Seek ye the LORD while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon, Isa. lv. 6, 7. For I will not contend

for ever, neither will I be always wroth; for the spirit should fail before me, and the souls *which* I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners, lvii. 16—18. *Is* Ephraim my dear son? *is he* a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him: I will surely have mercy upon him, saith the LORD, Jer. xxxi. 20. Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea, Mic. vii. 18, 19.

VER. 21.

Εἶπε δὲ αὐτῷ ὁ υἱός· Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν, καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου.

And the son said unto him, [a]Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

[a] See on ver. 18. clauses 2, 3.

VER. 22.

Εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· Ἐξενέγκατε τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτὸν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας·

But the father said to his servants, [a]Bring forth the best robe, and put it on him; and put [b]a ring on his hand, and [c] shoes on his feet:

[a] See on Matt. xxii. ver. 11. clause 2.

[b] For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father, Rom. viii. 15. To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, Gal. iv. 5, 6. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Eph. i. 5. In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, 13. To him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*, Rev. ii. 17.

[c] Stand, therefore,—having your feet shod with the preparation of the gospel of peace, Eph. vi. 14, 15.

VER. 23.

Καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε· καὶ φαγόντες εὐφρανθῶμεν·

[a]And bring hither the fatted calf, and kill it: and let us eat, and be merry:

[a] See on Matt. xxii. ver. 4. clause 2.

VER. 24.

Ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὑρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι.

For this my son was [a]dead, and is alive again; [b]he was lost, and is found. [c]And they began to be merry.

[a] See on Matt. viii. ver. 22. clause 2.

[b] See on Matt. xviii. ver. 12. clause 1.

[c] Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it, 1 Cor. xii. 26.

VER. 25.

Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

VER. 26.

Καὶ προσκαλεσάμενος ἕνα τῶν παίδων αὐτοῦ, ἐπυνθάνετο τί εἴη ταῦτα.

And he called one of the servants, and asked what these things meant.

VER. 27.

Ὁ δὲ εἶπεν αὐτῷ· Ὅτι ὁ ἀδελφός σου ἥκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.

And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

VER. 28.

Ὠργίσθη δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν· ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν.

[a] *And he was angry, and would not go in:* [b] *therefore came his father out, and entreated him.*

[a] See on Matt. xx. ver. 11.

[b] The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance, 2 Pet. iii. 9.

VER. 29.

Ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί· Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.

And he answering, said to his *father,* [a] *Lo, these many years do I serve thee; neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:*

[a] See on Matt. xx. ver. 12. clause 2.

VER. 30.

Ὅτε δὲ ὁ υἱός σου οὗτος, ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν.

[a] *But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.*

[a] See on Matt. xx. ver. 11.

VER. 31.

Ὁ δὲ εἶπεν αὐτῷ· Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ, σά ἐστιν.

And he said unto him, Son, thou art ever with me, [a] *and all that I have is thine.*

[a] Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of* God, and the promises; Whose *are* the fathers, and of whom, as concerning the flesh, Christ *came,* who is over all, God blessed for ever. Amen, Rom. ix. 4, 5.

VER. 32.

Εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὑρέθη.

[a] *It was meet that we should make merry, and be glad: for this thy brother was* [b] *dead, and is alive again; and was* [c] *lost, and is found.*

[a] See on Matt. xii. ver. 18. clause 5.

[b] See on Matt. viii. ver. 22. clause 2.

[c] See on Matt. xviii. ver. 12. clause 1.

CHAP. XVI.—VER. 1.

Ἔλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ· Ἄνθρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ.

And he said also unto his disciples, [a] *There was a certain rich man, which had* [b] *a steward; and the same was accused unto him that he had wasted his goods.*

[a] See on Matt. xviii. ver. 23.

[b] See on Matt. xxv. ver. 14. clause 2.

VER. 2.

Καὶ φωνήσας αὐτὸν, εἶπεν αὐτῷ· Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν.

And he called him, and said unto him, How is it that I hear this of thee? [a] *give an account of thy stewardship;* [b] *for thou mayest be no longer steward.*

[a] See on Matt. xviii. ver. 23. clause 2.

[b] For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him, Luke xix. 26.

VER. 3.

Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι.

Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

VER. 4.

Ἔγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ τῆς οἰκονομίας, δέξωνταί με εἰς τοὺς οἴκους αὐτῶν.

I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

VER. 5.

Καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ, ἔλεγε τῷ πρώτῳ· Πόσον ὀφείλεις τῷ κυρίῳ μου;

So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

VER. 6.

Ὁ δὲ εἶπεν· Ἑκατὸν βάτους ἐλαίου. Καὶ εἶπεν αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ, καθίσας ταχέως, γράψον πεντήκοντα.

*And he said, An hundred * measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.*

* The word *Batus* in the original containeth nine gallons three quarts: See Ezek. xlv. 10, 11. 14.

VER. 7.

Ἔπειτα ἑτέρῳ εἶπε· Σὺ δὲ πόσον ὀφείλεις; Ὁ δὲ εἶπεν· Ἑκατὸν κόρους σίτου. Καὶ λέγει αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ γράψον ὀγδοήκοντα.

*Then said he to another, And how much owest thou? And he said, An hundred *measures of wheat. And he said unto him, Take thy bill, and write fourscore.*

*The word here interpreted *a measure* in the original containeth about fourteen bushels and a pottle.

VER. 8.

Καὶ ἐπῄνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσι.

And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than [a] the children of light.

[a] While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them, John xii. 36. For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light, Eph. v. 8. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness, 1 Thess. v. 5.

VER. 9.

Κἀγὼ ὑμῖν λέγω· Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας· ἵνα ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.

*And I say unto you, [a] Make to yourselves friends of the * mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.*

* Or, *riches.*

[a] See on Matt. xxv. ver. 35, 36.

VER. 10.

Ὁ πιστὸς ἐν ἐλαχίστῳ, καὶ ἐν πολλῷ πιστός ἐστι· καὶ ὁ ἐν ἐλαχίστῳ ἄδικος, καὶ ἐν πολλῷ ἄδικός ἐστιν.

He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

VER. 11.

Εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;

*If therefore ye have not been faithful in the unrighteous * mammon, who will commit to your trust [a] the true riches?*

* Or, *riches.*

[a] See on Matt. vi. ver. 20.

VER. 12.

Καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει;

And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

VER. 13.

Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. Οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμωνᾷ.

[a] *No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.*

[a] See on Matt. vi. ver. 24.

VER. 14.

Ἤκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι, φιλάργυροι ὑπάρχοντες· καὶ ἐξεμυκτήριζον αὐτόν.

And the [a] Pharisees also, who were covetous, heard all these things: and they derided him.

[a] See on Matt. iii. ver. 7. clause 1.

VER. 15.

Καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων· ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν, βδέλυγμα ἐνώπιον τοῦ Θεοῦ ἐστιν.

And he said unto them, [a] Ye are they which justify yourselves before men;

[b]*but God knoweth your hearts:* [c]*for that which is highly esteemed among men is abomination in the sight of God.*

[a] See on Matt. vi. ver. 1. clause 1.

[b] But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart, 1 Sam. xvi. 7. And thou Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts, 1 Chron. xxviii. 9. I know also, my God, that thou triest the heart, and hast pleasure in uprightness, xxix. 17. Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the hearts and reins, Psal. vii. 9. They that are of a froward heart *are* abomination to the LORD: but *such as are* upright in *their* way *are* his delight, Prov. xi. 20. I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings, Jer. xvii. 10. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 4.

[c] Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose *is* the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with: *it is* iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow, Isa. i. 10—17. I hate, I despise your feast-days, and I will not smell in your solemn assemblies. Though ye offer me burnt-offerings, and your meat-offerings, I will not accept *them*: neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream, Amos v. 21—24.

VER. 16.

Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται.

[a] *The law and the prophets* were *until John: since that time the kingdom of God is preached, and every man presseth into it.*

[a] See on Matt. xi. ver. 12.

VER. 17.

Εὐκοπώτερον δέ ἐστι τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν.

[a] *And it is easier for heaven and earth to pass, than one tittle of the law to fail.*

[a] See on Matt. v. ver. 18.

VER. 18.

Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ, καὶ γαμῶν ἑτέραν, μοιχεύει· καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν, μοιχεύει.

[a] *Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from* her *husband committeth adultery.*

[a] See on Matt. v. ver. 32. clause 2.

VER. 19.

Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραινόμενος καθ᾽ ἡμέραν λαμπρῶς.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

VER. 20.

Πτωχὸς δέ τις ἦν ὀνόματι Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλκωμένος·

And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

VER. 21.

Καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἕλκη αὐτοῦ.

And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

VER. 22.

Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη·

And it came to pass, that the beggar died, and [a] *was carried by the angels into Abraham's bosom: the rich man also died, and was buried;*

[a] See on Matt. xviii. ver. 10. clause 2.

VER. 23.

Καὶ ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν Ἀβραὰμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.

[a] *And in* [b] *hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.*

[a] See on Matt. iii. ver. 10. clause 1.
[b] See on Matt. iii. ver. 12. clause 5. and xxv. ver. 46. clause 1.

VER. 24.

Καὶ αὐτὸς φωνήσας εἶπε· Πάτερ Ἀβραὰμ ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for [a] *I am tormented in this flame.*

[a] See on Matt. iii. ver. 12. clause 5. and xxv. ver. 46. clause 1.

VER. 25.

Εἶπε δὲ Ἀβραάμ· Τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὅδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι.

But Abraham said, Son, remember that [a] *thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now* [b] *he is comforted, and thou art tormented.*

[a] See on Matt. xix. ver. 23.
[b] He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken *it*, Isa. xxv. 8. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more, xxx. 19. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away, xxxv. 10. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended, lx. 20. There remaineth therefore a rest to the people of God, Heb. iv. 9. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes, Rev. vii. 14—17. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away, xxi. 3, 4.

VER. 26.

Καὶ ἐπὶ πᾶσι τούτοις, μεταξὺ ἡμῶν καὶ

ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἐντεῦθεν πρὸς ὑμᾶς, μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν.

And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come *from thence.*

VER. 27.

Εἶπε δέ· Ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου·

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

VER. 28.

Ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου.

For I have five brethren; that he may testify unto them, lest they also come into [a] *this place of torment.*

[a] See on Matt. xxv. ver. 46. clause 1.

VER. 29.

Λέγει αὐτῷ Ἀβραάμ· Ἔχουσι Μωσέα, καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν.

Abraham saith unto him, [a] *They have Moses and the prophets; let them hear them.*

[a] Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up, Deut. xi. 18, 19. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success, Josh. i. 8. For the commandment *is* a lamp, and the law *is* light; and reproofs of instruction *are* the way of life, Prov. vi. 23. All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness, 2 Tim. iii. 16.

VER. 30.

Ὁ δὲ εἶπεν· Οὐχί, πάτερ Ἀβραάμ· ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς, μετανοήσουσιν.

And he said, Nay, father Abraham: but if one went unto them from the dead, they will [a] *repent.*

[a] See on Matt. iii. ver. 2. clause 1.

VER. 31.

Εἶπε δὲ αὐτῷ· Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται.

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

CHAP. XVII.—VER. 1.

Εἶπε δὲ πρὸς τοὺς μαθητάς· Ἀνένδεκτόν ἐστι τοῦ μὴ ἐλθεῖν τὰ σκάνδαλα· οὐαὶ δὲ δι' οὗ ἔρχεται.

Then said he unto the disciples, [a] *It is impossible but that offences will come: but woe* unto him, *through whom they come!*

[a] See on Matt. xviii. ver. 7.

VER. 2.

Λυσιτελεῖ αὐτῷ, εἰ μύλος ὀνικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔῤῥιπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων.

[a] *It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.*

[a] See on Matt. xviii. ver. 6.

VER. 3.

Προσέχετε ἑαυτοῖς· Ἐὰν δὲ ἁμάρτῃ εἰς σὲ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ.

[a] *Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.*

[a] See on Matt. xviii. ver. 15.

VER. 4.

Καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ἁμάρτῃ εἰς σέ, καὶ ἑπτάκις τῆς ἡμέρας ἐπιστρέψῃ ἐπί σε, λέγων· Μετανοῶ· ἀφήσεις αὐτῷ.

[a] *And if he trespass against thee seven*

times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

ᵃ See on Matt. xviii. ver. 22.

VER. 5.

Καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ· Πρόσθες ἡμῖν πίστιν·

And the apostles said unto the Lord, Increase our faith.

VER. 6.

Εἶπε δὲ ὁ Κύριος· Εἰ εἴχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ· Ἐκριζώθητι, καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν.

ᵃ *And the Lord said, If ye have faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.*

ᵃ See on Matt. xvii. ver. 20.

VER. 7.

Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα, ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ εὐθέως· Παρελθὼν ἀνάπεσαι;

But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

VER. 8.

Ἀλλ' οὐχὶ ἐρεῖ αὐτῷ· Ἑτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως φάγω καὶ πίω· καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;

And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken, and afterward thou shalt eat and drink?

VER. 9.

Μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ, ὅτι ἐποίησε τὰ διαταχθέντα αὐτῷ; οὐ δοκῶ.

Doth he thank that servant because he did the things that were commanded him? I trow not.

VER. 10.

Οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε· ὅτι δοῦλοι ἀχρεῖοί ἐσμεν· ὅτι ὃ ὠφείλομεν ποιῆσαι, πεποιήκαμεν.

So likewise ye, ᵃ when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

ᵃ But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all things *come* of thee, and of thine own have we given thee. For we *are* strangers before thee, and sojourners, as *were* all our fathers: our days on the earth *are* as a shadow, and *there is* none abiding. O Lord our God, all this store that we have prepared, to build thee an house for thine holy name, *cometh* of thine hand, and *is* all thine own, 1 Chron. xxix. 14—16. Can a man be profitable unto God, as he that is wise may be profitable unto himself? *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou makest thy ways perfect? Will he reprove thee for fear of thee? will he enter with thee into judgment? Job xxii. 2—4. Look unto the heavens, and see; and behold the clouds *which* are higher than thou. If thou sinnest, what doest thou against him? or *if* thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him? or what receiveth he of thine hand? xxxv. 5—7. Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, *are* all things: to whom *be* glory for ever, Amen. Rom. xi. 35, 36. But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, 1 Cor. xv. 10.

VER. 11.

Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας.

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

VER. 12.

Καὶ εἰσερχομένου αὐτοῦ εἴς τινα κώμην, ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἳ ἔστησαν πόῤῥωθεν·

And as he entered into a certain vil-

lage, there met him ten men that were [a] *lepers, which stood afar off:*

[a] See on Matt. viii. ver. 2. clause 2.

VER. 13.

Καὶ αὐτοὶ ἦραν φωνὴν, λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς.

And they lifted up their *voices, and said, Jesus, Master, have mercy on us.*

VER. 14.

Καὶ ἰδὼν εἶπεν αὐτοῖς· Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι. Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθησαν.

And when he saw them, *he said unto them,* [a] *Go shew yourselves unto the Priests. And it came to pass, that, as they went, they were cleansed.*

[b] See on Matt. viii. ver. 4. clause 2.

VER. 15.

Εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε, μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν.

And one of them, when he saw that he was healed, turned back, and with a loud voice, [a] *glorified God.*

[a] See on Matt. ix. ver. 8. clause 2.

VER. 16.

Καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρείτης.

And fell down on his *face at his feet, giving him thanks: and he was a* [a] *Samaritan.*

[a] See on Matt. x. ver. 5. clause 3.

VER. 17.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ;

And Jesus answering said, Were there not ten cleansed? but where are *the nine?*

VER. 18.

Οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἀλλογενὴς οὗτος.

There are not found that returned to give glory to God, save this stranger.

VER. 19.

Καὶ εἶπεν αὐτῷ· Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέ σε.

[a] *And he said unto him, Arise, go thy way: thy faith hath made thee whole.*

[a] See on Matt. xv. ver. 28. clause 2.

VER. 20.

Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς, καὶ εἶπεν· Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως·

And when he was demanded of the Pharisees, when [a] *the kingdom of God should come, he answered them and said, The kingdom of God cometh not with* * *observation:*

* Or, *outward show.*

[a] See on Matt. iii. ver. 2. clause 2.

VER. 21.

Οὐδὲ ἐροῦσιν· Ἰδοὺ ὧδε, ἤ, ἰδοὺ ἐκεῖ· ἰδοὺ γὰρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστιν.

Neither shall they say, Lo here! or, lo there! for, behold, [a] *the kingdom of God is* * *within you.*

* Or, *among you.*

[a] For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost, Rom. xiv. 17.

VER. 22.

Εἶπε δὲ πρὸς τοὺς μαθητάς· Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε.

And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

VER. 23.

Καὶ ἐροῦσιν ὑμῖν· Ἰδοὺ ὧδε, ἤ, ἰδοὺ ἐκεῖ· Μὴ ἀπέλθητε, μηδὲ διώξητε.

And they shall say to you, See here; or, see there: go not after them, *nor follow* them.

[Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not, Matt. xxiv. 23.]

VER. 24.

Ὥσπερ γὰρ ἡ ἀστραπὴ ἡ ἀστράπτουσα ἐκ τῆς ὑπ᾽ οὐρανὸν, εἰς τὴν ὑπ᾽ οὐρανὸν λάμπει· οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.

For as the lightning, that lighteneth out of the one part *under heaven, shineth unto the other* part *under heaven; so shall also the Son of man be in his day.*

[For as the lightning cometh out of

the east, and shineth even unto the west; so shall also the coming of the Son of man be, Matt. xxiv. 27.]

VER. 25.

Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης·

[a] *But first must he suffer many things, and be rejected of this generation.*

[a] See on Matt. xvi. ver. 21.

VER. 26.

Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις τοῦ Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.

[a] *And as it was in the days of Noe, so shall it be also in the days of the Son of man.*

[But as the days of Noe *were*, so shall also the coming of the Son of man be, Matt. xxiv. 37.]

[a] See on Matt. xxiv. ver. 37.

VER. 27.

Ἤσθιον, ἔπινον, ἐγάμουν, ἐξεγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, καὶ ἦλθεν ὁ κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας.

They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

[For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not, until the flood came and took them all away; so shall also the coming of the Son of man be, Matt. xxiv. 38, 39.]

VER. 28.

Ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἤσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν·

Likewise [a] *also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;*

[a] And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD destroyed Sodom and Gomorrah, *even* as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east; and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom. But the men of Sodom *were* wicked, and sinners before the LORD exceedingly, Gen. xiii. 10—13. And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know, xviii. 20, 21. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that *are* therein? That be far from thee to do after this manner; to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right? And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes. And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which *am but* dust and ashes. Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake. And he said *unto him*, Oh let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it* if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake. And he said, Oh let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten's sake. And the LORD went his

way, as soon as he had left communing with Abraham: and Abraham returned unto his place, 23—33. And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot, seeing *them*, rose up to meet them; and he bowed himself with his face toward the ground; And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house: and he made them a feast, and did bake unleavened bread, and they did eat. But before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them. And Lot went out at the door unto them, and shut the door after him, and said, I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: only unto these men do nothing: for therefore came they under the shadow of my roof. And they said, Stand back. And they said *again*, This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door. But the men put forth their hand, and pulled Lot unto the house to them, and shut to the door. And they smote the men that *were* at the door of the house with blindness, both small and great; so that they wearied themselves to find the door. And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place: For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it. And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get ye out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons-in-law. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city, xix. 1—15.

VER. 29.

Ἧ δὲ ἡμέρᾳ ἐξῆλθε Λὼτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν ἅπαντας.

[a] *But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed* them *all.*

[a] Then the LORD rained upon Sodom, and upon Gomorrah, brimstone and fire from the LORD out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground, Gen. xix. 24, 25. And turning the cities of Sodom and Gomorrha into ashes, condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds:) 2 Pet. ii. 6—8. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire, Jude 7.

VER. 30.

Κατὰ ταῦτα ἔσται ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.

[a] *Even thus shall it be in the day when the Son of man is revealed.*

[a] See on Matt. xxiv. ver. 42.

VER. 31.

Ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἆραι αὐτά· καὶ ὁ ἐν τῷ ἀγρῷ, ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.

In that day, he which shall be [a] *upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.*

[Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes, Matt. xxiv. 17, 18. And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house: And let him that is in the field not turn back again for to take up his garment, Mark xiii. 15, 16.]

[a] See on Mark ii. ver. 4.

VER. 32.

Μνημονεύετε τῆς γυναικὸς Λώτ.

[a] *Remember Lot's wife.*

[a] And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed, Gen. xix. 17. But his wife looked back from behind him, and she became a pillar of salt, 26.

VER. 33.

Ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· καὶ ὃς ἐὰν ἀπολέσῃ αὐτὴν, ζωογονήσει αὐτήν.

[a] *Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.*

[a] See on Matt. x. ver. 39.

VER. 34.

Λέγω ὑμῖν· ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς· ὁ εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.

I tell you, [a] *in that night there shall be two* men *in one bed; the one shall be taken, and the other shall be left.*

[a] See on Matt. xxiv. ver. 40.

VER. 35.

Δύο ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό· μία παραληφθήσεται, καὶ ἡ ἑτέρα ἀφεθήσεται.

[a] *Two* women *shall be grinding together; the one shall be taken, and the other left.*

[Two *women shall be* grinding at the mill; the one shall be taken, and the other left, Matt. xxiv. 41.]

[a] See on Matt. xxiv. ver. 41.

VER. 36.

Δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.

* [a] *Two* men *shall be in the field; the one shall be taken, and the other left.*

* This verse is wanting in most of the Greek copies.

[Then shall two be in the field; the one shall be taken, and the other left, Matt. xxiv. 40.]

[a] See on Matt. xxiv. ver. 40.

VER. 37.

Καὶ ἀποκριθέντες λέγουσιν αὐτῷ· Ποῦ Κύριε; Ὁ δὲ εἶπεν αὐτοῖς· Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

[[a] For wheresoever the carcase is, there will the eagles be gathered together, Matt. xxiv. 28.]

[a] See on Matt. xxiv. ver. 28.

CHAP. XVIII.—VER. 1.

Ἔλεγε δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν,

And he spake a parable unto them to this end, *that* [a] *men ought always* to *pray, and not to faint;*

[a] And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves: For a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth, Luke xi. 5—8. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man, xxi. 36. And Jacob was left alone; and there wrestled a man with him until the breaking of the day: And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of

Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What *is* thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed, Gen. xxxii. 24—28. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 18. Continue in prayer, and watch in the same with thanksgiving, Col. iv. 2. Pray without ceasing, 1 Thess. v. 17.

VER. 2.

Λέγων· Κριτής τις ἦν ἔν τινι πόλει τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρεπόμενος·

*Saying, There was in a * city a judge, which feared not God, neither regarded man:*

* Or, *certain city.*

VER. 3.

Χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα· Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.

And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

VER. 4.

Καὶ οὐκ ἠθέλησεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ· Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, καὶ ἄνθρωπον οὐκ ἐντρέπομαι·

And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

VER. 5.

Διά γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με.

Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

VER. 6.

Εἶπε δὲ ὁ Κύριος· Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει·

And the Lord said, Hear what the unjust judge saith.

VER. 7.

Ὁ δὲ Θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μακροθυμῶν ἐπ' αὐτοῖς;

And [a] shall not God [b] avenge his own elect, which cry day and night unto him, [c] though he bear long with them?

[a] See on Matt. vii. ver. 11. clause 2.

[b] The Lord is known *by* the judgment *which* he executeth: the wicked is snared in the work of his own hands. Higgaion. Selah. The wicked shall be turned into hell, *and* all the nations that forget God. For the needy shall not alway be forgotten: the expectation of the poor shall *not* perish for ever, Psal. ix. 16—18. Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear; To judge the fatherless and the oppressed, that the man of the earth may no more oppress, x. 17, 18. Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day, 2 Thess. i. 6—10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they *were*, should be fulfilled, Rev. vi. 10, 11.

[c] Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience; that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry, Heb. x. 35—37.

VER. 8.

Λέγω ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. Πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

[a] *I tell you that he will avenge them speedily. Nevertheless* [b] *when the Son of man cometh, shall he find faith on the earth?*

[a] See on ver. 7. clause 2.

[b] And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory, Matt. xxiv. 30. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, xxvi. 64.

VER. 9.

Εἶπε δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθενοῦντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην·

And he spake this parable unto certain [a]*which trusted in themselves* * *that they were righteous, and despised others:*

* Or, *as being righteous.*

[a] And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandments, Luke xv. 29. *There is* a generation *that are* pure in their own eyes, and *yet* is not washed from their filthiness, Prov. xxx. 12. Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day, Isa. lxv. 5. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God, Matt. xvi. 15. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out, John ix. 34.

VER. 10.

Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἷς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης.

Two men went up into the temple to pray; the one a [a] *Pharisee, and the other* [b] *a Publican.*

[a] See on Matt. iii. ver. 7. clause 1.

[b] See on Matt. v. ver. 46. clause 2.

VER. 11.

Ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο· Ὁ Θεὸς εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοὶ, ἢ καὶ ὡς οὗτος ὁ τελώνης.

The Pharisee stood and prayed thus with himself, [a] *God, I thank thee, that I am not as other men* are, *extortioners, unjust, adulterers, or even as this Publican.*

[a] See on ver. 9.

VER. 12.

Νηστεύω δὶς τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.

[a] *I fast twice in the week,* [b]*I give tithes of all that I possess.*

[a] See on Matt. vi. ver. 16. clause 1.

[b] And all the tithe of the land, *whether* of the seed of the land *or* of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD. And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof. And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the LORD. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed, Lev. xxvii. 36—39. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone, Matt. xxiii. 23.

VER. 13.

Καὶ ὁ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπᾶραι· ἀλλ' ἔτυπτεν εἰς τὸ στῆθος αὐτοῦ, λέγων· Ὁ Θεὸς, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.

And the Publican, standing afar off, would not lift up so much as his eyes unto heaven, [a] *but smote upon his breast, saying,* [b]*God be merciful to me* [c] *a sinner.*

[a] See on Matt. iii. ver. 6. clause 2.

[b] See on Matt. vi. ver. 12. clauses 1, 2.

[c] See on Matt. vii. ver. 11. clause 1.

VER. 14.

Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ. ἢ ἐκεῖνος· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται· ὁ δὲ ταπεινῶν ἑαυτὸν, ὑψωθήσεται.

I tell you, [a] *this man went down to his house justified* rather *than the other:* [b] *for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

[a] See on Matt. vi. ver. 12. clause 1.
[b] See on Matt. xxiii. ver. 12.

VER. 15.

Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἅπτηται. ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς.

[a] *And they brought unto him also infants, that he would touch them: but when* his *disciples saw* it, *they rebuked them.*

[Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them, Matt. xix. 13. And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them,* Mark x. 13.]

[a] See on Matt. xix. ver. 13.

VER. 16.

Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ, εἶπεν· Ἄφετε τὰ παιδία ἔρχεσθαι πρός με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.

[a] *But Jesus called them* unto him, *and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.*

[But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven, Matt. xix. 14. But when Jesus saw *it,* he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God, Mark x. 14.]

[a] See on Matt. xix. ver. 14.

VER. 17.

Ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

Verily I say unto you, [a] *Whosoever shall not receive* [b] *the kingdom of God as a little child shall in no wise enter therein.*

[Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein, Mark x. 15.]

[a] See on Matt. xviii. ver. 3. clause 3.
[b] See on Matt. iii. ver. 2. clause 2.

VER. 18.

Καὶ ἐπηρώτησέ τις αὐτὸν ἄρχων, λέγων. Διδάσκαλε ἀγαθὲ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

[a] *And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?*

[And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? Matt. xix. 16. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? Mark x. 17.]

[a] See on Matt. xix. ver. 16.

VER. 19.

Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς, ὁ Θεός.

[a] *And Jesus said unto him, Why callest thou me good? none* is *good, save one,* that is, *God.*

[And he said unto him, Why callest thou me good? *there is* none good but one, *that is* God: Matt. xix. 17. And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is,* God, Mark x. 18.]

[a] See on Matt. xix. ver. 17. clause 1.

VER. 20.

Τὰς ἐντολὰς οἶδας· Μὴ μοιχεύσῃς· Μὴ φονεύσῃς· Μὴ κλέψῃς· Μὴ ψευδομαρτυρήσῃς: Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα σου.

[a] *Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.*

[But if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness; Honour thy father and *thy* mother; and, Thou shalt love thy neighbour as thyself, Matt. xix. 17—19. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not

steal, Do not bear false witness, Defraud not, Honour thy father and mother, Mark x. 19.]

a See on Matt. xix. ver. 17—19.

VER. 21.

Ὁ δὲ εἶπε· Ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.

a*And he said, All these have I kept from my youth up.*

[The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Matt. xix. 20. And he answered and said unto him, Master, all these have I observed from my youth, Mark x. 20.]

a See on Matt. xix. ver. 20. clause 1.

VER. 22.

Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς, εἶπεν αὐτῷ· Ἔτι ἕν σοι λείπει· πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.

a *Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.*

[Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me, Matt. xix. 21. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me, Mark x. 21.]

a See on Matt. xix. 21.

VER. 23.

Ὁ δὲ, ἀκούσας ταῦτα, περίλυπος ἐγένετο: ἦν γὰρ πλούσιος σφόδρα.

a *And when he heard this, he was very sorrowful: for he was very rich.*

[But when the young man heard that saying, he went away sorrowful: for he had great possessions, Matt. xix. 22. And he was sad at that saying, and went away grieved: for he had great possessions, Mark x. 22.]

a See on Matt. xix. ver. 22.

VER. 24.

Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς, περίλυπον γενόμενον, εἶπε· Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ·

And when Jesus saw that he was very sorrowful, he said, a*How hardly shall they that have riches enter into the kingdom of God!*

[Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven, Matt. xix. 23. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! Mark x. 23.]

a See on Matt. xix. ver. 23.

VER. 25.

Εὐκοπώτερον γάρ ἐστι κάμηλον διὰ τρυμαλιᾶς ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεου εἰσελθεῖν.

For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

[And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. Matt. xix. 24. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God, Mark x. 25.]

VER. 26.

Εἶπον δὲ οἱ ἀκούσαντες· Καὶ τίς δύναται σωθῆναι;

And they that heard it *said, Who then can be saved?*

[When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved; Matt. xix. 25. And they were astonished out of measure, saying among themselves, Who then can be saved? Mark x. 26.]

VER. 27.

Ὁ δὲ εἶπε· Τὰ ἀδύνατα παρὰ ἀνθρώποις, δυνατά ἐστι παρὰ τῷ Θεῷ.

a *And he said, The things which are impossible with men are possible with God.*

[But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible, Matt. xix. 26. And Jesus looking upon them saith, With men *it is* impossible, but not with

God: for with God all things are possible, Mark x. 27.]

[a] See on Matt. xix. ver. 26.

VER. 28.

Εἶπε δὲ ὁ Πέτρος· Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν σοι.

[a] *Then Peter said, Lo, we have left all, and followed thee.*

[Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee: what shall we have therefore? Matt. xix. 27. Then Peter began to say unto him, Lo, we have left all, and have followed thee, Mark x. 28.]

[a] See on Matt. xix. ver. 27.

VER. 29.

Ὁ δὲ εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφοὺς, ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ,

[a] *And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for* [b] *the kingdom of God's sake,*

[And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, Matt. xix. 28, 29. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, Mark x. 29.]

[a] See on Matt. xix. ver. 29. clauses 1—3.

[b] See on Matt. iii. ver. 2. clause 2.

VER. 30.

Ὃς οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

Who shall not receive [a] *manifold more in this present time, and in the world to come* [b] *life everlasting.*

[Shall receive an hundred-fold, and shall inherit everlasting life, Matt. xix. 29. But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life, Mark x. 30.]

[a] See on Matt. vi. ver. 33. clause 4.

[b] See on Matt. xix. ver. 16. clause 3.

VER. 31.

Παραλαβὼν δὲ τοὺς δώδεκα, εἶπε πρὸς αὐτούς· Ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν, τῷ υἱῷ τοῦ ἀνθρώπου.

Then he took unto him *the twelve, and said unto them, Behold, we go up to Jerusalem,* [a] *and all things that are written by the prophets concerning the Son of man shall be accomplished.*

[And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them, Behold, we go up to Jerusalem; Matt. xx. 17, 18. And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, Mark x. 32.]

[a] And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me, Luke xxiv. 44.

VER. 32.

Παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαιχθήσεται, καὶ ὑβρισθήσεται· καὶ ἐμπτυσθήσεται,

For [a] *he shall be delivered unto the Gentiles,* [b] *and shall be mocked, and spitefully entreated, and spitted on:*

[And the Son of man shall be betrayed unto the Chief Priests and unto the Scribes, and they shall condemn him to death, And shall deliver him to the Gentiles to mock, Matt. xx. 18, 19. And the Son of man shall be delivered unto the Chief Priests, and unto the Scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: And they shall mock him, Mark x. 33, 34.]

[a] See on Matt. xx. ver. 19. clause 1.

[b] See on Matt. xx. ver. 19. clause 2.

VER. 33.

Καί μαστιγώσαντες ἀποκτενοῦσιν αὐτὸν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.

[a] *And they shall scourge* him, [b] *and put him to death* : [c] *and the third day he shall rise again.*

[And to scourge, and to crucify *him* : and the third day he shall rise again, Matt. xx. 19. And shall scourge him, and shall spit upon him, and shall kill him : and the third day he shall rise again, Mark x. 34.]

[a] And when he had scourged Jesus, he delivered *him* to be crucified, Matt. xxvii. 26.

[b] See on Matt. xvi. ver. 21. clause 1.

[c] See on Matt. xvi. ver. 21. clause 3.

VER. 34.

Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν· καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

[a] *And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.*

[a] See on Mark ix. ver. 10.

VER. 35.

Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱεριχὼ, τυφλός ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν·

And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging :

[And as they departed from Jericho, a great multitude followed him. And, behold, two blind men sitting by the way side, Matt. xx. 29, 30. And they came to Jericho : and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging, Mark x. 46.]

VER. 36.

Ἀκούσας δὲ ὄχλου διαπορευομένου, ἐπυνθάνετο τί εἴη τοῦτο.

And hearing the multitude pass by, he asked what it meant.

VER. 37.

Ἀπήγγειλαν δὲ αὐτῷ, ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται.

And they told him, that Jesus of Nazareth passeth by.

VER. 38.

Καὶ ἐβόησε, λέγων· Ἰησοῦ υἱὲ Δαβὶδ, ἐλέησόν με.

And he cried, saying, [a] *Jesus,* [b] thou *son of David, have mercy on me.*

[When they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David, Matt. xx. 30. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me, Mark x. 47.]

[a] See on Matt. i. ver. 21. clauses 2, 3.

[b] See on Matt. i. ver. 1. clause 2.

[c] See on Matt. ix. ver. 27. clause 3.

VER. 39.

Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν· Υἱὲ Δαβὶδ, ἐλέησόν με.

[a] *And they which went before rebuked him, that he should hold his peace : but he cried so much the more,* Thou *son of David, have mercy on me.*

[And the multitude rebuked them because they should hold their peace : but they cried the more, saying, Have mercy upon us, O Lord, *thou* son of David! Matt. xx. 31. And many charged him that he should hold his peace : but he cried the more a great deal, *Thou* son of David, have mercy on me, Mark x. 48.]

[a] See on Matt. xx. ver. 31. clause 2.

VER. 40.

Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ, ἐπηρώτησεν αὐτὸν,

And Jesus stood, and commanded him to be brought unto him : and when he was come near, he asked him,

[And Jesus stood still, and called them, Matt. xx. 32. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise ; he calleth thee. And he, casting away his garment, rose, and came to Jesus, Mark x. 49, 50.]

VER. 41.

Λέγων· Τί σοι θέλεις ποιήσω; Ὁ δὲ εἶπε· Κύριε, ἵνα ἀναβλέψω.

Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

[And said, What will ye that I

shall do unto you? They say unto him, Lord, that our eyes may be opened, Matt. xx. 32, 33. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight, Mark x. 51.]

VER. 42.

Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἀνάβλεψον· ἡ πίστις σου σέσωκέ σε.

And Jesus said unto him, [a]*Receive thy sight:* [a]*thy faith hath saved thee.*

[So Jesus had compassion *on them,* and touched their eyes, Matt. xx. 34. And Jesus said unto him, Go thy way; thy faith hath made thee whole, Mark x. 52.]

[a] See on Matt. viii. ver. 3. clause 2.
[b] See on Matt. xv. ver. 28. clause 2.

VER. 43.

Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν, ἔδωκεν αἶνον τῷ Θεῷ.

[a]*And immediately he received his sight,* [b]*and followed him,* [c]*glorifying God: and all the people, when they saw* it, *gave praise unto God.*

[And immediately their eyes received sight, and they followed him, Matt. xx. 34. And immediately he received his sight, and followed Jesus in the way, Mark x. 52.]

[a] See on Matt. ix. ver. 30. clause 1.
[b] See on Matt. xx. ver. 34. clause 4.
[c] See on Matt. ix. ver. 8.

CHAP. XIX. —VER. 1.

Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχώ.

And Jesus *entered and passed through* [a]*Jericho.*

[a]And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him. In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest *son* Segub, according to the word of the LORD, which he spake by Joshua the son of Nun, 1 Kings xvi. 33, 34.

VER. 2.

Καὶ ἰδοὺ, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος· καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος.

And behold, there was *a man named Zacchæus, which was the chief among the* [a]*Publicans, and he was rich.*

[a] See on Matt. ix. ver. 9.

VER. 3.

Καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.

And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

VER. 4.

Καὶ προδραμὼν ἔμπροσθεν, ἀνέβη ἐπὶ συκομωραίαν, ἵνα ἴδῃ αὐτόν· ὅτι δι' ἐκείνης ἤμελλε διέρχεσθαι.

And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

VER. 5.

Καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτὸν, καὶ εἶπε πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατάβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι.

And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to day I must abide at thy house.

VER. 6.

Καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων.

And he made haste, and came down, and received him joyfully.

VER. 7.

Καὶ ἰδόντες ἅπαντες διεγόγγυζον, λέγοντες· Ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθε καταλῦσαι.

[a]*And when they saw* it, *they all murmured, saying, That he was gone to be guest with a man that is a sinner.*

[a] See on Matt. ix. ver. 10, 11.

VER. 8.

Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν Κύριον· Ἰδοὺ, τὰ ἡμίση τῶν ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν.

And Zacchæus stood, and said unto the Lord, [a]*Behold, Lord, the half of my goods I give to the poor;* [b]*and if I have taken any thing from any man by false accusation, I restore* him *fourfold.*

[a] See on Matt. v. ver. 42.
[b] See on chap. iii. ver. 13.

VER. 9.

Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν.

And Jesus said unto him, This day is [a] *salvation come to this house,* [b] *forsomuch as he also is a son of Abraham.*

[a] See on chap. ii. ver. 30.

[b] And he received the sign of circumcision; a seal of the righteousness of the faith which *he had, yet* being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had,* being *yet* uncircumcised. For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed through the law, but through the righteousness of faith. For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, *there is* no transgression. Therefore *it is* of faith, that *it might be* by grace: to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, Rom. iv. 11—16. Know ye therefore, that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying,* In thee shall all nations be blessed. So then they which be of faith, are blessed with faithful Abraham, Gal. iii. 7—9. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise, 29.

VER. 10.

Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

[a] *For the Son of man is come to seek and to save that which was lost.*

[a] See on Matt. xviii. ver. 11.

VER. 11.

Ἀκουόντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παραβολὴν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλὴμ, καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι.

And as they heard these things, he added and spake [a] *a parable, because he was nigh to Jerusalem,* [b] *and because they thought that the kingdom of God should immediately appear.*

[a] See on Matt. xiii. ver. 3. clause 1.

[b] And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation, Luke xvii. 20. See also on Matt. iii. ver. 2. clause 2.

VER. 12.

Εἶπεν οὖν· Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν, λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψαι.

He said therefore, [a] *a certain nobleman went into a far country to receive for himself a kingdom, and to return.*

[a] See on Matt. xxv. ver. 14. clause 1.

VER. 13.

Καλέσας δὲ δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς αὐτούς· Πραγματεύσασθε ἕως ἔρχομαι.

And he [a] *called his ten servants, and delivered them ten* * *pounds, and said unto them, Occupy till I come,*

* *Mina,* here translated a *pound,* is twelve ounces and a half: which, at five shillings the ounce, is *3l. 2s. 6d.*

[a] See on Matt. xxv. ver. 14. clause 2.

VER. 14.

Οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτὸν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ, λέγοντες· Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.

But his citizens hated him, and sent a message after him, saying, We will not have this man *to reign over us.*

VER. 15.

Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους, οἷς ἔδωκε τὸ

ἀργύριον· ἵνα γνῷ τίς τί διεπραγματεύσατο.

And it came to pass, that when he was returned, having received the kingdom, [a] *Then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading,*

[a] See on Matt. xviii. ver. 23. clause 2.

VER. 16.

Παρεγένετο δὲ ὁ πρῶτος, λέγων· Κύριε, ἡ μνᾶ σου προσειργάσατο δέκα μνᾶς.

[a] *Then came the first, saying, Lord, thy pound hath gained ten pounds.*

[And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained besides them five talents more, Matt. xxv. 20.]

[a] See on Matt. xxv. ver. 20.

VER. 17.

Καὶ εἶπεν αὐτῷ· Εὖ, ἀγαθὲ δοῦλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.

[a] *And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.*

[His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord, Matt. xxv. 21.]

[a] See on Matt. xxv. ver. 21.

VER. 18.

Καὶ ἦλθεν ὁ δεύτερος, λέγων· Κύριε, ἡ μνᾶ σου ἐποίησε πέντε μνᾶς.

[a] *And the second came, saying, Lord, thy pound hath gained five pounds.*

[He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them, Matt. xxv. 22.]

[a] See on Matt. xxv. ver. 22.

VER. 19.

Εἶπε δὲ καὶ τούτῳ· Καὶ σὺ γίνου ἐπάνω πέντε πόλεων.

[a] *And he said likewise to him, Be thou also over five cities.*

[His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord, Matt. xxv. 23.]

[a] See on Matt. xxv. ver. 23.

VER. 20.

Καὶ ἕτερος ἦλθε, λέγων· Κύριε, ἰδοὺ, ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ·

[a] *And another came, saying, Lord, behold,* here is *thy pound, which I have kept laid up in a napkin:*

[Then he which had received the one talent came and said, Lord, I went and hid thy talent in the earth: lo, *there* thou hast *that is* thine, Matt. xxv. 24, 25.]

[a] See on Matt. vii. ver. 21. clause 1.

VER. 21.

Ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ· αἴρεις ὃ οὐκ ἔθηκας, καὶ θερίζεις ὃ οὐκ ἔσπειρας.

[a] *For I feared thee,* [b] *because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.*

[I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine, Matt. xxv. 24, 25.]

[a] See on Matt. xxv. ver. 25.
[b] See on Matt. xxv. ver. 24. clause 2.

VER. 22.

Λέγει δὲ αὐτῷ· Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε· ᾔδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός εἰμι, αἴρων ὃ οὐκ ἔθηκα, καὶ θερίζων ὃ οὐκ ἔσπειρα.

And he saith unto him, [a] *Out of thine own mouth will I judge thee* [b] thou *wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:*

[His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Matt. xxv. 26.]

[a] See on Matt. xii. ver. 37.
[b] See on Matt. xxv. ver. 26.

VER. 23.

Καὶ διατί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό;

[a] *Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?*

[Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury, Matt. xxv. 27.]

[a] See on Matt. xxv. ver. 27.

VER. 24.

Καὶ τοῖς παρεστῶσιν εἶπεν· Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι.

And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

[Take therefore the talent from him, and give *it* unto him which hath ten talents, Matt. xxv. 28.]

VER. 25.

Καὶ εἶπον αὐτῷ· Κύριε, ἔχει δέκα μνᾶς.

(*And they said unto him, Lord, he hath ten pounds.*)

VER. 26.

Λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ.

For I say unto you, That [a] *unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.*

[For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath, Matt. xxv. 29.]

[a] See on Matt. xiii. ver. 12.

VER. 27.

Πλὴν τοὺς ἐχθρούς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς, ἀγάγετε ὧδε, καὶ κατασφάξατε ἔμπροσθέν μου.

[a] *But those mine enemies, which would not that I should reign over them, bring hither, and slay* them *before me.*

[And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth, Matt. xxv. 30.]

[a] See on Matt. iii. ver. 10. clauses 1. 4.

VER. 28.

Καὶ εἰπὼν ταῦτα, ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.

And when he had thus spoken, he went before, ascending up to Jerusalem.

VER. 29.

Καὶ ἐγένετο ὡς ἤγγισεν, εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ,

And it came to pass, when he was come nigh to Bethphage and Bethany, [a] *at the mount called* the Mount *of Olives, he sent two of his disciples,*

[And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the Mount of Olives, then sent Jesus two disciples, Matt. xxi. 1. And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the Mount of Olives, he sendeth forth two of his disciples, Mark xi. 1.]

[a] See on Matt. xxi. ver. 1. clause 2.

VER. 30.

Εἰπών· Ὑπάγετε εἰς τὴν κατέναντι κώμην· ἐν ᾗ εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισε· λύσαντες αὐτὸν ἀγάγετε.

Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

[Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me, Matt. xxi. 2. And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*, Mark xi. 2.]

VER. 31.

Καὶ ἐάν τις ὑμᾶς ἐρωτᾷ· Διὰ τί λύετε; οὕτως ἐρεῖτε αὐτῷ, Ὅτι ὁ Κύριος αὐτοῦ χρείαν ἔχει.

[a] *And if any man ask you, Why do ye loose* him? *thus shall ye say unto him, Because the Lord hath need of him.*

[And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them, Matt. xxi. 3. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him: and straightway he will send him hither, Mark xi. 3.]

[a] See on Matt. xxi. ver. 3.

VER. 32.

Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι, εὗρον καθὼς εἶπεν αὐτοῖς.

And they that were sent went their way, and found even as he had said unto them.

[And the disciples went, and did as Jesus commanded them, Matt. xxi. 6. And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him, Mark xi. 4.]

VER. 33.

Λυόντων δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς· Τί λύετε τὸν πῶλον;

And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

[And certain of them that stood there said unto them, What do ye, loosing the colt? Mark xi. 5.]

VER. 34.

Οἱ δὲ εἶπον· Ὁ Κύριος αὐτοῦ χρείαν ἔχει.

And they said, The Lord hath need of him.

[And they said unto them even as Jesus had commanded: and they let them go, Mark xi. 6.]

VER. 35.

Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν· καὶ ἐπιῤῥίψαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τον Ἰησοῦν.

And they brought him to Jesus: [a] *and they cast their garments upon the colt, and they set Jesus thereon.*

[And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon, Matt. xxi. 7. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him, Mark xi. 7. And Jesus, when he had found a young ass, sat thereon; as it is written, John xii. 14.]

[a] Then they hasted, and took every man his garment, and put *it* under him on the top of the stairs, and blew with trumpets, saying, Jehu is king, 2 Kings ix. 13.

VER. 36.

Πορευομένου δὲ αὐτοῦ, ὑπεστρώννυον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.

And as they went, they spread their clothes in the way.

[And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way, Matt. xxi. 8. And many spread their garments in the way: and others cut down branches off the trees, and strawed *them* in the way, Mark xi. 9.]

VER. 37.

Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν, ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες, αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων,

And when he was come nigh, [a] *even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;*

[And the multitudes that went before, and that followed, cried, saying, Matt. xxi. 9. And they that went before, and they that followed, cried, saying, Mark xi. 9. On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet him, and cried, John xii. 12, 13.]

[a] See on Matt. xxi. ver. 1. clause 2.

VER. 38.

Λέγοντες· Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου· εἰρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις.

[a] *Saying, Blessed* be *the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.*

[Hosanna to the Son of David! Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest! Matt. xxi. 9. Hosanna; Blessed *is* he that cometh in the name of the Lord, Mark xi. 9. Hosanna! Blessed

is the King of Israel, that cometh in the name of the Lord! John xii. 13.]

[a] See on Matt. xxi. ver. 5. 9.

VER. 39.

Καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν· Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.

And [a] some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

[a] LORD, *when* thy hand is lifted up, they will not see: *but* they shall see, and be ashamed for *their* envy at the people; yea, the fire of thine enemies shall devour them, Isa. xxvi. 11.

VER. 40.

Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· Λέγω ὑμῖν, ὅτι ἐὰν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκράξονται.

And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

VER. 41.

Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ' αὐτῇ,

And when he was come near, he beheld the city, and [a] wept over it,

[a] Jesus wept, John xi. 35.

VER. 42.

Λέγων· Ὅτι εἰ ἔγνως καὶ σὺ, καί γε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου,

Saying, [a] *If thou hadst known, even thou,* [b] *at least in this thy day, the things* which belong *unto thy peace!* [c] *but now they are hid from thine eyes.*

[a] O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever! Deut. v. 29. Oh that they were wise, *that* they understood this, *that* they would consider their latter end! xxxii. 29.

[b] See on ver. 44. clause 2.

[c] See on Matt. xiii. ver. 14, 15.

VER. 43.

Ὅτι ἥξουσιν ἡμέραι ἐπί σε, καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι, καὶ περικυκλώσουσί σε, καὶ συνέξουσί σε πάντοθεν,

[a] *For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,*

[a] See on Matt. xxii. ver. 7, clause 2.

VER. 44.

Καὶ ἐδαφιοῦσί σε, καὶ τὰ τέκνα σου ἐν σοί· καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ· ἀνθ' ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου.

[a] *And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not* [b] *the time of thy visitation.*

[a] See on Matt. xxiv. ver. 2.

[b] For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him, Psal. xxxii. 6. Seek ye the LORD while he may be found, call ye upon him while he is near, Isa. lv. 6. Blessed *be* the Lord God of Israel: for he hath visited and redeemed his people, Luke i. 68. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them, John xii. 35, 36. We then, *as* workers together *with him,* beseech *you* also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation), 2 Cor. vi. 1, 2. Wherefore (as the Holy Ghost saith, To-day, if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness; When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in *their* heart: and they have not known my ways. So I sware in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceit-

fulness of sin, Heb. iii. 7—13. Having your conversation honest among the Gentiles: that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation, 1 Pet. ii. 12.

VER. 45.

Καὶ εἰσελθὼν εἰς τὸ ἱερὸν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας,

[a]*And he went into the temple, and began to cast out them that sold therein, and them that bought;*

[And Jesus went into the temple of God, and cast out all them that sold and bought in the temple and overthrew the tables of the money-changers, and the seats of them that sold doves, Matt. xxi. 12. And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, Mark xi. 15.]

[a] See on Matt. xxi. ver. 12.

VER. 46.

Λέγων αὐτοῖς· Γέγραπται· Ὁ οἶκός μου οἶκος προσευχῆς ἐστιν· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν.

[a]*Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.*

[And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves, Matt. xxi. 13. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves, Mark xi. 17.]

[a] See on Matt. xxi. ver. 13.

VER. 47.

Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ. Οἱ δὲ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ,

And he taught daily in the temple. [a]*But the Chief Priests and the Scribes and the chief of the people sought to destroy him,*

[a] See on Matt. xxvi. ver. 3, 4.

VER. 48.

Καὶ οὐχ εὕρισκον τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

[a]*And could not find what they might do: for all the people *were very attentive to hear him.*

* Or, *hanged on him*, Acts xvi. 14.

[And the Scribes and Chief Priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine, Mark xi. 18.]

[a] See on Matt. xiv. ver. 5. clause 1.

CHAP. XX.—VER. 1.

Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ, καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς σὺν τοῖς Πρεσβυτέροις,

And it came to pass, that on one of these days, as he taught the people in the temple, and preached the Gospel, the Chief Priests and the Scribes came upon him with the elders,

[And when he was come into the temple, the Chief Priests and the elders of the people came unto him as he was teaching, Matt. xxi. 23. And they come again to Jerusalem: and as he was walking in the temple, there come to him the Chief Priests, and the Scribes, and the elders, Mark xi. 27.]

VER. 2.

Καὶ εἶπον πρὸς αὐτὸν, λέγοντες· Εἰπὲ ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;

And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

[And said, By what authority doest thou these things? and who gave thee this authority? Matt. xxi. 23. And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? Mark xi. 28.]

VER. 3.

Ἀποκριθεὶς δὲ εἶπε πρὸς αὐτούς· Ἐρωτήσω ὑμᾶς κἀγὼ ἕνα λόγον· καὶ εἴπατέ μοι·

[a]*And he answered and said unto them, I will also ask you one thing; and answer me:*

[And Jesus answered and said unto them, I also will ask you one

thing, which if ye tell me, I in like wise will tell you by what authority I do these things, Matt. xxi. 24. And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things, Mark xi. 29.]

[a] See on Matt. xxi. ver. 24.

VER. 4.

Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων;

The [a]*baptism of* [b]*John, was it from heaven, or of men?*

[The baptism of John, whence was it? from heaven, or of men? Matt. xxi. 25. The baptism of John, was it from heaven, or of men? answer me, Mark xi. 30.]

[a] See on Matt. iii. ver. 6. clause 1.
[b] See on Matt. iii. ver. 1. clause 2.

VER. 5.

Οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς, λέγοντες· Ὅτι ἐὰν εἴπωμεν· Ἐξ οὐρανοῦ· ἐρεῖ· Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

[And they reasoned with themselves, saying, If we shall say, From heaven: he will say unto us, Why did ye not then believe him? Matt. xxi. 25. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? Mark xi. 31.]

VER. 6.

Ἐὰν δὲ Εἴπωμεν, ἐξ ἀνθρώπων· πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς· πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι.

But and if we say, Of men; all the people will stone us: [a]*for they be persuaded that John was a prophet.*

[But if we shall say, Of men; we fear the people; for all hold John as a prophet, Matt. xxi. 26. But if we shall say, Of men; they feared the people: for all *men* counted John that he was a prophet indeed, Mark xi. 32.]

[a] See on Matt. xxi. ver. 26. clause 2.

VER. 7.

Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν.

[a]*And they answered, that they could not tell whence it was.*

[And they answered Jesus, and said, We cannot tell, Matt. xxi. 27. And they answered and said unto Jesus, We cannot tell, Mark xi. 33.]

[a] See on Matt. xxi. ver. 27.

VER. 8.

Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

And Jesus said unto them, Neither tell I you by what authority I do these things.

[And he said unto them, Neither tell I you by what authority I do these things, Matt. xxi. 27. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things, Mark xi. 33.]

VER. 9.

Ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπός τις ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε χρόνους ἱκανούς·

[a]*Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.*

[Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country, Matt. xxi. 33. And he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country, Mark xii. 1.]

[a] See on Matt. xxi. ver. 33.

VER. 10.

Καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δῶσιν αὐτῷ· οἱ δὲ γεωργοὶ δείραντες αὐτὸν, ἐξαπέστειλαν κενόν.

[a]*And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent* him *away empty.*

[And when the time of the fruit

drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another, Matt. xxi. 34, 35. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught *him*, and beat him, and sent *him* away empty, Mark xii. 2, 3.]

[a] See on Matt. xxi. ver. 34, 35.

VER. 11.

Καὶ προσέθετο πέμψαι ἕτερον δοῦλον· οἱ δὲ κἀκεῖνον δείραντες καὶ ἀτιμάσαντες, ἐξαπέστειλαν κενόν.

And again he sent another servant: and they beat him also, and entreated him *shamefully, and sent* him *away empty.*

[Again, he sent other servants more than the first: and they did unto them likewise, Matt. xxi. 36. And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled, Mark xii. 4.]

VER. 12.

Καὶ προσέθετο πέμψαι τρίτον· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον.

And again he sent a third: and they wounded him also, and cast him *out.*

[And again he sent another; and him they killed, and many others; beating some, and killing some, Mark xii. 5.]

VER. 13.

Εἶπε δὲ ὁ κύριος τοῦ ἀμπελῶνος· Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἰδόντες ἐντραπήσονται.

Then said the lord of the vineyard, What shall I do? I will send [a] *my beloved son:* [b] *it may be they will reverence him when they see him.*

[But last of all he sent unto them his son, saying, They will reverence my son, Matt. xxi. 37. Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son, Mark xii. 6.

[a] See on Matt. xiv. ver. 33. clause 2.
[b] See on Matt. xxi. ver. 37. clause 2.

VER. 14.

Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ, διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες· Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, ἵνα ἡμῶν γένηται ἡ κληρονομία.

[a] *But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's.*

[But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance, Matt. xxi. 38. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's, Mark xii. 7.]

[a] See on Matt. xxi. ver. 38.

VER. 15.

Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος, ἀπέκτειναν. Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;

[a] *So they cast him out of the vineyard, and killed* him. *What therefore shall the lord of the vineyard do unto them?*

[And they caught him, and cast *him* out of the vineyard, and slew *him*. When the lord, therefore, of the vineyard cometh, what will he do unto those husbandmen? Matt. xxi. 39, 40. And they took him, and killed *him*, and cast *him* out of the vineyard. What shall therefore the lord of the vineyard do? Mark xii. 8, 9.]

[a] See on Matt. xxi. ver. 39.

VER. 16.

Ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις· Ἀκούσαντες δὲ εἶπον· Μὴ γένοιτο.

[a] *He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid.*

[They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons, Matt. xxi. 41. He will come and destroy the husbandmen, and will give the vineyard unto others, Mark xii. 9.]

[a] See on Matt. xxi. ver. 41.

VER. 17.

Ὁ δὲ ἐμβλέψας αὐτοῖς, εἶπε· Τί οὖν ἐστι

τὸ γεγραμμένον τοῦτο· Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;

[a]*And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?*

[Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Matt. xxi. 42. And have ye not read this Scripture; The stone which the builders rejected is become the head of the corner: This was the Lord's doing, and it is marvellous in our eyes? Mark xii. 10, 11.]

[a] See on Matt. xxi. ver. 42.

VER. 18.

Πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.

[a]*Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.*

[And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder, Matt. xxi. 44.]

[a] See on Matt. xxi. ver. 44.

VER. 19.

Καὶ ἐζήτησαν οἱ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.

[a]*And the Chief Priests and the Scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.*

[And when the Chief Priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet, Matt. xxi. 45, 46. And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way, Mark xii. 12.]

[a] See on Matt. xxi. ver. 45, 46.

VER. 20.

Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.

[a]*And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.*

[Then went the Pharisees, and took counsel how they might entangle him in *his* talk. And they sent out unto him their disciples with the Herodians, saying, Matt. xxii. 15, 16. And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words, Mark xii. 13.]

[a] See on Matt. xxii. ver. 15, 16.

VER. 21.

Καὶ ἐπηρώτησαν αὐτὸν, λέγοντες· Διδάσκαλε, οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις·

[a]*And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person* of any, *but teachest the way of God* [*]*truly.*

[*] Or, *of a truth.*

[Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*; for thou regardest not the person of men, Matt. xxii. 16. And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth, Mark xii. 14.]

[a] See on Matt. xxii. ver. 16.

VER. 22.

Ἔξεστιν ἡμῖν Καίσαρι φόρον δοῦναι, ἢ οὔ;

[a]*Is it lawful for us to give tribute unto Cæsar, or no?*

[Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? Matt. xxii. 17. Is it lawful to give tribute to Cæsar, or not? Mark xii. 14.]

[a] See on Matt. xxii. ver. 17.

VER. 23.

Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶπε πρὸς αὐτούς· Τί με πειράζετε;

[a]*But he perceived their craftiness, and said unto them*, [b]*Why tempt ye me?*

[But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites? Matt. xxii. 18. But he, knowing their hypocrisy, said unto them, Why tempt ye me? Mark xii. 15.]

[a]See on Matt. ix. ver. 4. clause 1.
[b]See on Matt. xvi. ver. 1. clause 2.

VER. 24.

Ἐπιδείξατέ μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; Ἀποκριθέντες δὲ εἶπον, Καίσαρος.

Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's.

[Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose *is* this image and superscription? They say unto him, Cæsar's, Matt. xxii. 19—21. Bring me a penny, that I may see *it*. And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cæsar's, Mark xii. 15, 16.]

VER. 25.

Ὁ δὲ εἶπεν αὐτοῖς· Ἀπόδοτε τοίνυν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.

[a]*And he said unto them, Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.*

[Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's, Matt. xxii. 21. And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's, Mark xii. 17.]

[a]See on Matt. xxii. ver. 17.

VER. 26.

Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσίγησαν.

And they could not take hold of his words before the people: [a] *and they marvelled at his answer, and held their peace.*

[When they had heard *these words*, they marvelled and left him, and went their way, Matt. xxii. 22. And they marvelled at him, Mark xii. 17.]

[a]See on Matt. xxii. ver. 22.

VER. 27.

Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν,

Then came to him *certain of the* [a] *Sadducees,* [a]*which deny that there is any resurrection; and they asked him,*

[The same day came to him the Sadducees, which say that there is no resurrection, and asked him, Matt. xxii. 23. Then come unto him the Sadducees, which say there is no resurrection; and they asked him, Mark xii. 18.]

[a]See on Matt. iii. ver. 7. clause 1.
[b]See on Matt. xxii. ver. 23. clause 2.

VER. 28.

Λέγοντες· Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν· Ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

Saying, [a] *Master,* [b] *Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.*

[Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother, Matt. xxii. 24. Master, Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother, Mark xii. 19.]

[a]See on Matt. vii. ver. 21. clause 1.
[b]See on Matt. xxii. ver. 24. clause 2.

VER. 29.

Ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα, ἀπέθανεν ἄτεκνος.

There were therefore seven brethren: and the first took a wife, and died without children.

[Now there were with us seven brethren: and the first, when he had

married a wife, deceased, and, having no issue, left his wife unto his brother, Matt. xxii. 25. Now there were seven brethren: and the first took a wife, and dying left no seed, Mark xii. 20.]

VER. 30.

Καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος.

And the second took her to wife, and he died childless.

[Likewise the second also, and the third, unto the seventh, Matt. xxii. 26. And the second took her, and died, neither left he any seed: and the third likewise, Mark xii. 21.]

VER. 31.

Καὶ ὁ τρίτος ἔλαβεν αὐτήν· ὡσαύτως δὲ καὶ οἱ ἑπτά, καὶ οὐ κατέλιπον τέκνα, καὶ ἀπέθανον.

And the third took her; and in like manner the seven also: and they left no children, and died.

[And the seven had her, and left no seed, Mark xii. 22.]

VER. 32.

Ὕστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή.

Last of all the woman died also.

[And last of all the woman died also, Matt. xxii. 27. Last of all the woman died also, Mark xii. 22.]

VER. 33.

Ἐν τῇ οὖν ἀναστάσει, τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.

Therefore [a] *in the resurrection whose wife of them is she? for seven had her to wife.*

[Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her, Matt. xxii. 28. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife, Mark xii. 23.]

[a] See on Matt. xxii. ver. 30. clause 1.

VER. 34.

Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς· Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐκγαμίσκονται·

And Jesus answering said unto them, The children of this world marry, and are given in marriage:

[Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God, Matt. xxii. 21. And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God? Mark xii. 24.]

VER. 35.

Οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν, καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, οὔτε γαμοῦσιν, οὔτε ἐκγαμίσκονται.

But they which shall be accounted worthy to obtain that world, and [a] *the resurrection from the dead, neither marry, nor are given in marriage:*

[For in the resurrection they neither marry, nor are given in marriage, Matt. xxii. 30. For when they shall rise from the dead, they neither marry nor are given in marriage, Mark xii. 25.]

[a] See on ver. 33.

VER. 36.

Οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται· ἰσάγγελοι γάρ εἰσι· καὶ υἱοί εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες.

[a] *Neither can they die any more: for they are equal unto the angels;* [b] *and are the children of God, being the children of the resurrection.*

[But are as the angels of God in heaven, Matt. xxii. 30. But are as the angels which are in heaven, Mark xii. 25.]

[a] He will swallow up death in victory; the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*, Isa. xxv. 8. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes, Hos. xiii. 14. The last enemy *that* shall be destroyed *is* death, 1 Cor. xv. 26. For this corruptible must put on incorruption, and this mortal must put on immortality, 53. Then we which are alive *and* remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one an-

other with these words, 1 Thess. iv. 17, 18. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away, Rev. xxi. 4. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city, xxii. 14.

[b] For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body, Rom. viii. 19—23. See also on Matt. v. ver. 9. clause 3.

VER. 37.

Ὅτι δὲ ἐγείρονται οἱ νεκροὶ, καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει Κύριον τὸν Θεὸν Ἀβραὰμ, καὶ τὸν Θεὸν Ἰσαὰκ, καὶ τὸν Θεὸν Ἰακώβ.

[a] *Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.*

[But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? Matt. xxii. 31, 32. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob, Mark xii. 26.]

[a] See on Matt. xxii. ver. 32. clause 1.

VER. 38.

Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν.

For he is not a God of the dead, but of the living: for all live unto him.

[God is not the God of the dead, but of the living, Matt. xxii. 32. He is not the God of the dead, but the God of the living: ye therefore do greatly err, Mark xii. 27.]

VER. 39.

Ἀποκριθέντες δέ τινες τῶν Γραμματέων, εἶπον· Διδάσκαλε, καλῶς εἶπας.

Then certain of the Scribes answering said, Master, thou hast well said.

VER. 40.

Οὐκ ἔτι δὲ ἐτόλμων ἐπερωτᾷν αὐτὸν οὐδέν.

And after that they durst not ask him any question at all.

VER. 41.

Εἶπε δὲ πρὸς αὐτούς· Πῶς λέγουσι τὸν Χριστὸν υἱὸν Δαβὶδ εἶναι;

And he said unto them, How say they that [a] *Christ is David's son?*

[While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he? they say unto him, *The son* of David, Matt. xxii. 41, 42. And Jesus answered and said, while he taught in the temple, How say the Scribes that Christ is the son of David? Mark xii. 35.]

[a] See on Matt. i. ver. 1. clause 2.

VER. 42.

Καὶ αὐτὸς Δαβὶδ λέγει ἐν βίβλῳ ψαλμῶν· Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου· Κάθου ἐκ δεξιῶν μου,

And David himself saith in the book of Psalms, [a] *The* Lord *said unto my Lord, Sit thou on my right hand,*

[He saith unto them, How then doth David in spirit call him Lord? saying, The Lord said unto my Lord, Sit thou on my right hand, Matt. xxii. 43, 44. For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, Mark xii. 36.]

[a] See on Matt. xxii. ver. 44. clauses 1, 2.

VER. 43.

Ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;

[a]*Till I make thine enemies thy footstool.*

[Till I make thine enemies thy footstool, Matt. xxii. 44. Till I make thine enemies thy footstool, Mark xii. 36.]

[a] See on Matt. xxii. ver. 44. clause 3.

VER. 44.

Δαβὶδ οὖν Κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἐστιν;

[a] *David therefore calleth him Lord, How is he then his Son?*

[If David then call him Lord, how is he his son? Matt. xxii. 45. David therefore himself calleth him Lord; and whence is he *then* his son? Mark xii. 37.]

[a] See on Matt. xxii. ver. 45.

VER. 45.

Ἀκούοντος δὲ παντὸς τοῦ λαοῦ, εἶπε τοῖς μαθηταῖς αὐτοῦ·

Then in the audience of all the people he said unto his disciples,

VER. 46.

Προσέχετε ἀπὸ τῶν Γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς, καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις·

[a]*Beware of the Scribes,* [b] *which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;*

[a] See on Matt. xvi. ver. 6.

[b] See on Matt. xxiii. ver. 5—7.

VER. 47.

Οἳ κατεσθίουσι τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχονται· οὗτοι λήψονται περισσότερον κρίμα.

[a] *Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.*

[a] See on Matt. xxiii. ver. 14.

CHAP. XXI.—VER. 1.

Ἀναβλέψας δὲ εἶδε τοὺς βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον πλουσίους.

And he looked up, and saw the rich men casting their gifts into the treasury.

[And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much, Mark xii. 41.]

VER. 2.

Εἶδε δὲ καί τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτά.

And he saw also a certain poor widow casting in thither two [a] *mites.*

[a] See Mark xii. ver. 42. margin.

[And there came a certain poor widow, and she threw in two mites, which make a farthing, Mark xii. 42.]

VER. 3.

Καὶ εἶπεν· Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα ἡ πτωχὴ αὕτη πλεῖον πάντων ἔβαλεν·

[a] *And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:*

[And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury, Mark xii. 43.]

[a] For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not, 2 Cor. viii. 12. But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity; for God loveth a cheerful giver, ix. 6, 7.

VER. 4.

Ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ· αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλε.

For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

[For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living, Mark xii. 44.]

VER. 5.

Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασι κεκόσμηται, εἶπε·

And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

[And Jesus went out, and departed from the temple: and his disciples came to *him*, for to shew him the buildings of the temple. And Jesus said unto them, Matt. xxiv. 1, 2. And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!* And Jesus answering said unto him, Mark xiii. 1, 2.]

VER. 6.

Ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται.

[a] As for *these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.*

[See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down, Matt. xxiv. 2. Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down, Mark xiii. 2.]

[a] See on Matt. xxiv. ver. 2.

VER. 7.

Ἐπηρώτησαν δὲ αὐτὸν, λέγοντες· Διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι;

[a] *And they asked him, saying, Master, but when shall these things be? and what sign* will there be *when these things shall come to pass?*

[And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world, Matt. xxiv. 3. And as he sat upon the Mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled, Mark xiii. 3, 4.]

[a] See on Matt. xxiv. ver. 3. clauses 2, 3.

VER. 8.

Ὁ δὲ εἶπε· Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· Ὅτι ἐγώ εἰμι· καὶ ὁ καιρὸς ἤγγικε. Μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν.

[a] *And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am* Christ; *and the time draweth near: go ye not therefore after them.*

[And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many, Matt. xxiv. 4, 5. And Jesus answering them, began to say, Take heed lest any *man* deceive you: For many shall come in my name, saying, I am *Christ*; and shall deceive many, Mark xiii. 5, 6.]

VER. 9.

Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον ἀλλ' οὐκ εὐθέως τὸ τέλος.

[a] *But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.*

[And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet, Matt. xxiv. 6. And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet, Mark xiii. 7.]

[a] See on Matt. xxiv. ver. 6.

VER. 10.

Τότε ἔλεγεν αὐτοῖς· Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν·

[a] *Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:*

[For nation shall rise against nation, and kingdom against kingdom, Matt. xxiv. 7. For nation shall rise against nation, and kingdom against kingdom, Mark xiii. 8.]

[a] See on Matt. xxiv. ver. 7. clause 1.

VER. 11.

Σεισμοί τε μεγάλοι κατὰ τόπους, καὶ λιμοὶ, καὶ λοιμοὶ ἔσονται· φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται.

[a]*And great earthquakes shall be in divers places, and famines, and pestilences;* [b]*and fearful sights and great signs shall there be from heaven.*

[And there shall be famines, and pestilences, and earthquakes, in divers places, Matt. xxiv. 7. And there shall be earthquakes in divers places, and there shall be famines and troubles, Mark xiii. 8.]

[a] See on Matt. xxiv. ver. 7. clause 2.

[b] See on Matt. xxiv. ver. 29.

VER. 12.

Πρὸ δὲ τούτων ἁπάντων ἐπιβαλοῦσιν ἐφ᾽ ὑμᾶς τὰς χεῖρας αὐτῶν, καὶ διώξουσι, παραδιδόντες εἰς συναγωγὰς καὶ φυλακὰς, ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας, ἕνεκεν τοῦ ὀνόματός μου.

[a]*But before all these, they shall lay their hands on you, and persecute* you, *delivering* you *up to the synagogues, and into prisons,* [b]*being brought before kings and rulers for my name's sake.*

[Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another, Matt. xxiv. 9, 10. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, Mark xiii. 9.]

[a] See on Matt. x. ver. 17. clause 2.

[b] See on Matt. x. ver. 18.

VER. 13.

Ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον.

And it shall turn to you for a testimony.

[For a testimony against them, Mark xiii. 9.]

VER. 14.

Θέσθε οὖν εἰς τὰς καρδίας ὑμῶν, μὴ προμελετᾷν ἀπολογηθῆναι.

[a]*Settle* it *therefore in your hearts, not to meditate before what ye shall answer:*

[But when they deliver you up, take no thought how or what ye shall speak, Matt. x. 19. But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate, Mark xiii. 11.]

[a] See on Matt. x. ver. 19. clause 1.

VER. 15.

Ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ᾗ οὐ δυνήσονται ἀντειπεῖν, οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν.

[a] *For I will give you a mouth and wisdom,* [b]*which all your adversaries shall not be able to gainsay nor resist.*

[For it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you, Matt. x. 19, 20. But whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost, Mark xiii. 11.]

[a] See on Matt. x. ver. 19. and 20. clause 1.

[b] And they were not able to resist the wisdom and the spirit by which he spake, Acts vi. 10. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee, xxiv. 25. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian, xxvi. 28. At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion, 2 Tim. iv. 16. 17.

VER. 16.

Παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων, καὶ ἀδελφῶν, καὶ συγγενῶν, καὶ φίλων· καὶ θανατώσουσιν ἐξ ὑμῶν.

[a]*And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends: and some of you shall they cause to be put to death.*

[And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death, Matt. x. 21. Now the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death, Mark xiii. 12.]

[a] See on Matt. x. ver. 21.

VER. 17.

Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.

[a] *And ye shall be hated of all* men *for my name's sake.*

[And ye shall be hated of all *men* for my name's sake, Matt. x. 22. And ye shall be hated of all *men* for my name's sake, Mark xii. 13.]

[a] See on Matt. x. ver. 22.

VER. 18.

Καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.

[a] *But there shall not an hair of your head perish.*

[a] See on Matt. x. ver. 30.

VER. 19.

Ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.

[a] *In your patience possess ye your souls.*

[a] To them, who, by patient continuance in well doing, seek for glory and honour and immortality, eternal life, Rom. ii. 7. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus, Rom. xv. 4, 5. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ, 2 Thess. iv. 5. For ye have need of patience; that, after ye have done the will of God, ye might receive the promise, Heb. x. 36. Knowing *this*, that the trying of your faith worketh patience. But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing, Jam. i. 3, 4. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy, v. 7—11. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, Rev. i. 9. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted, ii. 2, 3. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth, iii. 10. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints, xiii. 10. Here is the patience of the saints; here *are* they that keep the commandments of God, and the faith of Jesus, xiv. 12.

VER. 20.

Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλὴμ, τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

[When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (Whoso readeth let him understand), Matt. xxiv. 15. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), Mark xii. 14.]

VER. 21.

Τότε οἱ ἐν τῇ Ἰουδαίᾳ, φευγέτωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐτῆς, ἐκχωρείτωσαν· καὶ οἱ ἐν ταῖς χώραις, μὴ εἰσερχέσθωσαν εἰς αὐτήν.

[a] *Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and*

let not them that are in the countries, enter thereinto.

[Then let them which be in Judæa flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes, Matt. xxiv, 16—18. Then let them that be in Judæa flee to the moutains: and let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house: and let him that is in the field not turn back again for to take up his garment, Mark xiii. 14—16.]

a See on Matt. xxiv. ver. 16.

VER. 22.

ὅτι ἡμέραι ἐκδικήσεως αὗταί εἰσι, τοῦ πληρωθῆναι πάντα τὰ γεγραμμένα.

a *For these be the days of vengeance, that all things which are written may be fulfilled.*

a But if ye will not hearken unto me, and will not do all these commandments; And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you, according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high*-ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and, when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. *And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied. And if ye will not for all this hearken unto me, but walk contrary unto me; Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste, Lev. xxvi. 14—33. But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day, that all these curses shall come upon thee, and overtake thee. Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field. Cursed *shall be* thy basket and thy store. Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out. The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for

to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting and with mildew; and they shall pursue thee until thou perish. And thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron. The LORD shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, until thou be destroyed. The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth. And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away. The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. The LORD shall smite thee with madness, and blindness, and astonishment of heart: And thou shalt grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*. Thou shalt betroth a wife, and another man shall lie with her; thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof. Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*. Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look and fail *with longing* for them all the day long: and *there shall be* no might in thine hand. The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway: So that thou shalt be mad for the sight of thine eyes which thou shalt see. The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head. The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a bye-word, among all nations whither the LORD shall lead thee. Thou shalt carry much seed out into the field, and shalt gather *but* little in; for the locusts shall consume it. Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes*; for the worms shall eat them. Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit*. Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity. All thy trees and fruit of thy land shall the locusts consume. The strangers that *is* within thee shall get up above thee very high; and thou shalt come down very low. He shall lend to thee, and thou shalt not lend to him; he shall be the head, and thou shalt be the tail. Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee: And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things*; Therefore shalt thou serve thine enemies, which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. The LORD shall bring a nation against thee from far, from the end of the

earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand; A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed; which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege and in the straitness, wherewith thine enemies shall distress thee: *So that* the man *that is* tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter. And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates: If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of: and they shall cleave unto thee. Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God. And it shall come to pass, *that* as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy feet have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shalt hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, would God it were even! and at even thou shalt say, would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. And the LORD shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you, Deut. xxviii. 15—68. And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven. And the LORD shall separate him unto evil out of all

the tribes of Israel, according to all the curses of the covenant that are written in this book of the law: So that the generation to come of your children, that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it; *And that* the whole land thereof *is* brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath; Even all nations shall say, Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt: For they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not given unto them: And the anger of the LORD was kindled against this land, to bring upon it all the curses that are written in this book: And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day, xxix. 19—28. I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts. A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; Which remain among the graves, and lodge in the monuments; which eat swine's flesh, and broth of abominable *things is in* their vessels; Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day. Behold, *it is* written before me; I will not keep silence, but will recompense, even recompense into their bosom. Your iniquities and the iniquities of your father's together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom. Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there. And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me. But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not. Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name, Isa. lxv. 2—15. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined, shall be poured upon the desolate, Dan. ix. 26, 27. Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl, fir-tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Ba-

shan: for the forest of the vintage is come down. *There is* a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled. Thus saith the LORD my God, Feed the flock of the slaughter, Whose possessors slay them, and hold themselves not guilty; and they that sell them say, Blessed *be* the LORD; for I am rich: and their own shepherds pity them not. For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king; and they shall smite the land, and out of their hand I will not deliver *them*, Zech. xi. 1—6.

VER. 23.

Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις, καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὀργὴ ἐν τῷ λαῷ τούτῳ.

[a] *But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.*

[And woe unto them that are with child, and to them that give suck in those days! For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be, Matt. xxiv. 19. 21. And woe unto them that are with child, and to them that give suck in those days! For *in* those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be, Mark xiii. 17. 19.]

[a] See on Matt. xxiv. ver. 19. 21.

VER. 24.

Καὶ πεσοῦνται στόματι μαχαίρας, καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν.

[a] *And they shall fall by the edge of the sword, and shall be led away captive into all nations:* [b] *and Jerusalem shall be trodden down of the Gentiles,* [c] *until the times of the Gentiles be fulfilled.*

[a] See on ver. 22.

[b] And now, go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up: *and* break down the wall thereof, and it shall be trodden down, Isa. v. 5. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months, xi. 2.

[c] See on Matt. xii. ver. 18. clause 5.

VER. 25.

Καὶ ἔσται σημεῖα ἐν ἡλίῳ, καὶ σελήνῃ, καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, ἠχούσης θαλάσσης καὶ σάλου·

[a] *And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;*

[Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, Matt. xxiv. 29. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light; And the stars of heaven shall fall, and the powers that are in heaven shall be shaken, Mark xiii. 24, 25.]

[a] See on Matt. xxiv. ver. 29. clause 2.

VER. 26.

Ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

Men's hearts failing them for fear, and for looking after those things which are coming on the earth: [a] *for the powers of heaven shall be shaken.*

[a] See on Matt. xxiv. ver. 29. clause 2.

VER. 27.

Καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.

[a] *And then shall they see the Son of man coming in a cloud with power and great glory.*

[And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory, Matt. xxiv. 30. And then shall they see the Son of

man coming in the clouds, with great power and glory, Mark xiii. 26.]

[a] See on Matt. xxiv. ver. 30.

VER. 28.

Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν· διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

VER. 29.

Καὶ εἶπε παραβολὴν αὐτοῖς· Ἴδετε τὴν συκῆν καὶ πάντα τὰ δένδρα·

And he spake to them a parable; Behold the fig-tree, and all the trees;

[Now learn a parable of the fig-tree, Matt. xxiv. 32. Now learn a parable of the fig-tree, Mark xiii. 28.]

VER. 30.

Ὅταν προβάλωσιν ἤδη, βλέποντες, ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν.

When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

[When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh, Matt. xxiv. 32. When her branch is yet tender, and putteth forth leaves, ye know that summer is near, Mark xiii. 28.]

VER. 31.

Οὕτω καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ Θεοῦ.

So likewise ye, when ye see these things come to pass, know ye that [a] *the kingdom of God is nigh at hand.*

[So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors, Matt. xxiv. 33. So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors, Mark xiii. 29.]

[a] See on Matt. iii. ver. 2. clause 2.

VER. 32.

Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα γένηται.

[a] *Verily I say unto you, This generation shall not pass away, till all be fulfilled.*

[Verily I say unto you, This generation shall not pass, till all these things be fulfilled, Matt. xxiv. 34. Verily I say unto you, that this generation shall not pass, till all these things be done, Mark xiii. 30.]

[a] See on Matt. xxiv. ver. 34.

VER. 33.

Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

[a] *Heaven and earth shall pass away; but my words shall not pass away.*

[Heaven and earth shall pass away, but my words shall not pass away, Matt. xxiv. 35. Heaven and earth shall pass away; but my words shall not pass away, Mark xiii. 31.]

[a] See on Matt. xxiv. ver. 35.

VER. 34.

Προσέχετε δὲ ἑαυτοῖς, μήποτε βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ, καὶ μέθῃ, καὶ μερίμναις βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη.

[a] *And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness,* [a] *and cares of this life,* [c] *and so come upon you unawares.*

[a] And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, Rom. xiii. 11—13.

[b] See on Matt. xiii. ver. 22.

[c] See on Matt. xxiv. ver. 42—44.

VER. 35.

Ὡς παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.

For as a snare shall it come on all them that dwell on the face of the whole earth.

VER. 36.

Ἀγρυπνεῖτε οὖν, ἐν παντὶ καιρῷ δεόμενοι, ἵνα καταξιωθῆτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

[a] *Watch ye therefore,* [b] *and pray always,* [c] *that ye may be accounted worthy to*

escape all these things that shall come to pass, and to stand before [d]*the Son of man.*

[a] See on Matt. xxiv. ver. 42. clause 1.

[b] See on chap. xviii. ver. 1.

[c] Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, Jude 24. See also on Matt. xxv. ver. 34. clause 3.

[d] See on Matt. xvi. ver. 13. clause 4.

VER. 37.

Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν.

[a]*And in the day-time he was teaching in the temple; and at night he went out, and abode in* [b]*the mount that is called* the mount *of Olives.*

[Jesus went unto the mount of Olives, John viii. 1.]

[a] See on Matt. xxvi. ver. 55. clause 2.

[b] See on Matt. xxi. ver. 1. clause 2.

VER. 38.

Καὶ πᾶς ὁ λαὸς ὤρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

And all the people came early in the morning to him in the temple, for to hear him.

[And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them, John viii. 2.]

CHAP. XXII.—VER. 1.

Ἤγγιζε δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη Πάσχα.

[a] *Now the feast of unleavened bread drew nigh, which is called the Passover.*

[Ye know that after two days is *the feast of* the Passover, Matt. xxvi. 2. After two days was *the feast of* the Passover, and of unleavened bread, Mark xiv. 1.]

[a] See on Matt. xxvi. ver. 2. clause 2.

VER. 2.

Καὶ ἐζήτουν οἱ Ἀρχιερεῖς, καὶ οἱ Γραμματεῖς τὸ, πῶς ἀνέλωσιν αὐτον· ἐφοβοῦντο γὰρ τὸν λαόν.

[a] *And the Chief Priests and Scribes sought how they might kill him; for they feared the people.*

[Then assembled together the Chief Priests, and the Scribes, and the elders of the people, unto the palace, of the High Priest, who was called Caiaphas. And consulted that they might take Jesus by subtilty, and kill *him*. But they said, Not on the feast-*day*, lest there be an uproar among the people, Matt. xxvi. 3—5. And the Chief Priests and the Scribes sought how they might take him by craft, and put *him* to death. But they said, Not on the feast-*day*, lest there be an uproar of the people, Mark xiv. 1, 2.]

[a] See on Matt. xxvi. ver. 3—5.

VER. 3.

Εἰσῆλθε δὲ ὁ Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα.

Then entered [a] *Satan into* [b]*Judas surnamed Iscariot, being of the number of the twelve.*

[And supper being ended (the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him), John xiii. 2.]

[a] See on Matt. iv. ver. 1. clause 4.

[b] See on Matt. x. ver. 4. clause 2.

VER. 4.

Καὶ ἀπελθὼν συνελάλησε τοῖς Ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς τὸ, πῶς αὐτὸν παραδῷ αὐτοῖς.

And he went his way, and communed with the Chief Priests and captains, how he might betray him unto them.

[Then one of the twelve, called Judas Iscariot, went unto the Chief Priests, And said *unto them*, What will ye give me, and I will deliver him unto you? Matt. xxvi. 14, 15. And Judas Iscariot, one of the twelve, went unto the Chief Priests, to betray him unto them, Mark xiv. 10.]

VER. 5.

Καὶ ἐχάρησαν· καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι.

And they were glad, and covenanted to give him money.

[And they covenanted with him for thirty pieces of silver, Matt. xxvi. 15. And when they heard *it*, they were glad, and promised to give him money, Mark xiv. 11.]

VER. 6.

Καὶ ἐξωμολόγησε· καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.

*And he promised, and sought opportunity to betray him unto them * in the absence of the multitude.*

* Or, *without tumult.*

[And from that time he sought opportunity to betray him, Matt. xxvi. 16. And he sought how he might conveniently betray him, Mark xiv. 11.]

VER. 7.

Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα.

Then came the [b] day of unleavened bread, when the Passover must be killed.

[Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, Matt. xxvi. 17.]

[a] See on Matt. xxvi. ver. 2. clause 2.

VER. 8.

Καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην, εἰπών· Πορευθέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν.

And he sent Peter and John, saying, Go and prepare us the Passover, that we may eat.

[And he sendeth forth two of his disciples, Mark xiv. 13.]

VER. 9.

Οἱ δὲ εἶπον αὐτῷ· Ποῦ θέλεις ἑτοιμάσωμεν;

And they said unto him, Where wilt thou that we prepare?

[Saying unto him, Where wilt thou that we prepare for thee to eat the Passover? Matt. xxvi. 17. And the first day of unleavened bread, when they killed the Passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the Passover? Mark xiv. 12.]

VER. 10.

Ὁ δὲ εἶπεν αὐτοῖς· Ἰδοὺ, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν οὗ εἰσπορεύεται.

And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

[And saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him, Mark xiv. 13.]

VER. 11.

Καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας· Λέγει σοι ὁ διδάσκαλος· Ποῦ ἐστι τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;

And ye shall say unto the good-man of the house, [a] The Master saith unto thee, Where is the guest-chamber, where I shall eat the Passover with my disciples?

[And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand, I will keep the Passover at thy house with my disciples, Matt. xxvi. 18. And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the Passover with my disciples? Mark xiv. 14.]

[a] See on Matt. xxvi. ver. 18. clause 2.

VER. 12.

Κἀκεῖνος ὑμῖν δείξει ἀνώγεον μέγα ἐστρωμένον· ἐκεῖ ἑτοιμάσατε.

[a] *And he shall shew you a large upper room furnished: there make ready.*

[And he will shew you a large upper room furnished *and* prepared: there make ready for us, Mark xiv. 15.]

[a] See on Matt. ix. ver. 4. clause 1.

VER. 13.

Ἀπελθόντες δὲ εὗρον καθὼς εἴρηκεν αὐτοῖς· καὶ ἡτοίμασαν τὸ πάσχα.

And they went, and found as he had said unto them: and they made ready the Passover.

[And the disciples did as Jesus had appointed them; and they made ready the Passover, Matt. xxvi. 19. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover, Mark xiv. 16.]

VER. 14.

Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ.

[a] *And when the hour was come, he sat down, and the twelve apostles with him.*

[Now when the even was come, he sat down with the twelve, Matt. xxvi. 20. And in the evening he cometh with the twelve, Mark xiv. 17.]

ᵃ But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents, Deut. xvi. 6, 7.

VER. 15.

Καὶ εἶπε πρὸς αὐτούς· Ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν, πρὸ τοῦ με παθεῖν.

And he said unto them, * *With desire I have desired to eat this passover with you before I suffer:*

* Or, *I have heartily desired.*

VER. 16.

Λέγω γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

VER. 17.

Καὶ δεξάμενος ποτήριον, εὐχαριστήσας εἶπε· Λάβετε τοῦτο, καὶ διαμερίσατε ἑαυτοῖς.

And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:

[And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it, Matt. xxvi. 27. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it, Mark xiv. 23.]

VER. 18.

Λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ πίω ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ Θεοῦ ἔλθῃ.

ᵃ*For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.*

[But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom, Matt. xxvi 29. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God, Mark xiv. 25.]

ᵃ See on Matt. xxvi. ver. 29.

VER. 19.

Καὶ λαβὼν ἄρτον, εὐχαριστήσας ἔκλασε· καὶ ἔδωκεν αὐτοῖς, λέγων· Τοῦτό ἐστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

ᵃ*And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.*

[And as they were eating, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body, Matt. xxvi. 26. And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body, Mark xiv. 22.]

ᵃ See on Matt. xxvi. ver. 26.

VER. 20.

Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, λέγων· Τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.

ᵃ *Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.*

[For this is my blood of the new testament, which is shed for many for the remission of sins, Matt. xxvi. 28. And he said unto them, This is my blood of the new testament, which is shed for many, Mark xiv. 24.]

ᵃ See on Matt. xxvi. ver. 28.

VER. 21.

Πλὴν ἰδού, ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης.

But, ᵃ*behold, the hand of him that betrayeth me is with me on the table.*

[And as they did eat, he said, Verily I say unto you, that one of you shall betray me, Matt. xxvi. 21. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me, Mark xiv. 18. When Jesus had thus said, he was troubled in spirit, and testified and said, Verily, verily, I

say unto you, That one of you shall betray me, John xiii. 21.]

[a] See on Matt. xxvi. ver. 21.

VER. 22.

Καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὡρισμένον· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται.

[a] *And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!*

[The Son of man goeth, as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born, Matt. xxvi. 24. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born, Mark xiv. 21.]

[a] See on Matt. xxvi. ver. 24.

VER. 23.

Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτούς, τὸ, τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.

And they began to enquire among themselves, which of them it was that should do this thing.

[And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? Matt. xxvi. 22. And they began to be sorrowful, and to say unto him one by one, *Is* it I? and another *said, Is* it I? Mark xiv. 19. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it? John xiii. 22—25.]

VER. 24.

Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ, τίς αὐτῶν δοκεῖ εἶναι μείζων.

And there was also a strife among them, which of them should be accounted the greatest.

VER. 25.

Ὁ δὲ εἶπεν αὐτοῖς· Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν· καὶ οἱ ἐξουσιάζοντες αὐτῶν, εὐεργέται καλοῦνται.

[a] *And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.*

[But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, Matt. xx. 25. But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them, Mark x. 42.]

[a] See on Matt. xx. ver. 25.

VER. 26.

Ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' ὁ μείζων ἐν ὑμῖν, γενέσθω ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος, ὡς ὁ διακονῶν·

[a] *But ye* shall *not* be *so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.*

[But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant, Matt. xx. 26, 27. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all, Mark x. 43, 44.]

[a] See on Matt. xx. ver. 26, 27.

VER. 27.

Τίς γὰρ μείζων, ὁ ἀνακείμενος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δέ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν.

For whether is *greater, he that sitteth at meat, or he that serveth?* is *not he that sitteth at meat?* [a] *but I am among you as he that serveth.*

[Even as the Son of man came not to be ministered unto, but to minister, Matt. xx. 28. For even the Son of man came not to be ministered unto, but to minister, Mark x. 45.]

[a] See on Matt. xx. ver. 28. clause 2.

VER. 28.

Ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου·

[a]*Ye are they which have continued with me in my temptations.*

[a] See on Matt. iv. ver. 20.

VER. 29.

Κἀγὼ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου, βασιλείαν.

And [a] *I appoint unto you a kingdom,* [b] *as my Father hath appointed unto me;*

[a] See on Matt. xxv. ver. 34. clauses 3—5.

[b] See on Matt. xxviii. ver. 18.

VER. 30.

Ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου, ἐν τῇ βασιλείᾳ μου· καὶ καθίσησθε ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.

[a] *That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.*

[a] Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? 1 Cor. vi. 2, 3. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, Rev. iii. 21.

VER. 31.

Εἶπε δὲ ὁ Κύριος· Σίμων, Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξῃτήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σῖτον·

And the Lord said, Simon, Simon, behold, [a] *Satan* [b] *hath desired* to have *you, that he may sift* you *as wheat:*

[a] See on Matt. iv. ver. 1. clause 4.

[b] See on Matt. iv. ver. 3. clause 1.

VER. 32.

Ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας, στήριξον τοὺς ἀδελφούς σου.

But I have prayed for thee, that thy faith fail not: and when thou art [a] *converted,* [b] *strengthen thy brethren.*

[a] See on Matt. xiii. ver. 15. clause 4.

[b] So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? and he said unto him, Lord thou knowest all things: thou knowest that I love thee. Jesus saith unto him, Feed my sheep, John xxi. 15—17. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour: Whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*, 1 Pet. v. 8—10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth, 2 Pet. i. 10—12. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless, iii. 14. Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away by the error of the wicked, fall from your own stedfastness. But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory, both now and for ever. Amen, 17, 18.

VER. 33.

Ὁ δὲ εἶπεν αὐτῷ· Κύριε, μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.

[a] *And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.*

[Peter answered and said unto him,

Though all *men* shall be offended because of thee, *yet* will I never be offended, Matt. xxvi. 33. But Peter said unto him, Although all shall be offended, yet *will* not I, Mark xiv. 29. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake, John xiii. 37.]

[a] See on Matt. xxvi. ver. 33.

VER. 34.

Ὁ δὲ εἶπε· Λέγω σοι, Πέτρε, οὐ μὴ φωνήσει σήμερον ἀλέκτωρ, πρὶν ἢ τρὶς ἀπαρνήσῃ μὴ εἰδέναι με.

And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

[Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice, Matt. xxvi. 34. And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice, Mark xiv. 30. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice, John xiii. 38.]

VER. 35.

Καὶ εἶπεν αὐτοῖς· [a]Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου, καὶ πήρας, καὶ ὑποδημάτων, μή τινος ὑστερήσατε; Οἱ δὲ εἶπον· Οὐδενός.

[a]*And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.*

[a] And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece, Luke ix. 3. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way, x. 3, 4. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat, Matt. x. 7—10. And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits: And commanded them that they should take nothing for *their* journey, save a staff only: no scrip, no bread, no money in *their* purse: But *be* shod with sandals, and not put on two coats, Mark vi. 7—9.

VER. 36.

Εἶπεν οὖν αὐτοῖς· Ἀλλὰ νῦν, ὁ ἔχων βαλάντιον, ἀράτω, ὁμοίως καὶ πήραν· καὶ ὁ μὴ ἔχων, πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν.

Then said he unto them, But now, he that hath a purse, let him take it, and likewise his *scrip: and he that hath no sword, let him sell his garment, and buy one.*

VER. 37.

Λέγω γὰρ ὑμῖν, ὅτι ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοὶ, τὸ· Καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει.

[a] *For I say unto you, that this that is written must yet be accomplished in me,* [b]*And he was reckoned among the transgressors: for the things concerning me have an end.*

[a] See on Matt. xxvi. ver. 56. clause 1.

[b] Therefore will I divide him a *portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors, Isa. liii. 12.

VER. 38.

Οἱ δὲ εἶπον· Κύριε, ἰδοὺ μάχαιραι ὧδε δύο. Ὁ δὲ εἶπεν αὐτοῖς· Ἱκανόν ἐστι·

And they said, Lord, behold, here are *two swords.* [a]*And he said unto them, It is enough.*

[a] Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? Matt. xxvi. 52—54. Then Simon Peter, having a sword, drew it, and smote the High Priest's

servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? John xviii. 10, 11. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence, xviii. 36. (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds, 2 Cor. x. 4.)

VER. 39.

Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

[Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder, Matt. xxvi. 36. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray, Mark xiv. 32. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples, John xviii. 1.]

VER. 40.

Γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς· Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.

And when he was at the place, he said unto them, [a]Pray that ye enter not into temptation.

[Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me, Matt. xxvi. 38.]

[a] See on Matt. vi. ver. 13. clause 1.

VER. 41.

Καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολὴν, καὶ θεὶς τὰ γόνατα προσηύχετο,

And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

[And he went a little farther, and fell on his face, and prayed, Matt. xxvi. 39. And he went forward a little, and fell on the ground, and prayed, Mark xiv. 35.]

VER. 42.

Λέγων· Πάτερ, εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν γενέσθω.

Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.

[Saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*, Matt. xxvi. 39. That, if it were possible, the hour might pass from him. And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt, Mark xiv. 35, 36.]

VER. 43.

Ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ, ἐνισχύων αὐτόν.

And there appeared [a]an angel unto him from heaven, strengthening him.

[a] See on Matt. iv. ver. 11. clause 2.

VER. 44.

Καὶ γενόμενος ἐν ἀγωνίᾳ, ἐκτενέστερον προσηύχετο· ἐγένετο δὲ ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος· καταβαίνοντες ἐπὶ τὴν γῆν.

And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

VER. 45.

Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς, εὗρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης,

And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

[And he cometh unto the disciples, and findeth them asleep, Matt. xxvi. 40. And he cometh, and findeth them sleeping, Mark xiv. 37.]

VER. 46.

Καὶ εἶπεν αὐτοῖς· Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.

And said unto them, Why sleep ye? [a]rise and pray, lest ye enter into temptation.

[Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners, Matt. xxvi. 45. And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners, Mark xiv. 41.]

[a] See on Matt. vi. ver. 13. clause 1.

VER. 47.

Ἔτι δὲ αὐτοῦ λαλοῦντος, ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἷς τῶν δώδεκα, προήρχετο αὐτῶν, καὶ ἤγγισε τῷ Ἰησοῦ φιλῆσαι αὐτόν.

And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, [a]and drew near unto Jesus to kiss him.

[And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the Chief Priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed him, Matt. xxvi. 47—49. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the Chief Priests and the Scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him, Mark xiv. 43—45. Judas then, having received a band *of men* and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches and weapons, John xviii. 3.]

[a] See on Matt. xxvi. ver. 48. clause 1.

VER. 48.

Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;

But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

[And Jesus said unto him, Friend, wherefore art thou come? Matt. xxvi. 50.]

VER. 49.

Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον, εἶπον αὐτῷ· Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ;

When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

VER. 50.

Καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τὸν δοῦλον τοῦ Ἀρχιερέως, καὶ ἀφεῖλεν αὐτοῦ τὸ οὖς τὸ δεξιόν.

And one of them smote the servant of the High Priest, and cut off his right ear,

[And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the High Priest, and smote off his ear, Matt. xxvi. 51. And one of them that stood by drew a sword, and smote a servant of the High Priest, and cut off his ear, Mark xiv. 47. Then Simon Peter, having a sword, drew it, and smote the High Priest's servant, and cut off his right ear. The servant's name was Malchus, John xviii. 10.]

VER. 51.

Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Ἐᾶτε ἕως τούτου. Καὶ ἁψάμενος τοῦ ὠτίου αὐτοῦ, ἰάσατο αὐτόν.

And Jesus answered and said, Suffer ye thus far. [a]And he touched his ear, [b]and healed him.

[a] See on Matt. viii, ver. 15.

[a] See on Matt. iv. ver. 23. clause 4.

VER. 52.

Εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ᾽ αὐτὸν Ἀρχιερεῖς, καὶ στρατηγοὺς τοῦ ἱεροῦ, καὶ Πρεσβυτέρους· Ὡς ἐπὶ λῃστὴν ἐξεληλύθατε μετὰ μαχαιρῶν καὶ ξύλων;

Then Jesus said unto the Chief Priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

[In that same hour said Jesus to the multitudes, Are ye come out as against a thief, with swords and staves for to take me? Matt. xxvi. 55. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me? Mark xiv. 48.]

VER. 53.

Καθ᾽ ἡμέραν ὄντος μου μεθ᾽ ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνατε τὰς χεῖρας ἐπ᾽ ἐμέ·

ἀλλ' αὕτη ὑμῶν ἐστιν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους.

When [a] *I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.*

[I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled, Matt. xxvi. 55, 56. I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled, Mark xiv. 49, 50.]

[a] See on Matt. xxvi. ver. 55. clause 2.

VER. 54.

Συλλαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ Ἀρχιερέως. Ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.

Then took they him, and led him, *and brought him into the High Priest's house. And Peter followed afar off.*

[And they that had laid hold on Jesus led *him* away to Caiaphas the High Priest, where the Scribes and the elders were assembled. But Peter followed him afar off, unto the High Priest's palace, Matt. xxvi. 57, 58. And they led Jesus away to the High Priest: and with him were assembled all the Chief Priests and the elders and the Scribes. And Peter followed him afar off, even into the palace of the High Priest, Mark xiv. 53, 54. Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father-in-law to Caiaphas, which was the High Priest that same year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, John xviii. 12—15.]

VER. 55.

Ἁψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν.

And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

[And went in, and sat with the servants to see the end, Matt. xxvi. 58. And he sat with the servants, and warmed himself at the fire, Mark xiv. 54. And the servants and officers stood there, who had made a fire of coals; for it was cold; and they warmed themselves: and Peter stood with them, and warmed himself, John xviii. 18.]

VER. 56.

Ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπε· Καὶ οὗτος σὺν αὐτῷ ἦν.

But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

[Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee, Matt. xxvi. 69. And as Peter was beneath in the palace, there cometh one of the maids of the High Priest: And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth, Mark xiv. 66, 67. Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not, John xviii. 17.]

VER. 57.

Ὁ δὲ ἠρνήσατο αὐτὸν, λέγων· Γύναι, οὐκ οἶδα αὐτόν.

[a] *And he denied him, saying, Woman, I know him not.*

[But he denied before *them* all, saying, I know not what thou sayest, Matt. xxvi. 70. But he denied, saying, I know not, neither understand I what thou sayest, Mark xiv. 68. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not, John xviii. 25.]

[a] See on Matt. xxvi. ver. 70.

VER. 58.

Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν, ἔφη· Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν· Ἄνθρωπε, οὐκ εἰμί·

And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

[And when he was gone out into the porch, another *maid* saw him, and

said unto them that were there, This *fellow* was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man, Matt. xxvi. 71, 72. And a maid saw him again, and began to say to them that stood by, This is *one* of them. And he denied it again, Mark xiv. 69, 70.]

VER. 59.

Καὶ διαστάσης ὡσεὶ ὥρας μιᾶς, ἄλλος τις διϊσχυρίζετο, λέγων· Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖός ἐστιν.

And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow *also was with him: for he is a Galilean.*

[And after a while came *unto him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee, Matt. xxvi. 73. And a little after, they that stood by said again to Peter, Surely thou art *one* of them; for thou art a Galilean, and thy speech agreeth *thereto*, Mark xiv. 70. One of the servants of the High Priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? John xviii. 26.]

VER. 60.

Εἶπε δὲ ὁ Πέτρος· Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις· Καὶ παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν ὁ ἀλέκτωρ.

And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

[Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew, Matt. xxvi. 74. But he began to curse and to swear, *saying*, I know not this man of whom ye speak. And the second time the cock crew, Mark xiv. 71, 72. Peter then denied again. And immediately the cock crew, John xviii. 27.]

VER. 61.

Καὶ στραφεὶς ὁ Κύριος ἐνέβλεψε τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ Κυρίου, ὡς εἶπεν αὐτῷ· Ὅτι πρὶν ἀλέκτορα φωνῆσαι, ἀπαρνήσῃ με τρίς.

And the Lord turned, and looked upon Peter. [a] *And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.*

[And Peter remembered the words of Jesus, which said unto him, Before the cock crow thou shalt deny me thrice, Matt. xxvi. 75. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice, Mark xiv. 72.]

[a] Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice, Matt. xxvi. 34. See also Mark xiv. 30. and John xiii. 38.

VER. 62.

Καὶ ἐξελθὼν ἔξω ὁ Πέτρος ἔκλαυσε πικρῶς.

[a] *And Peter went out, and wept bitterly.*

[And he went out, and wept bitterly, Matt. xxvi. 75. And when he thought thereon, he wept, Mark xiv. 72.]

[a] See on Matt. xxvi. ver. 75. clause 2.

VER. 63.

Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν, ἐνέπαιζον αὐτῷ, δέροντες·

And the men that held Jesus [a] *mocked him, and smote* him.

[Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands, Matt. xxvi. 67. And some began to spit on him, and to cover his face, and to buffet him, Mark xiv. 65. And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, John xviii. 22.]

[a] See on Matt. xxvi. ver. 67.

VER. 64.

Καὶ περικαλύψαντες αὐτὸν, ἔτυπτον αὐτοῦ τὸ πρόσωπον· καὶ ἐπηρώτων αὐτὸν, λέγοντες· Προφήτευσον, τίς ἐστιν ὁ παίσας σε.

And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

[Saying, Prophesy unto us, thou Christ, who is he that smote thee?

Matt. xxvi. 68. And to say unto him, Prophesy: and the servants did strike him with the palms of their hands, Mark xiv. 65.]

VER. 65.

Καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

And many other things blasphemously spake they against him.

VER. 66.

Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ Πρεσβυτέριον τοῦ λαοῦ, Ἀρχιερεῖς τε καὶ Γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον ἑαυτῶν, λέγοντες·

And as soon as it was day, the elders of the people and the Chief Priests and the Scribes came together, and led him into their council, saying,

[Now the Chief Priests and elders, and all the council, sought false witness against Jesus, to put him to death: But found none: yea, though many false witnesses came; *yet* found they none. At the last came two false witnesses, And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days. And the High Priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee? But Jesus held his peace, Matt. xxvi. 59—63. And the Chief Priests and all the council sought for witness against Jesus, to put him to death: and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together, Mark xiv. 55—59.]

VER. 67.

Εἰ σὺ εἶ ὁ Χριστὸς; εἰπὲ ἡμῖν. Εἶπε δὲ αὐτοῖς· Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε·

Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

[And the High Priest answered and said unto him, I adjure thee, by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said, Matt. xxvi. 63, 64. Again the High Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am, Mark xiv. 61, 62. The High Priest then asked Jesus of his disciples, and of his doctrine, John xviii. 19.]

VER. 68.

Ἐὰν δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκριθῆτέ μοι, ἢ ἀπολύσητε.

And if I also ask you, *ye will not answer me, nor let* me *go.*

VER. 69.

Ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ.

[a] *Hereafter shall the Son of man* [b] *sit on the right hand of the power of God.*

[Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, Matt. xxvi. 64. And ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven, Mark xiv. 62.]

[a] See on Matt. xvi. ver. 27. clauses 1, 2.

[b] See on Matt. xxv. ver. 33. clause 2.

VER. 70.

Εἶπον δὲ πάντες· Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ; Ὁ δὲ πρὸς αὐτοὺς ἔφη· Ὑμεῖς λέγετε, ὅτι ἐγώ εἰμι.

Then said they all, Art thou then [a] *the Son of God? And he said unto them, Ye say that I am.*

[a] See on Matt. xiv. ver. 33. clause 2.

VER. 71.

Οἱ δὲ εἶπον· Τί ἔτι χρείαν ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

And they said, What need we any further witness? for we ourselves have heard of his own mouth.

[Then the High Priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty

of death, Matt. xxvi. 65, 66. Then the High Priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death, Mark xiv. 63, 64.]

CHAP. XXIII.—VER. 1.

Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν, ἤγαγεν αὐτὸν ἐπὶ τὸν Πιλάτον.

And the whole multitude of them arose, [a] *and led him unto Pilate.*

[And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor, Matt. xxvii. 2. And bound Jesus, and carried *him* away, and delivered *him* to Pilate, Mark xv. 1. Then led they Jesus from Caiaphas unto the hall of judgment, John xviii. 28.]

[a] See on Matt. xxvii. ver. 2. clause 2.

VER. 2.

Ἤρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες· Τοῦτον εὕρομεν διαστρέφοντα τὸ ἔθνος, καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι.

And they began to accuse him, saying, We found this fellow *perverting the nation,* [a] *and forbidding to give tribute to Cæsar, saying that he himself is Christ* [b] *a King.*

[And the Chief Priests accused him of many things, Mark xv. 3. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee, John xviii. 30.]

[a] See on Matt. xxii. ver. 17. and 21. clause 1.

[b] See on Matt. ii. ver. 2. clause 1.

VER. 3.

Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν, λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη· Σὺ λέγεις.

And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

[And Jesus stood before the governor: and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest, Matt. xxvii. 11. And Pilate asked him, Art thou the king of the Jews? And he answering said unto him, Thou sayest *it*, Mark xv. 2. Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the king of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the Chief Priests have delivered thee unto me: What hast thou done? Jesus answered, My kingdom is not of this world: If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? John xviii. 33—38.]

VER. 4.

Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς Ἀρχιερεῖς καὶ τοὺς ὄχλους· Οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.

Then said Pilate to the Chief Priests and to the people, I find no fault in this man.

[Pilate—when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*, John xviii. 38.]

VER. 5.

Οἱ δὲ ἐπίσχυον, λέγοντες· Ὅτι ἀνασείει τὸν λαὸν, διδάσκων, καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.

And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

VER. 6.

Πιλάτος δὲ ἀκούσας Γαλιλαίαν, ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι.

When Pilate heard of Galilee, he asked whether the man were a Galilean.

VER. 7.

Καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.

And as soon as he knew that [a] he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

[a] Herod being tetrarch of Galilee, Luke iii. 1.

VER. 8.

Ὁ δὲ Ἡρώδης, ἰδὼν τὸν Ἰησοῦν, ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ· καὶ ἤλπιζέ τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.

And when Herod saw Jesus, he was exceeding glad: [a] for he was desirous to see him of a long season, *because he had heard many things of him; and he hoped to have seen some miracle done by him.*

[a] Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some that John was risen from the dead; And of some, That Elias had appeared; and of others, That one of the old prophets was risen again. And Herod said, John have I beheaded; but who is this, of whom I hear such things? And he desired to see him, Luke ix. 7—9.

VER. 9.

Ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.

Then he questioned with him in many words; [a] but he answered him nothing.

[a] See on Matt. xxvi. ver. 63. clause 1.

VER. 10.

Εἱστήκεισαν δὲ οἱ Ἀρχιερεῖς καὶ οἱ Γραμματεῖς, εὐτόνως κατηγοροῦντες αὐτοῦ.

And the Chief Priests and Scribes stood and vehemently accused him.

VER. 11.

Ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπρὰν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.

And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

VER. 12.

Ἐγένοντο δὲ φίλοι ὅ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς.

And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

VER. 13.

Πιλάτος δὲ, συγκαλεσάμενος τοὺς Ἀρχιερεῖς, καὶ τοὺς ἄρχοντας, καὶ τὸν λαὸν,

And Pilate, when he had called together the Chief Priests and the rulers and the people,

VER. 14.

Εἶπε πρὸς αὐτούς· Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν· καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας, οὐδὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον, ὧν κατηγορεῖτε κατ' αὐτοῦ.

Said unto them, Ye have brought this man unto me, [a] as one that perverteth the people: and, behold, I, having examined him *before you, have found no fault in this man touching those things whereof ye accuse him:*

[a] And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King, ver. 2.

VER. 15.

Ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτὸν, καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ.

No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

VER. 16.

Παιδεύσας οὖν αὐτὸν ἀπολύσω.

I will therefore chastise him and release him.

VER. 17.

Ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα.

(For of necessity he must release one unto them at the feast.)

VER. 18.

Ἀνέκραξαν δὲ παμπληθεὶ, λέγοντες· Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν·

And they cried out all at once, saying, Away with this man, *and release unto us Barabbas:*

[Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber, John xviii. 40.]

VER. 19.

Ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει, καὶ φόνον, βεβλημένος εἰς φυλακήν.

(*Who for a certain sedition made in the city, and for murder, was cast into prison.*)

VER. 20.

Πάλιν οὖν ὁ Πιλάτος προσεφώνησε, θέλων ἀπολῦσαι τὸν Ἰησοῦν.

Pilate therefore, willing to release Jesus, spake again to them.

[The governor answered and said unto them, Whether of the twain will ye that I release unto you? Matt. xxvii. 21.]

VER. 21.

Οἱ δὲ ἐπεφώνουν, λέγοντες· Σταύρωσον, σταύρωσον αὐτόν.

But they cried, saying, Crucify him, *crucify him.*

[*They* all say unto him, Let him be crucified, Matt. xxvii. 22. And they cried out again, Crucify him, Mark xv. 13.]

VER. 22.

Ὁ δὲ τρίτον εἶπε πρὸς αὐτούς· Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω.

And he said unto them the third time, [a] *Why? what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let* him *go.*

[And the governor said, Why? what evil hath he done? Matt. xxvii. 23. Then Pilate said unto them, Why? what evil hath he done? Mark xv. 14.]

[a] But with the precious blood of Christ, as of a lamb without blemish and without spot, 1 Pet. i. 19. Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously, ii. 22, 23.

VER. 23.

Οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις, αἰτούμενοι αὐτὸν σταυρωθῆναι· καὶ κατίσχυον αἱ φωναὶ αὐτῶν, καὶ τῶν Ἀρχιερέων,

And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the Chief Priests prevailed.

[But they cried out the more, saying, Let him be crucified, Matt. xxvii. 22. And they cried out the more exceedingly, Crucify him, Mark xv. 14. But they cried out, Away with *him*, away with *him*, crucify him, John xix. 15.]

VER. 24.

Ὁ δὲ Πιλάτος ἐπέκρινε γενέσθαι τὸ αἴτημα αὐτῶν·

And Pilate * *gave sentence that it should be as they required.*

* Or, *assented.*

VER. 25.

Ἀπέλυσε δὲ αὐτοῖς τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν, ὃν ᾐτοῦντο· τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν.

And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

[Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified, Matt. xxvii. 26. And so Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified, Mark xv. 15. Then delivered he him therefore unto them to be crucified, John xix. 16.]

VER. 26.

Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σίμωνός τινος Κυρηναίου τοῦ ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρὸν, φέρειν ὄπισθεν τοῦ Ἰησοῦ.

And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it *after Jesus.*

[And led him away to crucify *him*. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross, Matt. xxvii. 31, 32. And led him out to crucify. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross, Mark xv. 20, 21. And they took Jesus, and led *him* away, John xix. 16.]

VER. 27.

Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν· αἳ καὶ ἐκόπτοντο, καὶ ἐθρήνουν αὐτόν.

[a] *And there followed him a great company of people, and of women, which also bewailed and lamented him.*

[a] And many women were there, beholding afar off, which followed Jesus from Galilee, ministering unto him; Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children, Matt. xxvii. 55, 56. There were also women looking on afar off; among whom was Mary Magdalene, and Mary the mother of James the less, and of Joses, and Salome; (Who also, when he was in Galilee, followed him and ministered unto him;) and many other women, which came up with him unto Jerusalem, Mark xv. 40, 41.

VER. 28.

Στραφεὶς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς, εἶπε· Θυγατέρες Ἱερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμὲ, πλὴν ἐφ' ἑαυτὰς κλαίετε, καὶ ἐπὶ τὰ τέκνα ὑμῶν.

But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

VER. 29.

Ὅτι, ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσι· Μακάριαι αἱ στεῖραι, καὶ κοιλίαι αἳ οὐκ ἐγέννησαν, καὶ μαστοὶ οἳ οὐκ ἐθήλασαν.

For, [a] behold, the days are coming, in the which they shall say, Blessed are *the barren, and the wombs that never bare, and the paps which never gave suck.*

[a] See on Matt. xxiv. ver. 19.

VER. 30.

Τότε ἄρξονται λέγειν τοῖς ὄρεσι· Πέσετε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς· Καλύψατε ἡμᾶς.

Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

VER. 31.

Ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;

For if they do these things in a green tree, what shall be done in the dry?

VER. 32.

Ἤγοντο δὲ καὶ ἕτεροι δύο, κακοῦργοι, σὺν αὐτῷ ἀναιρεθῆναι.

And there were also two other, malefactors, led with him to be put to death.

VER. 33.

Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν, καὶ τοὺς κακούργους· ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν.

*And when they were come to the place, which is called * Calvary, there they [a] crucified him, and the malefactors, one on the right hand, and the other on the left.*

* Or, *the place of a skull.*

[And when they were come unto a place called Golgotha, that is to say, A place of a skull, And they crucified him, Matt. xxvii. 33. 35. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And with him they crucify two thieves; the one on his right hand, and the other on his left, Mark xv. 22. 27. And he, bearing his cross, went forth into a place, called *The place* of a skull, which is called in the Hebrew, Golgotha; Where they crucified him, and two other with him, on either side one, and Jesus in the midst, John xix. 17, 18.]

[a] See on Matt. xxvii. ver. 35. clause 1.

VER. 34.

Ὁ δὲ Ἰησοῦς ἔλεγε· Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασι τί ποιοῦσι. Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ, ἔβαλον κλῆρον.

Then said Jesus, [a] Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

[a] But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the *one* cheek, offer also the other; and him that taketh away thy cloak, forbid not *to take thy* coat also, Luke vi. 27—29. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray

for them which despitefully use you, and persecute you; Matt. v. 44.

VER. 35.

Καὶ εἱστήκει ὁ λαὸς θεωρῶν. Ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς, λέγοντες· Ἄλλους ἔσωσε, σωσάτω ἑαυτὸν, εἰ οὗτός ἐστιν ὁ Χριστὸς ὁ τοῦ Θεοῦ ἐκλεκτός.

And the people stood beholding. [a]*And the rulers also with them derided* him, *saying, He saved others; let him save himself, if he be Christ, the chosen of God.*

[And sitting down, they watched him there; And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the Chief Priests mocking *him*, with the Scribes and elders, said, He saved others, himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God: let him deliver him now, if he will have him: for he said, I am the Son of God, Matt. xxvii. 36. 39—43. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days, Save thyself, and come down from the cross. Likewise also the Chief Priests, mocking, said among themselves with the Scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe, And they that were crucified with him reviled him, Mark xv. 29—32.]

[a] See on Matt. xxvii. ver. 39—41.

VER. 36.

Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι, καὶ ὄξος προσφέροντες αὐτῷ,

And the soldiers also mocked him, coming to him, and offering him vinegar,

[They gave him vinegar to drink mingled with gall, Matt. xxvii. 34. And they gave him to drink wine mingled with myrrh, Mark xv. 23. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put *it* upon hyssop, andput *it* to his mouth, John xix. 29.]

VER. 37.

Καὶ λέγοντες· Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν.

And saying, If thou be the king of the Jews, save thyself.

VER. 38.

Ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ' αὐτῷ γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς· ΟΥΤΟΣ ΕΣΤΙΝ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, [a] *THIS IS THE KING OF THE JEWS.*

[And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS, Matt. xxvii. 37. And the superscription of his accusation was written over, THE KING OF THE JEWS, Mark xv. 26. And Pilate wrote a title, and put *it* on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS, John xx. 19.]

[a] See on Matt. ii. ver. 2. clause 1.

VER. 39.

Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν, λέγων· Εἰ σὺ εἶ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς.

And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

[The thieves also which were crucified with him, cast the same in his teeth, Matt. xxvii. 44. And they that were crucified with him reviled him, Mark xv. 32.]

VER. 40.

Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ, λέγων· Οὐδὲ φοβῇ σὺ τὸν Θεὸν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;

But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

VER. 41.

Καὶ ἡμεῖς μὲν δικαίως· ἄξια γὰρ ὧν ἐπράξαμεν, ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξε.

And we indeed justly; for we receive the due reward of our deeds: [a] *but this man hath done nothing amiss,*

[a] See on ver. 22.

VER. 42.

Καὶ ἔλεγε τῷ Ἰησοῦ· Μνήσθητί μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.

And he said unto Jesus, [a] *Lord, remember me* [b] *when thou comest into thy kingdom.*

[a] See on Matt. xxiii. ver. 8. clause 2.
[b] See on Matt. ii. ver. 2. clause 1.

VER. 43.

Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

And Jesus said unto him, [a] *Verily I say unto thee, To-day shalt thou be* [b] *with me in* [c] *paradise.*

[a] See on Matt. vii. ver. 7. clauses 1, 2.

[b] I will come again, and receive you unto myself; that where I am, *there* ye may be also, John xiv. 3. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world, xvii. 24. We are confident, *I say,* and willing rather to be absent from the body, and to be present with the Lord, 2 Cor. v. 8. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better, Phil. i. 23.

[c] How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter, 2 Cor. xii. 4. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God, Rev. ii. 7.

VER. 44.

Ἦν δὲ ὡσεὶ ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐννάτης.

And it was about the sixth hour, [a]*and there was a darkness over all the* * *earth until the ninth hour.*

* Or, *land.*

[Now from the sixth hour there was darkness over all the land unto the ninth hour, Matt. xxvii. 45. And when the sixth hour was come, there was darkness over the whole land until the ninth hour, Mark xv. 33.]

[a] See on Matt. xxvii. ver. 45. clause 2.

VER. 45.

Καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον.

[a]*And the sun was darkened, and the veil of the temple was rent in the midst.*

[And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, Matt. xxvii. 51. And the veil of the temple was rent in twain from the top to the bottom, Mark xv. 38.]

[a] See on Matt. xxvii. ver. 51.

VER. 46.

Καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς, εἶπε· Πάτερ, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου. Καὶ ταῦτα εἰπὼν ἐξέπνευσεν.

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost.

[And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama, sabachthani? that is to say, My God, my God, why hast thou forsaken me? Jesus, when he had cried again with a loud voice, yielded up the ghost, Matt. xxvii. 46. 50. And at the ninth hour, Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And Jesus cried with a loud voice, and gave up the ghost, Mark xv. 34. 37. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost, John xix. 30.]

VER. 47.

Ἰδὼν δὲ ὁ ἑκατόνταρχος τὸ γενόμενον, ἐδόξασε τὸν Θεόν, λέγων· Ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.

Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

[Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly,

saying, Truly, this was the Son of God, Matt. xxvii. 54. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God, Mark xv. 39.]

VER. 48.

Καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γενόμενα, τύπτοντες ἑαυτῶν τὰ στήθη ὑπέστρεφον.

And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

VER. 49.

Εἱστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας ὁρῶσαι ταῦτα.

And all his acquaintance, [a] *and the women that followed him from Galilee, stood afar off, beholding these things.*

[a] See on ver. 27.

VER. 50.

Καὶ ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσὴφ, βουλευτὴς ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος.

And behold, there was *a man named Joseph, a counsellor ;* and he was *a good man, and a just:*

VER. 51.

(Οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν), ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων· ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ,

(The same had not consented to the counsel and deed of them ;) he was *of Arimathea, a city of the Jews: who also himself waited for* [a] *the kingdom of God.*

[When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple, Matt. xxvii. 57. Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, Mark xv. 43. And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews), John xix. 38.]

[a] See on Matt. iii. ver. 2. clause 2.

VER. 52.

Οὗτος, προσελθὼν τῷ Πιλάτῳ, ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ.

This man *went unto Pilate, and begged the body of Jesus.*

[He went to Pilate, and begged the body of Jesus, Matt. xxvii. 58. Came and went in boldly unto Pilate, and craved the body of Jesus, Mark xv. 43. Besought Pilate that he might take away the body of Jesus, John xix. 38.]

VER. 53.

Καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος.

[a] *And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.*

[And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out of the rock: and he rolled a great stone to the door of the sepulchre, and departed, Matt. xxvii. 59, 60. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre, Mark xv. 46. He came therefore, and took the body of Jesus. And there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about an hundred pound *weight.* Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden ; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore,—for the sepulchre was nigh at hand, John xix. 38—42.]

[a] And he made his grave with the wicked, and with the rich in his death ; because he had done no violence, neither *was any* deceit in his mouth, Isa. liii. 9.

VER. 54.

Καὶ ἡμέρα ἦν παρασκευὴ, καὶ σάββατον ἐπέφωσκε.

And that day was the preparation, and the sabbath drew on.

[And now when the even was come, because it was the preparation, that

is, the day before the sabbath, Mark xv. 42. Because of the Jews' preparation-*day*, John xix. 42.]

VER. 55.

Κατακολουθήσασαι δὲ καὶ γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ.

And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

[And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre, Matt. xxvii. 61. And Mary Magdalene, and Mary *the mother* of Joses, beheld where he was laid, Mark xv. 47.]

VER. 56.

Ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.

And they returned, and prepared spices and ointments; [a] and rested the sabbath-day, according to the commandment.

[a] See on Matt. xii. ver. 1.

CHAP. XXIV.—VER. 1.

Τῇ δὲ μιᾷ τῶν σαββάτων, ὄρθρου βαθέος, ἦλθον ἐπὶ τὸ μνῆμα, φέρουσαι ἃ ἡτοίμασαν ἀρώματα, καί τινες σὺν αὐταῖς.

Now upon the first day *of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain* others *with them.*

VER. 2.

Εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου,

And they found the stone rolled away from the sepulchre.

[And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, Matt. xxviii. 2. And when they looked, they saw that the stone was rolled away: for it was very great, Mark xvi. 4. And seeth the stone taken away from the sepulchre, John xx. 1.]

VER. 3.

Καὶ εἰσελθοῦσαι οὐχ εὗρον τὸ σῶμα τοῦ Κυρίου Ἰησοῦ.

And they entered in, and found not the body of the Lord Jesus.

VER. 4.

Καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ, δύο ἄνδρες ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις.

And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

VER. 5.

Ἐμφόβων δὲ γενομένων αὐτῶν, καὶ κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτάς· Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;

And, as they were afraid, and bowed down their *faces to the earth, they said unto them, Why seek ye *the living among the dead?*

* Or, *him that liveth.*

VER. 6.

Οὐκ ἔστιν ὧδε, ἀλλ' ἠγέρθη. Μνήσθητε ὡς ἐλάλησεν ὑμῖν, ἔτι ὢν ἐν τῇ Γαλιλαίᾳ,

He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

VER. 7.

Λέγων· Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.

[a] *Saying, the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.*

[a] And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry, Matt. xvii. 22, 23.

VER. 8.

Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ.

And they remembered his words,

VER. 9.

Καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου, ἀπήγγειλαν ταῦτα πάντα τοῖς ἕνδεκα· καὶ πᾶσι τοῖς λοιποῖς.

And returned from the sepulchre, and told all these things [a] unto the eleven, and to all the rest.

[a] See on Matt. x. ver. 2—4.

VER. 10.

Ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία, καὶ Ἰωάννα, καὶ Μαρία Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἳ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα.

It was Mary Magdalene, and Joanna, and Mary the mother *of James, and other* women that were *with them, which told these things unto the apostles.*

VER. 11.

Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα αὐτῶν, καὶ ἠπίστουν αὐταῖς.

And their words seemed to them as idle tales, and they believed them not.

[And they, when they had heard that he was alive, and had been seen of her, believed not, Mark xvi. 11.]

VER. 12.

Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον· καὶ παρακύψας βλέπει τὰ ὀθόνια κείμενα μόνα· καὶ ἀπῆλθε, πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.

Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

VER. 13.

Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλὴμ, ᾗ ὄνομα Ἐμμαούς.

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about *threescore furlongs.*

VER. 14.

Καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.

And they talked together of all these things which had happened.

VER. 15.

Καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς.

And it came to pass, that, while they communed together *and reasoned, Jesus himself drew near, and went with them.*

[After that he appeared in another form unto two of them, as they walked, and went into the country, Mark xvi. 12.]

VER. 16.

Οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν.

But their eyes were holden that they should not know him.

VER. 17.

Εἶπε δὲ πρὸς αὐτούς· Τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἐστὲ σκυθρωποί;

And he said unto them, What manner of communications are *these that ye have one to another, as ye walk,* [a] *and are sad?*

[a] The days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days, Mark ii. 20. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy, John xvi. 20.

VER. 18.

Ἀποκριθεὶς δὲ ὁ εἷς ᾧ ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν· Σὺ μόνος παροικεῖς ἐν Ἱερουσαλὴμ, καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις;

And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

VER. 19.

Καὶ εἶπεν αὐτοῖς· Ποῖα; Οἱ δὲ εἶπον αὐτῷ· Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ.

And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was [a] *a prophet* [b] *mighty in deed and word before God and all the people:*

[a] See on Matt. v. ver. 22. clause 1.
[b] See on Matt. iv. ver. 24.

VER. 20.

Ὅπως τε παρέδωκαν αὐτὸν οἱ Ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐτόν.

And how [a] *the Chief Priests and our rulers delivered him to be condemned to death, and have crucified him.*

[a] And as soon as it was day, the elders of the people and the Chief Priests and the Scribes came together, and led him into their council, saying, Art thou the Christ? tell us.

And he said unto them, If I tell you, ye will not believe: And if I also ask *you*, ye will not answer me, nor let *me* go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth, Luke xxii. 66—71. Pilate therefore, willing to release Jesus, spake again to them. But they cried, Crucify *him*, crucify him. And Pilate gave sentence that it should be as they required, xxiii. 20, 21. 24. When the morning was come, all the Chief Priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor, Matt. xxvii. 1, 2. and Mark xv. 1. But the Chief Priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? *They* all say unto him, Let him be crucified. And the governor said, Why? what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water and washed *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*. Then answered all the people, and said, His blood *be* on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified, Matt. xxvii. 20—26.

VER. 21.

Ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ. Ἀλλά γε σὺν πᾶσι τούτοις, τρίτην ταύτην ἡμέραν ἄγει σήμερον ἀφ᾽ οὗ ταῦτα ἐγένετο.

But [a] *we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.*

[a] And he shall redeem Israel from all his iniquities, Psal. cxxx. 8.

VER. 22.

Ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὄρθριαι ἐπὶ τὸ μνημεῖον,

Yea, [a] *and certain women also of our company made us astonished, which were early at the sepulchre;*

[a] And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles. And their words seemed to them as idle tales, and they believed them not, ver. 9—11.

VER. 23.

Καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ, ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἳ λέγουσιν αὐτὸν ζῇν.

And when they found not his body, they came, saying, That they had also seen a vision of angels, which said that he was alive.

VER. 24.

Καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτω καθὼς καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον.

And [a] *certain of them which were with us, went to the sepulchre, and found it even so as the women had said: but him they saw not.*

[a] Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass, ver. 12. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple,

which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead, John xx. 3—9.

VER. 25.

Καὶ αὐτὸς εἶπε πρὸς αὐτούς· Ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται.

Then he said unto them, [a] *O fools, and slow of heart to believe all that the prophets have spoken:*

[a] See on Matt. vi. ver. 30. clause 2.

VER. 26.

Οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;

Ought not Christ to have suffered these things, and to enter into his glory?

VER. 27.

Καὶ ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν διηρμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ.

And beginning at [a] *Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.*

[a] See on Matt. xi. ver. 3.

VER. 28.

Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο· καὶ αὐτὸς προσεποιεῖτο πορρωτέρω πορεύεσθαι.

And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

VER. 29.

Καὶ παρεβιάσαντο αὐτὸν λέγοντες· Μεῖνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶ, καὶ κέκλικεν ἡ ἡμέρα. Καὶ εἰσῆλθε τοῦ μεῖναι σὺν αὐτοῖς.

But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

VER. 30.

Καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον, εὐλόγησε, καὶ κλάσας ἐπεδίδου αὐτοῖς.

And it came to pass, as he sat at meat with them, he took bread, [a] *and blessed it, and brake, and gave to them.*

[a] See on Matt. xv. ver. 36.

VER. 31.

Αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν.

And their eyes were opened, and they knew him: and he * *vanished out of their sight.*

* Or, *ceased to be seen of them.*

VER. 32.

Καὶ εἶπον πρὸς ἀλλήλους· Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὡς διήνοιγεν ἡμῖν τὰς γραφάς;

And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he [a] *opened to us the Scriptures?*

[a] See ver. 27.

VER. 33.

Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον συνηθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς,

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

[Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, John xx. 19.]

VER. 34.

Λέγοντας· Ὅτι ἠγέρθη ὁ Κύριος ὄντως, καὶ ὤφθη Σίμωνι.

Saying, the Lord is risen indeed, and hath appeared to Simon.

VER. 35.

Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

And they told what things were done *in the way, and how he was known of them in breaking of bread.*

[And they went and told it unto the residue, Mark xvi. 13.]

VER. 36.

Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, [a] *Peace* be *unto you.*

[Came Jesus, and stood in the midst, and saith unto them, Peace *be* unto you, John xx. 19.]

[a] See on John xiv. ver. 27.

VER. 37.

Πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν.

But they were [a] *terrified and affrighted, and supposed that they had seen a spirit.*

[a] See on Matt. xiv. ver. 26.

VER. 38.

Καὶ εἶπεν αὐτοῖς· Τί τεταραγμένοι ἐστὲ, καὶ διατί διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν;

And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

VER. 39.

Ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγώ εἰμι· ψηλαφήσατέ με καὶ ἴδετε· ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα.

Behold my hands and my feet, it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

VER. 40.

Καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.

And when he had thus spoken, he shewed them his *hands and* his *feet.*

[And when he had so said, he shewed unto them *his* hands and his side, John xx. 20.]

VER. 41.

Ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς, καὶ θαυμαζόντων, εἶπεν αὐτοῖς· Ἔχετέ τι βρώσιμον ἐνθάδε;

And while they yet believed not [a] *for joy, and wondered, he said unto them, Have ye here any meat?*

[a] Your sorrow shall be turned into joy, John xvi. 20. But I will see you again, and your heart shall rejoice, and your joy no man taketh from you, 22.

VER. 42.

Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος, καὶ ἀπὸ μελισσίου κηρίου.

And they gave him a piece of a broiled fish, and of an honeycomb.

VER. 43.

Καὶ λαβὼν, ἐνώπιον αὐτῶν ἔφαγεν.

And [a] *he took* it, *and did eat before them.*

[a] Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead, Acts x. 40, 41.

VER. 44.

Εἶπε δὲ αὐτοῖς· Οὗτοι οἱ λόγοι οὓς ἐλάλησα πρὸς ὑμᾶς, ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως, καὶ προφήταις, καὶ ψαλμοῖς περὶ ἐμοῦ.

And he said unto them, [a] *These* are *the words which I spake unto you, while I was yet with you,* [b] *that all things must be fulfilled, which were written in the law of Moses,* [c] *and* in *the prophets,* [d] *and* in *the Psalms, concerning me.*

[a] The Son of man must suffer many things, and be rejected of the elders and Chief Priests and Scribes, and be slain, and be raised the third day, Luke ix. 22. and xviii. 32, 33. Matt. xvi. 21. xvii. 22, 23. xx. 18, 19. Mark viii. 31. ix. 31. x. 33, 34.

[b] And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled; and he shall abide in it unto the death of the high priest, which was anointed with the holy oil, Numb. xxxv. 25.

[c] Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men;) So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see, and *that* which they had not heard shall they consider, Isa. lii. 13—15. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from

him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him *a portion* with the great; and he shall divide the spoil with the strong, because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors, liii. 3—12. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate, Dan. ix. 24—27. And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, Zech. xii. 10. Awake, O sword, against my Shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the Shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones, xiii. 7.

[d] Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope: For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore, Psal. xvi. 9—11. My God, my God, why hast thou forsaken me? *why art thou so* far from helping me, *and from* the words of my roaring? O my God, I cry in the day-time, but thou hearest not; and in the night-season, and am not silent. But thou *art* holy, *O thou* that inhabitest the praises of Israel. Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered; they trusted in thee, and were not confounded. But I *am* a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying*, He trusted on the LORD *that* he would deliver him: let him deliver him, seeing he delighted in him. But thou *art* he that took me out of the womb: thou didst make me hope *when I was* upon my mother's breasts. I was cast upon thee from the womb; thou *art* my God from my

mother's belly. Be not far from me, for trouble *is* near; for *there is* none to help. Many bulls have compassed me: strong *bulls* of Bashan have beset me round. They gaped upon me *with* their mouths, *as* a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look *and* stare upon me. They part my garments among them, and cast lots upon my vesture, Psal. xxii. 1—18. Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book *it is* written of me; I delight to do thy will, O my God: yea, thy law is within my heart, xl. 6—8. See also on Matt. xi. ver. 3.

VER. 45.

Τότε διήνοιξεν αὐτῶν τὸν νοῦν, τοῦ συνιέναι τὰς γραφάς.

[a] *Then opened he their understanding, that they might understand the Scriptures,*

[a] Open thou mine eyes, that I may behold wondrous things out of thy law, Psal. cxix. 18. But their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the Old Testament; which *vail* is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord, 2 Cor. iii. 14—18. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ, iv. 6.

VER. 46.

Καὶ εἶπεν αὐτοῖς· Ὅτι οὕτω γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ,

And said unto them, [a] *Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:*

[a] See on ver. 44.

VER. 47.

Καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἱερουσαλήμ.

And that [a] *repentance and* [b] *remission of sins should be preached in his name* [c] *among all nations,* [d] *beginning at Jerusalem.*

[a] See on Matt. iii. ver. 2. clause 1.

[b] See on Matt. vi. ver. 12. clause 1. and ix. ver. 2. clause 4.

[c] See on Matt. xxviii. ver. 19. clause 1.

[d] See on Matt. x. ver. 6. clause 1.

VER. 48.

Ὑμεῖς δέ ἐστε μάρτυρες τούτων.

[a] *And ye are witnesses of these things.*

[a] And ye also shall bear witness, because ye have been with me from the beginning, John xv. 27. And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth, Acts i. 7, 8. This Jesus hath God raised up, whereof we all are witnesses, ii. 32. and iii. 15. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all, iv. 33. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand, *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him, v. 30—32. And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day, and

shewed him openly; not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead, x. 39—42. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, *and* was confirmed unto us by them that heard *him*; God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? Heb. ii. 3, 4. (For the Life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal Life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ, 1 John i. 2, 3.

VER. 49.

Καὶ ἰδοὺ, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει Ἱερουσαλὴμ, ἕως οὗ ἐνδύσησθε δύναμιν ἐξ ὕψους.

And, behold, [a] *I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.*

[And these signs shall follow them that believe, Mark xvi. 17. And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me, Acts i. 4.]

[a] For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring; And they shall spring up *as* among the grass, as willows by the water-courses, Isa. xliv. 3, 4. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. As for me, this *is* my covenant with them, saith the LORD; My spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever, lix. 20, 21. And it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my Spirit, Joel ii. 28, 29. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you, John xiv. 16, 17. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me, xv. 26.

VER. 50.

Ἐξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν· καὶ ἐπάρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς.

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

VER. 51.

Καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.

And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

[So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 19. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight, Acts i. 9.]

VER. 52.

Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης.

And they [a] *worshipped him, and returned to Jerusalem* [b] *with great joy:*

[a] See on Matt. ii. ver. 2. clause 3.
[b] See on ver. 41.

VER. 53.

Καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ, αἰνοῦντες καὶ εὐλογοῦντες τὸν Θεόν. Ἀμήν.

[a] *And were continually in the temple, praising and blessing God. Amen.*

[a] And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people, Acts ii. 46, 47. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ, v. 41, 42.

END OF ST. LUKE'S GOSPEL.

THE GOSPEL ACCORDING TO

ST. JOHN.

CHAP. I.—VER. 1.

Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεὸν, καὶ Θεὸς ἦν ὁ Λόγος,

[a]*In the beginning was* [b]*the Word, and the Word was* [c]*with God,* [d]*and the Word was God.*

[a] In the beginning God created the heaven and the earth, Gen. i. 1. The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was, Prov. viii. 22, 23. And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, Ephes. iii. 9. And he is before all things, and by him all things consist, Col. i. 17. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands, Heb. i. 10. Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a Priest continually, Heb. vii. 3. Jesus Christ the same yesterday, and today, and for ever, Heb. xiii. 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea, Rev. i. 8. 11. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely, xxi. 6. I am Alpha and Omega, the beginning and the end, the first and the last, xxii. 13.

[b] And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth, ver. 14. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us;) 1 John i. 1, 2. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one, v. 7. And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God, Rev. xix. 13.

[c] No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared *him*, ver. 18. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father, xvi. 28. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was, xvii. 5. The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth. While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I *was* there: when he set a compass upon the face of the deep: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment:

when he appointed the foundations of the earth: Then I was by him, *as* one brought up *with him:* and I was daily *his* delight, rejoicing always before him, Prov. viii. 22—30. (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us,) 1 John i. 2.

[d] I and *my* Father are one. Then the Jews took up stones again to stone him. Jesus answered them, many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God, John x. 30—33. And Thomas answered and said unto him, My Lord, and my God, xx. 28. Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre, Psal. xlv. 6. Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, Isa. vii. 14. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace, ix. 6. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with a strong *hand*, and his arm shall rule for him: behold his reward *is* with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young, xl. 9—11. Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which, being interpreted, is, God with us, Matt. i. 23. Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen, Rom. ix. 5. Who, being in the form of God, thought it not robbery to be equal with God, Phil. ii. 6. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Tit. ii. 13. But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom, Heb. i. 8. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ, 2 Pet. i. 1. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 7. 20. See also on Matt. i. ver. 23. clause 2.

VER. 2.

Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.

The same was in the beginning with God.

VER. 3.

Πάντα δι᾽ αὐτοῦ ἐγένετο· καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν, ὃ γέγονεν.

[a]*All things were made by him; and without him was not any thing made that was made.*

[a] He was in the world, and the world was made by him, and the world knew him not, ver. 10. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus, and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise, v. 17—19. In the beginning God created the heaven and the earth,

And God said, Let us make man in our own image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth, Gen. i. 1. 26. By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth, Psal. xxxiii. 6. Of old hast thou laid the foundation of the earth; and the heavens *are* the work of thy hands, cii. 25. I have made the earth, and created man upon it: I, *even* my hands, have stretched out the heavens, and all their hosts have I commanded. For thus saith the Lord that created the heavens, God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I *am* the Lord, and *there* is none else, Isa. xlv. 12. 18. And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, Eph. iii. 9. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers, all things were created by him and for him. And he is before all things, and by him all things consist, Col. i. 16, 17. Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, Heb. i. 2, 3. And Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail, 10—12. For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some *man*; but he that built all things *is* God, iii. 3, 4. Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created, Rev. iv. 11.

VER. 4.

Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

[a] *In him was life;* [b] *and the Life was the light of men.*

[a] For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will. For as the Father hath life in himself, so hath he given to the Son to have life in himself, John v. 21. 26. Jesus said unto her, I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live, xi. 25. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me, xiv. 6. And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit, 1 Cor. xv. 45. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory, Col. iii. 4. (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us), 1 John i. 2. And this is the record, that God hath given to us eternal life, and this life is in his Son, v. 11. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, Rev. xxii. 1.

[b] He was not that Light, but *was sent* to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world, John i. 8, 9. As long as I am in the world, I am the Light of the world, ix. 5. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth, Isa. xlix. 6. Arise, shine; for thy light

is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising, lx. 1—3. Say to them *that are* of a fearful heart, be strong, fear not: behold your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, xxxv. 4, 5. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light, Eph. v. 14. See also on Matt. iv. ver. 16. clause 1.

VER. 5.

Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

And [a]*the light shineth in darkness, and the darkness comprehended it not.*

[a] He was in the world, and the world was made by him, and the world knew him not, ver. 10. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved, iii. 19, 20. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and hid himself from them. But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias had said again, He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them, xii. 36—40. They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. The murderer rising with the light, killeth the poor and needy, and in the night is as a thief. The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth *his* face. In the dark they dig through houses, *which* they had marked for themselves in the day-time: they know not the light. For the morning is to them even as the shadow of death: if *one* know *them, they are in* the terrors of the shadow of death, Job xxiv. 13. 17. How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and the fools hate knowledge. For that they hated knowledge, and did not choose the fear of the LORD: Therefore shall they eat of the fruit of their own way, and be filled with their own devices, Prov. i. 22. 29, 30. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, Rom. i. 28. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned, 1 Cor. ii. 14.

VER. 6.

Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης.

There [a] *was a man sent from God, whose name* was *John.*

[a] See on Matt. iii. ver. 1. and 3.

VER. 7.

Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτὸς, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ.

The same came for [a] *a witness, to bear witness of the Light,* [b] *that all* men *through him might believe.*

[a] And this is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? ver. 19. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose, ver. 26, 27. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world, ver. 29. And John bare

record, saying, I saw the Spirit descending from heaven, like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God, ver. 32—34. And looking upon Jesus as he walked, he saith, Behold the Lamb of God! ver. 36. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled, He must increase, but I *must* decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him, iii. 26—36. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light, v. 33—35. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus, Acts xix. 4.

[b] *That* was the true Light, which lighteth every man that cometh into the world, ver. 9. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him, iii. 26. And to make all *men* see, what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, Eph. iii. 9. Who will have all men to be saved, and to come unto the knowledge of the truth, 1 Tim. ii. 4. For the grace of God that bringeth salvation hath appeared to all men, Tit. ii. 11. The Lord is not slack concerning his promises as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance, 2 Pet. iii. 9.

VER. 8.

Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

He was not [a] *that Light, but* was sent *to bear witness of that Light,*

[a] And he confessed, and denied not; but confessed, I am not the Christ, ver. 20. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him, iii. 28.

VER. 9.

Ἦν τὸ φῶς τὸ ἀληθινὸν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.

That *was* [a] *the true Light, which lighteth* [b] *every man that cometh into the world.*

[a] See on ver. 4. clause 2.

[b] To the law and to the testimony: if they speak not according to this word, *it is*, because *there* is no light in them, Isa. viii. 20. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are children of light, and the children of day: we are not of the night, nor of darkness. Therefore let us not sleep, as *do* others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night, 1 Thess. v. 4—7.

VER. 10.

Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο· καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.

He [a] *was in the world,* [b] *and the world was made by him, and* [c] *the world knew him not.*

[a] No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared *him*, ver. 18. But Jesus answered them, My Father worketh hitherto, and I work, v. 17. And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me, Gen. xvi. 13. And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect, xvii. 1. And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place, xviii. 33. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground. Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God, Exod. iii. 4—6. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness, Acts xiv. 17. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us, xvii. 24—27. Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, Heb. i. 3.

[b] Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion, Jer. x. 11, 12. Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds, Heb. i. 2. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear, xi. 3. See also on ver. 3.

[c] O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me, John xvii. 25. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*, Matt. xi. 27. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe, 1 Cor. i. 21. Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory, ii. 8. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not, 1 John iii. 1.

VER. 11.

Εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.

He [a] *came unto his own,* [b] *and his own received him not.*

[a] But he answered and said, I am not sent but unto the lost sheep of the house of Israel, Matt. xv. 24. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds

of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, Acts iii. 25, 26. Men *and* brethren children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent, xiii. 26. Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises; Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen, Rom. ix. 4, 5. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers, xv. 8. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4.

[b] And what he hath seen and heard, that he testifieth; and no man receiveth his testimony, John iii. 32. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were *our* faces from him; he was despised, and we esteemed him not, Isa. liii. 2, 3. But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us, Luke xix. 14. Then said the Lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be our's. So they cast him out of the vineyard, and killed *him*. What therefore shall the Lord of the vineyard do unto them? xx. 13—15. Ye stiffnecked and uncircumcised in heart and ears, do ye always resist the Holy Ghost: as your fathers *did*, so *do* ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: Acts vii. 51, 52.

VER. 12.

Ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ.

But as many as [a] *received him,* [b] *to them gave he power to become the sons of God,* [c] even *to them that believe on his name:*

[a] He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me, Matt. x. 40. And whoso shall receive one such little child in my name receiveth me, xviii. 5. As ye have therefore received Christ Jesus the Lord, *so* walk ye in him, Col. ii. 6.

[b] Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off, Isa. lvi. 5. But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My Father; and shalt not turn away from me, Jer. iii. 19. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God, Hos. i. 10. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father, Rom. viii. 14, 15. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, 2 Cor. vi. 17, 18. For ye are all the children of God by faith in Christ Jesus, Gal. iii. 26. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, iv. 6. Behold what manner

of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not, 1 John iii. 1.

[c] Now when he was in Jerusalem at the Passover, in the feast *day*, many believed in his name, when they saw the miracles which he did, John ii. 23. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God, iii. 18. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, xx. 31. And in his name shall the Gentiles trust, Matt. xii. 21. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all, Acts iii. 16. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment, 1 John iii. 23. He that hath the Son hath life; *and* he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God, v. 12, 13.

VER. 13.

Οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.

Which [a] *were born,* [b] *not of blood,* [c] *nor of the will of the flesh,* [d] *nor of the will of man, but* [e] *of God.*

[a] Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God, John iii. 3. Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 1 Pet. i. 3. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever, 23. As new-born babes, desire the sincere milk of the word, that ye may grow thereby, ii. 2. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God, 1 John iii. 9. Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God, iv. 7. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him, v. 1. For whatsoever is born of God overcometh the world, 4. We know that whosoever is born of God sinneth not, 18.

[b] They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: *but* the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, if ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God, John viii. 33—41. And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham, Matt. iii. 9. Neither because they are the seed of Abraham, *are they* all children: but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come,

and Sarah shall have a Son, Rom. ix. 7—9.

[c] And the children struggled together within her; and she said, If *it be* so, why *am* I thus? and she went to enquire of the LORD, Gen. xxv. 22. And Isaac loved Esau, because he did eat of *his* venison: but Rebekah loved Jacob, 28. And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die. And Isaac trembled very exceedingly, and said, Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed, xxvii. 4. 33. And not only *this;* but when Rebekah also had conceived by one, *even* by our father Isaac; (For *the* children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? *Is there* unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy, Rom. ix. 10—16.

[d] Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth, Psal. cx. 3. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises; Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen. Not as though the word of God hath taken none effect. For they *are* not all Israel which are of Israel, Rom. ix. 1—6. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God, x. 1—3. I have planted, Apollos watered; but God gave the increase, 1 Cor. iii. 6. For it is God which worketh in you both to will and to do of *his* good pleasure, Phil. ii. 13. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures, Jam. i. 18.

[e] That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit, John iii. 6—8. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, Tit. iii. 5. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him, 1 John ii. 29. See also on clause 1.

VER. 14.

Καὶ ὁ λόγος σὰρξ ἐγένετο· καὶ ἐσκήνωσεν ἐν ἡμῖν (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρὸς), πλήρης χάριτος καὶ ἀληθείας.

[a] *And the Word was made flesh, and dwelt among us,* ([b] *and we beheld his glory, the glory as of* [c] *the only-begotten of the Father,*) [d] *full of grace and truth.*

[a] In the beginning was the Word, and the Word was with God, and the Word was God, ver. 1. Therefore the LORD himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, Isa. vii. 14. And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ, Matt. i. 16. But while he thought on these things, behold, the angel of the Lord ap-

peared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us, 20—23. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I knew not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God, Luke i. 31—35. For unto you is born this day in the city of David a Saviour, which is Christ the Lord, ii. 11. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Rom. i. 3, 4. Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen, ix. 5. The first man *is* of the earth, earthy: the second man *is* the Lord from heaven, 1 Cor. xv. 47. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4. Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 6—8. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the *nature of angels*; but he took on *him* the seed of Abraham. Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful High Priest in things *pertaining* to God, to make reconciliation for the sins of the people, Heb. ii. 14—17. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me, x. 5. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning, 1 John ii. 7. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already it is in the world, iv. 2, 3. See also on Matt. xvi. ver. 13. clause 4.

[b] This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him, John ii. 11. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? xi. 40. He hath blinded their eyes, and hardened their hearts; that they should not see with *their* eyes, and understand with *their* hearts, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him, xii. 40, 41. Jesus saith unto him, Have I been so

long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father: and how sayest thou *then*, Shew us the Father? xiv. 9. And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*, Isa. xl. 5. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him, liii. 2. Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee, lx. 1, 2. And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While ye yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well-pleased, hear ye him, Matt. xvii. 1—5. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them, 2 Cor. iv. 4—6. Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and High Priests of our profession, Christ Jesus, Heb. iii. 1. To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 1 Pet. ii. 4—7. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well-pleased, 2 Pet. i. 17.

[c] No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared *him*, ver. 18. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life, iii. 16. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God, 18. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him, 1 John iv. 9. See also on Matt. xiv. ver. 33. clause 3.

[d] And of his fulness have all we received, and grace for grace. For the law was given by Moses, *but* grace and truth came by Jesus Christ, ver. 16, 17. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me, 2 Cor. xii. 9. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 8. May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God, 18, 19. For it pleased *the Father* that in him should all fulness dwell, Col. i. 19. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy,

that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i. 14—16.

VER. 15.

Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε, λέγων· Οὗτος ἦν ὃν εἶπον· ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν.

John [a] *bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for* [b] *he was before me.*

[a] The same came for a witness, to bear witness of the Light, that all *men* through him might believe. He was not that Light, but *was sent* to bear witness of that Light, ver. 7, 8. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God, 29—34. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I *must* decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him, John iii. 26—36. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me, v. 33—36. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire, Matt. iii. 11. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose, Mark i. 7. John answered saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire, Luke iii. 16.

[b] In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God, ver. 1, 2. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water, 31. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am, viii. 58. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was, xvii. 5. The LORD possessed me in

the beginning of his way, before his works of old, Prov. viii. 22. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace, Isa. ix. 6. But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me, *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting, Mic. v. 2. Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, Phil. ii. 6, 7. And he is before all things, and by him all things consist, Col. i. 17. Jesus Christ the same yesterday, and to-day, and for ever, Heb. xiii. 8. Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea, Rev. i. 11. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last. I *am* he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death, 17, 18. And unto the angel of the church in Smyrna write; These things saith the first and last, which was dead, and is alive, ii. 8.

VER. 16.

Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος·

And [a] *of his fulness have all we received,* [b] *and grace for grace.*

[a] I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing, John xv. 1—5. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, Matt. iii. 11. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? 14. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist, Luke xxi. 15. And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all, Acts iii. 12—16. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his, Rom. viii. 9. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; That in every thing ye are enriched by him, in all utterance, and in all knowledge, 1 Cor. i. 4, 5. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascendeth, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that

ascended up far above all heavens that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, Eph. iv. 7—12. In whom are hid all the treasures of wisdom and knowledge, Col. ii. 3. For in him dwelleth all the fulness of the Godhead bodily, 9. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow, 1 Pet. i. 11.

[b] Who *art* thou, O great mountain? before Zerubbabel, *thou shalt become* a plain: and he shall bring forth the head stone *thereof with* shoutings, *crying*, Grace, grace unto it, Zech. iv. 7. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath, Matt. xiii. 12. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God, Rom. v. 2. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ, 17. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound, 20. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, Eph. i. 6, 7. Even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus. For by grace ye are saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, ii. 5—10. But unto every one of us is given grace according to the measure of the gift of Christ, iv. 7. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied, 1 Pet. i. 2.

VER. 17.

Ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη· ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

For [a] the law was given by Moses, but [b] *grace and truth came by Jesus Christ.*

[a] Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust, John v. 45. We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is, ix. 29. This is he, that was in the church in the wilderness with the angel which spake in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us, Acts vii. 38. And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening, xxviii. 23. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin, Rom. iii. 19, 20. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord, v. 20, 21. But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was *to be* done away: How shall not the ministration of the Spirit be rather glori-

ous? For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth, 2 Cor. iii. 7—10. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree, Gal. iii. 10—13. And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect, 17. And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end, Heb. iii. 5, 6. But finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this *is* the covenant that I will make with the house of Israel, after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more, viii. 8—12.

[b] Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me, John xiv. 6. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice, xxii. 18. Mercy and truth are met together; righteousness and peace have kissed *each other*, Psal. lxxxv. 10. Justice and judgment *are* the habitation of thy throne: mercy and truth shall go before thy face, lxxxix. 14. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God, xcviii. 3. Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old, Mic. vii. 20. He hath holpen his servant Israel, in remembrance of *his* mercy. As he spake to our fathers, to Abraham, and to his seed for ever, Luke i. 54, 55. Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy *promised* to our fathers, and to remember his holy covenant; The oath which he sware to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the day-spring from on high hath visited us, To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the

way of peace, 68—79. And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep and was laid unto his fathers, and saw corruption: But he, whom God raised again, saw no corruption. Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses, Acts xiii. 34—39. But now the righteousness of God without the law is manifested, being witnessed by the Law and the Prophets; Even the righteousness of God, *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God, Rom. iii. 21—26. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers: and that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles with his people. And again, Praise the Lord all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust, xv. 8—12. For all the promises of God in him *are* yea, and in him amen, unto the glory of God by us, 2 Cor. i. 20. And almost all things are by the law purged with blood; and without shedding of blood is no remission, Heb. ix. 22. For *it is* not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and *sacrifices* for sin thou had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering and burnt-offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*, x. 4—10. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect, xi. 39, 40. And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth, Rev. v. 8—10. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are

these which are arrayed in white robes? and whence came they? and I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them; and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes, vii. 9—17.

VER. 18.

Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

No man hath [a] *seen God at any time;* [b] *the only-begotten Son, which is* [c] *in the bosom of the Father,* [d] *he hath declared* him.

[a] Not that any man hath seen the Father, save he which is of God he hath seen the Father, John vi. 46. And he said, Thou canst not see my face: for there shall no man see me, and live, Exod. xxxiii. 20. Who is the image of the invisible God, the first-born of every creature, Col. i. 15. Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen, 1 Tim. i. 17. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen, vi. 16. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 1 John iv. 12—20.

[b] See on ver. 14. clause 3.

[c] Now there was leaning on Jesus's bosom one of his disciples, whom Jesus loved, John xiii. 23. Then I was by him, *as* one brought up *with him*: and I was daily *his* delight, rejoicing always before him, Prov. viii. 30. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young, Isa. xl. 11. They say to their mothers, Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mother's bosom, Lam. ii. 12. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom, Luke xvi. 22, 23.

[d] These things said Esaias, when he saw his glory, and spake of him, John xii. 41. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; And how sayest thou *then*, Shew us the Father? xiv. 9. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word, xvii. 6. And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them, 26. And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me, Gen. xvi. 13. And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place, xviii. 33. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved, xxxii. 28—30. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I. And he said, Draw not

nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground. Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God, Exod. iii. 4—6. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgrescions: for my name *is* in him, xxiii. 21. And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD, before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock: And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand, while I pass by: And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen, xxxiii. 18—23. And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*, xxxiv. 5—7. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses? Numb. xii. 8. And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us or for our adversaries? And he said, Nay; but *as* captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest *is* holy. And Joshua did so, Josh. v. 13—15. Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour, vi. 1, 2. And the angel of the LORD appeared unto him, and said unto him, the LORD is with thee, thou mighty man of valour. And Gideon said unto him, Oh my LORD, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites. And the LORD looked upon him and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites; have not I sent thee? And he said unto him, Oh my LORD, wherewith shall I save Israel? behold, my family *is* poor in Manasseh, and I *am* the least in my father's house. And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present and set *it* before thee. And he said, I will tarry until thou come again. And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented it. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so. Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched

the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight. And when Gideon perceived that he *was* an angel of the Lord, Gideon said, Alas, O Lord GOD! for because I have seen an angel of the LORD face to face. And the LORD said unto him, Peace *be* unto thee; fear not: thou shalt not die. Then Gideon built an altar there unto the LORD, and called it Jehovah-Shalom: unto this day it *is* yet in Ophrah of the Abi-ezrites. And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it: And build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the second bullock and offer a burnt sacrifice with the wood of the grove which thou shalt cut down, Judg. vi. 12—26. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on *it*, and fell on their faces to the ground. But the angel of the LORD did no more appear to Manoah and to his wife. Then Manoah knew that he *was* an angel of the Lord. And Manoah said unto his wife, We shall surely die, because we have seen God. But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have shewed us all these *things*, nor would as at this time have told us *such things* as these, xiii. 20—23. In the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: the whole earth is full of his glory, Isa. vi. 1—3. And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it. And I saw as the colour of amber as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the LORD. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake, Ez. i. 26—28. He took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him *in* Beth-el, and there he spake with us; Even the LORD God of hosts; The LORD *is* his memorial, Hos. xii. 3—5. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*, Matt. xi. 27. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*, Luke x. 22. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God and eternal life, 1 John v. 20.

VER. 19.

Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων Ἱερεῖς καὶ Λευΐτας, ἵνα ἐρωτήσωσιν αὐτόν· Σὺ τίς εἶ;

And this is the record of John, [a] *when the Jews sent* [b]* *Priests and Levites from Jerusalem to ask him,* [c] *Who art thou?*

[a] Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these

things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me, John v. 33—36.

[b] And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment: And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee *to* the right hand, nor *to* the left, Deut. xvii. 9—11. Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do, xxiv. 8. And when he was come into the temple, the Chief Priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? Matt. xxi. 23.

[c] Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly, John x. 24. And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose, Acts xiii. 25. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus, xix. 4.

VER. 20.

Καὶ ὡμολόγησε, καὶ οὐκ ἠρνήσατο· καὶ ὡμολόγησεν, Ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός.

And he confessed, and denied not; but confessed, [a] *I am not the Christ.*

[a] Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I *must* decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him, John iii. 28—36. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire: Whose fan *is* in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire, Matt. iii. 11, 12. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost, Mark i. 7, 8. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not; John answered, saying unto *them* all, I indeed baptized you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: Whose fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable, Luke iii. 15—17.

VER. 21.

Καὶ ἠρώτησαν αὐτόν· Τί οὖν; Ἠλίας εἶ

σύ; Καὶ λέγει· Οὐκ εἰμί. Ὁ προφήτης εἶ σύ; Καὶ ἀπεκρίθη· Οὔ.

*And they asked him, What then? [a]Art thou Elias? And he saith, I am not. [b]Art thou * that prophet? And he answered, No.*

* Or, *a prophet.*

[a] Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord, Mal. iv. 5. And if ye will receive *it*, this is Elias, which was for to come, Matt. xi. 14. And his disciples asked him, saying, Why then say the Scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them, xvii. 10—12. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just: to make ready a people prepared for the Lord, Luke i. 17.

[b] And they asked him, and said unto him, Why baptizest thou then, if thou art not that Christ, nor Elias, neither that prophet? ver. 25. Many of the people, therefore, when they heard this saying, said, Of a truth this is the Prophet, vii. 40. The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well *spoken that* which they have spoken, Deut. xviii. 15—18. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he, Matt. xi. 9—11. And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets, xvi. 14. See also on Matt. v. ver. 22. clause 1.

VER. 22.

Εἶπον οὖν αὐτῷ· Τίς εἶ; ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;

Then said they unto him, Who art thou? that we may give an answer to them that sent us: What sayest thou of thyself?

VER. 23.

Ἔφη· Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· Εὐθύνατε τὴν ὁδὸν Κυρίου· καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.

He said, [a]I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

[a] See on Matt. iii. ver. 3.

VER. 24.

Καὶ οἱ ἀπεσταλμένοι, ἦσαν ἐκ τῶν Φαρισαίων.

And they which were sent [a]were of the Pharisees.

[a] There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him, John iii. 1, 2. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed, vii. 47—49. See also on Matt. iii. ver. 7. clause 1.

VER. 25.

Καὶ ἠρώτησαν αὐτὸν, καὶ εἶπον αὐτῷ· Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς, οὔτε Ἠλίας, οὔτε ὁ προφήτης;

And they asked him, and said unto him, [a] Why baptizest thou then, if thou be not [b]that Christ, nor Elias, neither that prophet?

[a] And when he was come into the temple, the Chief Priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? Matt. xxi. 23. And it came to pass on the

morrow, that their rulers, and elders, and Scribes, and Annas the High Priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the High Priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Acts iv. 5—7. Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us, v. 28.

[b] Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the streets shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined, Dan. ix. 24—26. See also on ver. 20.

VER. 26.

Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης, λέγων· Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἕστηκεν, ὃν ὑμεῖς οὐκ οἴδατε·

John answered them, saying, [a] I baptize with water: but there standeth one among you [b] whom ye know not.

[a] See on Matt. iii. ver. 6. clause 1.

[b] He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not, ver. 10, 11. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also, viii. 19. And these things will they do unto you, because they have not known the Father nor me, xvi. 3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent, xvii. 3. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me, 25. Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like refiner's fire, and like fullers' soap, Mal. iii. 1, 2. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not, 1 John iii. 1.

VER. 27.

Αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν· οὗ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.

He it is, [a] who coming after me is preferred before me, [b] whose shoe's latchet I am not worthy to unloose.

[a] See on ver. 15.

[b] I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire, Matt. iii. 11. And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose, Mark i. 7. John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with fire, Luke iii. 16.

VER. 28.

Ταῦτα ἐν Βηθαβαρᾷ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

These things were done in [a] Beth-abara, beyond Jordan, where John was baptizing.

[a] And went away again beyond Jordan, into the place where John at first baptized, and there he abode,

John x. 40. And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan, Judg. vii. 24.

VER. 29.

Τῇ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει· Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.

The next day John seeth Jesus coming unto him, and saith, [a] *Behold, the Lamb of God,* [b] *which *taketh away the sin of the world.*

* Or, *beareth.*[c]

[a] And looking upon Jesus as he walked, he saith, Behold, the Lamb of God! ver. 36. And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt-offering? And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together, Gen. xxii. 7, 8. Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for an house. And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep or from the goats, Exod. xii. 3. And thou shalt say unto them, This *is* the offering made by fire, which ye shall offer unto the LORD; two lambs of the first year without spot, day by day, *for* a continual burnt-offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; and a tenth *part* of an ephah of flour for a meat-offering, mingled with the fourth *part* of an hin of beaten oil. *It is* a continual burnt-offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD. And the drink-offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink-offering. And the other lamb shalt thou offer at even; as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD. And on the sabbath-day two lambs of the first year without spot, and two tenth deals of flour *for* a meat-offering, mingled with oil, and the drink-offering thereof: *This is* the burnt-offering of every sabbath, beside the continual burnt-offering, and his drink-offering, Numb. xxviii. 3—10. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he openeth not his mouth, Isa. liii. 7. The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearers, so opened he not his mouth, Acts viii. 32. But with the precious blood of Christ, as of a lamb without blemish and without spot, 1 Pet. i. 19. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth, Rev. v. 6. And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints, 8. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever, 12, 13. And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see, vi. 1. And said to the mountains and rocks,

Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, 16. And after this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb, vii. 9, 10. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes, vii. 14. 17. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death, xii. 11. And all that dwell upon the earth shall worship him, whose names are not written in the book of life, of the Lamb slain from the foundation of the world, xiii. 8. And I looked, and, lo, a Lamb stood on the mount Sion, and with an hundred forty *and* four thousand, having his Father's name written in their foreheads, xiv. 1. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the first-fruits unto God and to the Lamb, 4. The same shall drink of the wine of the wrath of God, which is poured without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb, 10. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints, xv. 3. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful, xvii. 14. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready, xix. 7. And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, these are the true sayings of God, 9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife, xxi. 9. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb, 14. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof, 22, 23. And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life, 27. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month; and the leaves of the tree *were* for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him, xxii. 1—3.

[b] He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities, Isa. liii. 11. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive *us* graciously: so will we render the calves of our lips, Hos. xiv. 2. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many, Matt. xx. 28. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, 1 Cor. xv. 3. For he hath made him

to be sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, Gal. i. 4. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree, iii. 13. Who gave himself a ransom for all, to be testified in due time, 1 Tim. ii. 6. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high, Heb. i. 3. Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful High Priest in things *pertaining* to God, to make reconciliation for the sins of the people, ii. 17. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God, ix. 14. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation, 28. For *it is* not possible that the blood of bulls and goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me; In burnt-offerings and *sacrifices* for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*. And every Priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God, From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified, x. 4—14. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye are healed, 1 Pet. ii. 24. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, iii. 18. And he is the propitiation for our sins: and not for ours only, but also for *the sins* of the whole world, 1 John ii. 2. And ye know that he was manifested to take away our sins; and in him is no sin, iii. 5. Herein is love, not that we loved God, but that he loved us, and sent his son *to be* the propitiation for our sins, iv. 10. And from Jesus Christ, *who is* the faithful witness *and* the first begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Rev. i. 5.

[c] And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD, Exod. xxviii. 38. Wherefore have ye not eaten the sin-offering in the holy place seeing it *is* most holy, and *God* hath given it you to bear the iniquity of the congregation, to make atonement for them before the LORD, Lev. x. 17. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited, and he shall let go the goat in the wilderness, xvi. 21, 22.

VER. 30.

Οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον· Ὀπίσω μου ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν·

This is he of whom I said, [a]After me cometh a man which is preferred before me; for he was before me.

[a] See on ver. 15.

VER. 31.

Κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων.

And I knew him not: [a]but that he should be made manifest to Israel, therefore am I come [b]baptizing with water.

[a] The same came for a witness, to bear witness of the Light, that all *men* through him might believe, ver. 7. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places smooth. And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*, Isa. xl. 3—5. Behold, I will send my messenger, and he shall prepare the way before me: and the LORD whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the LORD of hosts, Mal. iii. 1. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the LORD, iv. 2—5. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 17. And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins, Through the tender mercy of our God; whereby the day-spring from on high hath visited us, To give light to them that sit in darkness, and *in* the shadow of death, to guide our feet into the way of peace, 76—79.

[b] See on Matt. iii. ver. 6. clause 1.

VER. 32.

Καὶ ἐμαρτύρησεν Ἰωάννης, λέγων· Ὅτι τεθέαμαι τὸ Πνεῦμα καταβαῖνον ὡσεὶ περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν.

And John bare record, saying, [a] I saw the Spirit descending from heaven like a dove, and it abode upon him.

[a] See on Matt. iii. ver. 16.

VER. 33.

Κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν· Ἐφ' ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτὸν, οὗτός ἐστιν ὁ βαπτίζων ἐν Πνεύματι ἁγίῳ.

And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, [a] the same is he which baptizeth with the Holy Ghost.

[a] See on Matt. iii. ver. 11. clause 3.

VER. 34.

Κἀγὼ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

And I saw, and bare record that [a] this is the Son of God.

[a] See on Matt. xiv. ver. 33. clause 2.

VER. 35.

Τῇ ἐπαύριον πάλιν εἱστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο.

Again the next day after John stood, and two of his disciples:

VER. 36

Καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει· Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ

And looking upon Jesus as he walked, he saith, [a] Behold the Lamb of God!

[a] See on ver. 29. clause 1.

VER. 37.

Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ.

And the two disciples heard him speak, [a] and they followed Jesus.

[a] The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me, ver. 43. A man hath joy by the answer of his mouth: and a word *spoken* in due season, how good *is it?* Prov. xv. 23. So then faith *cometh* by hearing, and hearing by the word of God, Rom. x. 17. See also on Matt. iv. ver. 20.

VER. 38.

Στραφεὶς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς·
Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ· Ῥαββὶ, (ὃ λέγεται ἑρμηνευόμενον, διδάσκαλε,) ποῦ μένεις;

*Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, [a] Rabbi, (which is to say, being interpreted, Master,) [b] where * dwellest thou?*

* Or, *abidest.*

[a] Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel, ver. 49. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him, iii. 2. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold the same baptizeth, and all *men* come to him, 26. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? vi. 25. And greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master *even* Christ; and all ye are brethren, Matt. xxiii. 7, 8.

[b] The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus, John xii. 21.

VER. 39.

Λέγει αὐτοῖς· Ἔρχεσθε καὶ ἴδετε. Ἦλθον καὶ εἶδον ποῦ μένει· καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα δὲ ἦν ὡς δεκάτη.

He saith unto them, [a] Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the twelfth hour.

[a] And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see, ver. 46. In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink, vii. 37. I love them that love me, and those that seek me early shall find me, Prov. viii. 17. Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light, Matt. xi. 28—30. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them, Luke xxiv. 29.

VER. 40.

Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκολουθησάντων αὐτῷ.

One of the two which heard John speak, and followed him, was [a] Andrew, Simon Peter's brother.

[a] And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers, Matt. iv. 18.

VER. 41.

Εὑρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ· Εὑρήκαμεν τὸν Μεσσίαν, ὅ ἐστι μεθερμηνευόμενον ὁ Χριστός.

*He first findeth his own brother Simon, and saith unto him, We have found [a] the Messiah, which is, being interpreted, * the Christ.*

* Or, the *anointed.*

[a] See on Luke iv. ver. 18. clause 2.

VER. 42.

Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. Ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς, εἶπε· Σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς, ὃ ἑρμηνεύεται Πέτρος.

And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon [a] *the son of Jona: thou shalt be* [b] *called* * *Cephas, which is by interpretation, A stone.*

* Or, *Peter.*

[a] So when they had dined, Jesus saith to Simon Peter, Simon *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs, John xxi. 15. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven, Matt. xvi. 17.

[b] Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother, Matt. x. 2. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it, xvi. 18. And Simon he surnamed Peter, Mark iii. 16. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ, 1 Cor. i. 12. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, iii. 22. And that he was seen of Cephas, then of the twelve, xv. 5. And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should* go unto the heathen, and they unto the circumcision, Gal. ii. 9.

VER. 43.

Τῇ ἐπαύριον ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν Γαλιλαίαν· καὶ εὑρίσκει Φίλιππον, καὶ λέγει αὐτῷ· Ἀκολούθει μοι.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, [a] *Follow me.*

[a] See on Matt. iv. ver. 19. clause 1.

VER. 44.

Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδὰ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.

Now [a] *Philip was of Bethsaida, the city of Andrew and Peter.*

[a] See on Matt. x. ver. 3. clause 1.

VER. 45.

Εὑρίσκει Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει αὐτῷ· Ὃν ἔγραψε Μωσῆς ἐν τῷ νόμῳ, καὶ οἱ προφῆται, εὑρήκαμεν, Ἰησοῦν, τὸν υἱὸν τοῦ Ἰωσὴφ, τὸν ἀπὸ Ναζαρέτ.

Philip findeth Nathanael, and saith unto him, We have found him, [a] *of whom Moses in the law, and the prophets, did write,* [b] *Jesus of Nazareth,* [c] *the son of Joseph.*

[a] See on Matt. xi. ver. 3.

[b] And knew her not till she had brought forth her first-born son: and he called his name JESUS, Matt. i. 25. And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene, ii. 23.

[c] See on Matt. i. ver. 16. clause 1.

VER. 46.

Καὶ εἶπεν αὐτῷ Ναθαναήλ· Ἐκ Ναζαρὲτ δύναταί τι ἀγαθὸν εἶναι; Λέγει αὐτῷ Φίλιππος· Ἔρχου καὶ ἴδε.

And Nathanael said unto him, [a] *Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.*

[a] Others said, This is the Christ. But some said, Shall Christ come out of Galilee? John vii. 41. Search, and look: for out of Galilee ariseth no prophet, 52.

VER. 47.

Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ· Ἴδε, ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι.

Jesus saw Nathanael coming to him, and saith of him, [a] *Behold an Israelite indeed,* [b] *in whom is no guile!*

[a] If ye continue in my word, *then* are ye my disciples indeed, John viii. 31. For he is not a Jew, which is one outwardly; neither *is that* circumcision which is outward in the flesh; But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men,

but of God, Rom. ii. 28, 29. For they are not all Israel, which are of Israel, ix. 6.

[b] Blessed *is* the man to whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile, Psal. xxxii. 2.

VER. 48.

Λέγει αὐτῷ Ναθαναήλ· Πόθεν με γινώσκεις; Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτῷ· Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκῆν, εἶδόν σε.

Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, [a]*Before that Philip called thee, when thou wast under the fig-tree, I saw thee.*

[a] See on Matt. ix. ver. 4. clause 1.

VER. 49.

Ἀπεκρίθη Ναθαναὴλ, καὶ λέγει αὐτῷ· Ῥαββὶ, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ.

Nathanael answered and saith unto him, [a] *Rabbi,* [b] *thou art the Son of God;* [c] *thou art the King of Israel.*

[a] See on ver. 38. clause 1.
[b] See on Matt. xiv. ver. 33. clause 2.
[c] See on Matt. ii. ver. 2. clause 1.

VER. 50.

Ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν αὐτῷ· Ὅτι εἶπόν σοι, εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψει.

Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

VER. 51.

Καὶ λέγει αὐτῷ· Ἀμὴν ἀμὴν λέγω ὑμῖν· Ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας, καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see the heaven open, and the angels of God ascending and descending upon [a] *the Son of man.*

[a] See on Matt. xvi. ver. 13. clause 4.

CHAP. II.—VER. 1.

Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾶ τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ.

And the third day there was [a] *a marriage in Cana of Galilee; and the mother of Jesus was there:*

[a] So God created man in his *own* image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth, Gen. i. 27, 28. And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed, ii. 18—25. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, 1 Tim. iv. 1—3. Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge, Heb. xiii. 4.

VER. 2.

Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς, καὶ οἱ μαθηταὶ αὐτοῦ, εἰς τὸν γάμον.

And both Jesus was called, and his disciples, to the marriage.

VER. 3.

Καὶ ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν· Οἶνον οὐκ ἔχουσι.

And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

VER. 4.

Λέγει αὐτῇ ὁ Ἰησοῦς· Τί ἐμοὶ καί σοι, γύναι; οὔπω ἥκει ἡ ὥρα μου.

Jesus saith unto her, [a]Woman, what have I to do with thee? [b]mine hour is not yet come.

[a] When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! John xix. 26. And they say unto her, Woman, why weepest thou? xx. 13. Jesus saith unto her, Woman, Why weepest thou? whom seekest thou? 15.

[b] Then Jesus said unto them, My time is not yet come, John vii. 6.

VER. 5.

Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· Ὅ, τι ἂν λέγῃ ὑμῖν, ποιήσατε.

His mother saith unto the servants, Whatsoever he saith unto you, do it.

VER. 6.

Ἦσαν δὲ ἐκεῖ ὑδρίαι λίθιναι ἓξ κείμεναι, κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς.

And there were set there six waterpots of stone, [a]after the manner of the purifying of the Jews, containing two or three firkins apiece.

[a] Then came together unto him the Pharisees, and certain of the Scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables. Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? Mark vii. 2—5.

VER. 7.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε τὰς ὑδρίας ὕδατος. Καὶ ἐγέμισαν αὐτὰς ἕως ἄνω.

Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

VER. 8.

Καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν, καὶ φέρετε τῷ ἀρχιτρικλίνῳ. Καὶ ἤνεγκαν.

And he saith unto them, Draw out now, and bear unto the governor of the feast, and they bear it.

VER. 9.

Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον, (καὶ οὐκ ᾔδει πόθεν ἐστίν· οἱ δὲ διάκονοι ᾔδεισαν, οἱ ἠντληκότες τὸ ὕδωρ.) φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος,

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

VER. 10.

Καὶ λέγει αὐτῷ· Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησι, καὶ, ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.

And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but *thou hast kept the good wine until now.*

VER. 11.

Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφανέρωσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

This beginning of miracles did Jesus in Cana of Galilee, and [a]manifested forth his glory; [b]and his disciples believed on him.

[a] See on chap. i. ver. 14. clause 2:

[b] And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the

Son of God; and that believing ye might have life through his name, John xx. 30, 31.

VER. 12.

Μετά τοῦτο κατέβη εἰς Καπερναοὺμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

After this he went down to [a] *Capernaum, he, and his mother,* [b] *and his brethren, and his disciples; and they continued there not many days.*

[a] See on Matt. iv. ver. 13. clause 2.

[b] Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? Matt. xiii. 55.

VER. 13.

Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.

And the [a] *Jews' Passover was at hand? and Jesus went up to Jerusalem,*

[a] See on Matt. xxvi. ver. 2. clause 2.

VER. 14.

Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς, καὶ τοὺς κερματιστὰς καθημένους.

[a] *And found in the temple those that sold oxen and sheep and doves, and the changers of money, sitting:*

[a] See on Matt. xxi. ver. 12.

VER. 15.

Καὶ ποιήσας φραγέλλιον ἐκ σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόας· καὶ τῶν κολλυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε·

And when he had made a scourge of small cords, [a] *he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;*

[a] See on Matt. xxi. ver. 12. clause 2.

VER. 16.

Καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν· Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου, οἶκον ἐμπορίου.

And said unto them that sold doves, Take these things hence; make not [a] *my Father's house* [b] *an house of merchandise.*

[a] See on Matt. vii. ver. 21. clause 4.

[b] See on Matt. xxi. ver. 13.

VER. 17.

Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστίν· Ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με.

And his disciples remembered that it was written, [a] *The zeal of thine house hath eaten me up.*

[a] For the zeal of thine house hath eaten me up, Psal. lxix. 9.

VER. 18.

Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι, καὶ εἶπον αὐτῷ· Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;

Then answered the Jews, and said unto him, [a] *What sign shewest thou unto us,* [b] *seeing that thou doest these things?*

[a] See on Matt. xii. ver. 38. clause 3.

[b] And when he was come into the temple, the Chief Priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? Matt. xxi. 23; and Mark xi. 27, 28; and Luke xx. 1, 2.

VER. 19.

Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς· Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.

Jesus answered and said unto them, [a] *Destroy this temple, and in* [b] *three days* [c] *I will raise it up.*

[a] But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses, And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days, Matt. xxvi. 60, 61. We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together, Mark xiv. 58, 59.

[b] For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth, Matt. xii. 40.

[c] For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will, John v. 21. For as the Father hath life in himself, so hath he given to the

Son to have life in himself, 26. Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father, x. 17, 18. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again the third day according to the Scriptures, 1 Cor. xv. 3, 4. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 12. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, 1 Pet. iii. 18. *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, Rev. i. 18.

VER. 20.

Εἶπον οὖν οἱ Ἰουδαῖοι· Τεσσαράκοντα καὶ ἓξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;

Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

VER. 21.

Ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.

But [a] *he spake of the temple of* [b] *his body.*

[a] And the word was made flesh, and dwelt (ἐσκήνωσεν) among us, John i. 14. For it pleased *the Father* that in him should all fulness dwell, Col. i. 19. For in him dwelleth all the fulness of the Godhead bodily, ii. 9.

[b] Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are, 1 Cor. iii. 16, 17. What! know ye not that your body is the temple of the Holy Ghost *which* is in you, which ye have of God, and ye are not your own? vi. 19. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people, 2 Cor. vi. 16. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone;* In whom all the building, fitly framed together, groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit, Eph. ii. 20—22. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. ii. 5.

VER. 22.

Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν αὐτοῖς· καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.

[a] *When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said.*

[a] But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, John xiv. 26.

VER. 23.

Ὡς δὲ ἦν ἐν Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει.

Now when he was in Jerusalem [a] *at the Passover, in the feast* day, [b] *many believed in his name, when they saw the miracles which he did.*

[a] See on Matt. xxvi. ver. 2. clause 2.

[b] Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him, John iii. 2. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world, vi. 14. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done? vii. 31. And he that sent me is with me: the Fa-

ther hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him, viii. 29, 30.

VER. 24.

Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας·

[a]*But Jesus did not commit himself unto them,* [b]*because he knew all* men,

[a]When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone, John vi. 15. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there, x. 41, 42. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues, Matt. x. 16, 17.

[b]See on Matt. ix. ver. 4. clause 1.

VER. 25.

Καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τὶς μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ·

[a]*And needed not that any should testify of man: for he knew what was in man.*

[a]See on Matt. ix. ver. 4. clause 1.

CHAP. III.—VER. 1.

Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων.

There was a man of the [a]*Pharisees, named Nicodemus, a ruler of the Jews:*

[a]See on Matt. iii. ver. 7. clause 1.

VER. 2.

Οὗτος ἦλθε πρὸς τὸν Ἰησοῦν νυκτὸς, καὶ εἶπεν αὐτῷ· Ῥαββὶ, οἴδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ Θεὸς μετ' αὐτοῦ.

The same came to Jesus by night, and said unto him, [a]*Rabbi, we know that thou art a teacher come from God:* [b]*for no man can do these miracles that thou doest, except God be with him.*

[a]See on chap. i. ver. 38. clause 1.

[b]Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them, John ix. 16. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing, 30—33. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me, x. 24, 25. Then gathered the Chief Priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all *men* will believe on him; and the Romans shall come, and take away both our place and nation, xi. 47, 48. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, xv. 24. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did, by him, in the midst of you, as ye yourselves also know, Acts ii. 22. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him, x. 38.

VER. 3.

Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτῷ· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ.

Jesus answered and said unto him, Verily, verily, I say unto thee, [a]*Except a man be born* **again,* [b]*he cannot* [c]*see the kingdom of God.*

* Or, *from above.*

[a] Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit, ver. 5, 6. See also on ver. 13. chap. i.

[b] But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned, 1 Cor. ii. 14. In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them, 2 Cor. iv. 4.

[c] See on Matt. iii. ver. 2. clause 2.

VER. 4.

Λέγει πρὸς αὐτὸν ὁ Νικόδημος· Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὤν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν, καὶ γεννηθῆναι;

Nicodemus saith unto him, [a] *How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?*

[a] See on ver. 3. clause 2.

VER. 5.

Ἀπεκρίθη ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν, εἰς τὴν βασιλείαν τοῦ Θεοῦ.

Jesus answered, Verily, verily, I say unto thee, Except a man [a] *be born of water, and* [b] *of the Spirit,* [c] *he cannot enter into the kingdom of God.*

[a] See on Matt. iii. ver. 6. clause 1.
[b] See on chap. i. ver. 13. clause 1.
[c] See on Matt. v. ver. 20. clause 2.

VER. 6.

Τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σάρξ ἐστι· καὶ τὸ γεγεννημένον ἐκ τοῦ Πνεύματος, πνεῦμά ἐστι.

That [a] *which is born of the flesh is flesh;* [b] *and that which is born of the Spirit is spirit.*

[a] And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth, Gen. v. 3. And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually, vi. 5. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth, vi. 12, 13. Who can bring a clean *thing* out of an unclean? not one, Job xiv. 4. What *is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight: How much more abominable and filthy *is* man, which drinketh iniquity like water? xv. 14—16. How then can man be justified with God? or how can he be clean *that is* born of a woman? Behold, even to the moon, and it shineth not; yea, the stars are not pure in his sight: How much less man *that is* a worm? and the son of man, *which* is a worm? xxv. 4—6. Create in me a clean heart, O God; and renew a right spirit within me, Psal. li. 10. For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death, Rom. vii. 5. For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God, but with the flesh the law of sin, 18—25. *There is*, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, viii. 1. For

what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded *is* death; but to be spiritually minded *is* life and peace: Because the carnal mind *is* enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God, 3—8. *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God, Gal. v. 16—21. Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others, Eph. ii. 3. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, Col. ii. 11.

[b] And I will give them one heart, and I will put a new spirit within you: and I will take the stony heart out of their flesh, and will give them an heart of flesh: That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God, Ezek. xi. 19, 20. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*, xxxvi. 25—27. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit, Rom. viii. 5. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ *be* in you, the body *is* dead because of *sin*; but the Spirit *is* life because of righteousness, 9, 10. He that is joined unto the Lord is one Spirit, 1 Cor. vi. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would, Gal. v. 17. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God, 1 John iii. 9.

VER. 7.

Μὴ θαυμάσῃς ὅτι εἶπόν σοι· Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.

Marvel not that I said unto thee, [a]*Ye must be born* **again.*

* Or, *from above.*

[a] What then? are we better *than they?* No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips: Whose mouth *is* full of cursing and bitterness: Their feet *are* swift to shed blood: Destruction and misery *are* in their ways: And the way of peace have they not known: There is no fear of God before their eyes. Now we know that

what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin, Rom. iii. 9—20. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness, Eph. iv. 22—24. Follow peace with all *men*, and holiness, without which no man shall see the Lord, Heb. xii. 14. As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy, 1 Pet. i. 14—16. And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life, Rev. xxi. 27.

VER. 8.

Τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθην ἔρχεται, καὶ ποῦ ὑπάγει· οὕτως ἔστι πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: [a] *so is every one that is born of the Spirit.*

[a] If ye know that he is righteous, ye know that every one that doeth righteousness is born of him, 1 John ii. 29. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother, iii. 7—10. We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother, abideth in death, 14. And hereby we know that he abideth in us, by the Spirit which he hath given us, 24, and iv. 13. *And* we know that we are of God, and the whole world lieth in wickedness, v. 19.

VER. 9.

Ἀπεκρίθη Νικόδημος, καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενέσθαι;

Nicodemus answered and said unto him, [a] *How can these things be?*

[a] See on ver. 3. clause 2.

VER. 10.

Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις;

Jesus answered and said unto him, [a] *Art thou a master of Israel,* [b] *and knowest not these things?*

[a] For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers, hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot: for it *is* sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned, Isa. xxix. 10—12. The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom *is* in them? Jer. viii. 9.

[b] Circumcise therefore the foreskin of your heart, and be no more stiffnecked, Deut. x. 16. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live, xxx. 6. But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, Jer. xxxi. 33. And they shall be my people,

and I will be their God: and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me, xxxii. 38—40. And I will give them one heart, and I will put a new spirit within you; and I will take away the stony heart out of their flesh, and will give them an heart of flesh, Ezek. xi. 19. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? xviii. 31. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*, xxxvi. 25—27.

VER. 11.

Ἀμὴν ἀμὴν λέγω σοι, ὅτι ὃ οἴδαμεν λαλοῦμεν, καὶ ὃ ἑωράκαμεν μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.

Verily, Verily, I say unto thee, [a] *We speak that we do know, and testify that we have seen;* [b] *and ye receive not our witness.*

[a] And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true, ver. 32, 33. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*, Matt. xi. 27. and Luke x. 22. And from Jesus Christ, *who is* the faithful witness, *and* the first-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Rev. i. 5.

[b] See on chap. i. ver. 11. clause 2.

VER. 12.

Εἰ τὰ ἐπίγεια εἶπον ὑμῖν, καὶ οὐ πιστεύετε· πῶς, ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε;

If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

VER. 13.

Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ.

And no man hath ascended up to heaven, [a] *but he that came down from heaven,* even [b] *the Son of man* [c] *which is in heaven.*

[a] Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world, John vi. 32, 33. For I came down from heaven, not to do mine own will, but the will of him that sent me, 38. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world, 51. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? *What* and if ye shall see the Son of man ascend up where he was before? 58—62. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me, viii. 42. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father, xvi. 28. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was, xvii. 5. The second man *is* the Lord from heaven,

1 Cor. xv. 47. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things), Eph. iv. 8—10.

[b] See on Matt. xvi. ver. 13. clause 4.

[c] No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared *him*, John i. 18. For where two or three are gathered together in my name, there am I in the midst of them, Matt. xviii. 20. Lo, I am with you alway, *even* unto the end of the world, xxviii. 20. Which is his body, the fulness of him that filleth all in all, Eph. i. 23.

VER. 14.

Καὶ καθὼς Μωσῆς ὕψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου·

And [a] as Moses lifted up the serpent in the wilderness, [b] even so must the Son of man be lifted up:

[a] And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpent, from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole: and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived, Numb. xxi. 6—9. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan, 2 Kings xviii. 4.

[b] Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things, John viii. 28. See also on Matt. xx. ver. 28. clause 4.

VER. 15.

Ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν, μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

That [a] whosoever believeth in him [b] should not perish, [c] but have eternal life.

[a] See on Mark xvi. ver. 16. clause 1.

[b] Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, John v. 24. And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave *them* me, is greater than all; and none is able to pluck *them* out of my Father's hand, x. 28, 29. For the Son of man is come to seek and to save that which was lost, Luke xix. 10. See also on Matt. xviii. ver. 11.

[c] See on Matt. xix. ver. 16. clause 3.

VER. 16.

Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν· ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

For [a] God so loved the world, that he gave [b] his only-begotten Son, that [c] whosoever believeth in him [d] should not perish, but [e] have everlasting life.

[a] For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us, Rom. v. 6—8. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ; as though God did beseech *you* by us, we pray *you* in Christ's stead, Be ye reconciled to God. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of

God in him, 2 Cor. v. 18—21. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another, 1 John iv. 8—11.

[b] See on chap. i. ver. 14. clause 3.

[c] See on Mark xvi. ver. 16. clause 1.

[d] See on ver. 15. clause 2.

[e] See on Matt. xix. ver. 16. clause 3.

VER. 17.

Οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.

For [a] *God sent not his Son into the world to condemn the world;* [b] *but that the world through him might be saved.*

[a] And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world, John xii. 47. For the Son of man is not come to destroy men's lives, but to save *them*, Luke ix. 56.

[b] See on Matt. i. ver. 21. clause 3.

VER. 18.

Ὁ πιστεύων εἰς αὐτὸν, οὐ κρίνεται· ὁ δὲ μὴ πιστεύων, ἤδη κέκριται· ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ.

[a] *He that believeth on him is not condemned:* [b] *but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God.*

[a] See on Mark xvi. ver. 16. clause 1.

[b] He that believeth not the Son shall not see life; but the wrath of God abideth on him, ver. 36. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, v. 24. I said therefore unto you, That ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins, viii. 24. He that believeth not shall be damned, Mark xvi. 16. *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, Rom. viii. 1. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*, Heb. ii. 1—3. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; *and* he that hath not the Son of God, hath not life, 1 John v. 10—12.

VER. 19.

Αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος, ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα.

[a] *And this is the condemnation, that light is come into the world, and men loved darkness rather than light,* [b] *because their deeds were evil.*

[a] In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name *was* John. The same came for a witness, to bear witness of the Light, that all *men* through him might believe. He was not that Light, but *was sent* to bear witness of that Light. *That* was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not, John i. 4—10. Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life, viii. 12. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And *some* of the Pha-

risees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth, ix. 39—41. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, xv. 22—24. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee, Matt. xi. 20—24. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me, Luke x. 10—16. And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*, xii. 47. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things? 2 Cor. ii. 15, 16. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness, 2 Thess. ii. 8—12.

[b] How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only? John v. 44. Why do ye not understand my speech? *even* because ye cannot hear my word. Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. And because I tell *you* the truth, ye believe me not, viii. 42—45. That this *is* a rebellious people, lying children, children *that* will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon: Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall,

whose breaking cometh suddenly at an instant, Isa. xxx. 9—13. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified *him* not as God, neither were thankful: but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents. Without understanding, covenant-breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them, Rom. i. 20—32. And a stone of stumbling, and a rock of offence, *even* to *them* which stumble at the word, being disobedient: whereunto also they were appointed, 1 Pet. ii. 8.

VER. 20.

Πᾶς γὰρ ὁ φαῦλα πράσσων, μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ.

[a] *For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be* * *reproved.*

* Or, *discovered.*

[a] The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil, John vii. 7. And the king of Israel said unto Jehoshaphat, *There is* yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so, 1 Kings xxii. 8. They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. The murderer rising with the light killeth the poor and needy, and in the night is as a thief. The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth *his* face. In the dark they dig through houses, *which* they had marked for themselves in the day-time: they know not the light. For the morning *is* to them even as the shadow of death: if *one* know *them, they are in* the terrors of the shadow of death, Job xxiv. 13—17. A scorner loveth not one that reproveth him: neither will he go unto the wise, Prov. xv. 12. They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly, Amos v. 10. But all things that are reproved are made manifest by the light; for whatsoever doth make manifest is light, Eph. v. 13.

VER. 21.

Ὁ δὲ ποιῶν τὴν ἀλήθειαν, ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστιν εἰργασμένα.

[a] *But he that doeth truth cometh to the light, that his deeds may be made manifest,* [b] *that they are wrought in God.*

[a] Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight *is* in the law of the LORD; and in his law doth he meditate day

and night, Psal. i. 1, 2. Let my heart be sound in thy statutes, that I be not ashamed, cxix. 80. Thy word *is* a lamp unto my feet, and a light unto my path. I have sworn, and I will perform *it*, that I will keep thy righteous judgments, 105, 106. Search me, O God, and know my heart: try me, and know my thoughts: And see if *there be any* wicked way in me, and lead me in the way everlasting, cxxxix. 23, 24. To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them, Isa. viii. 20. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few, Acts xvii. 11, 12. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth, 1 John i. 6.

[b] *Ye* hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me. But in vain they do worship me, teaching *for* doctrines the commandments of men, Matt. xv. 7—9. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation, xxiii. 14. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. *Ye* blind guides, which strain at a gnat, and swallow a camel. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity; 23—28. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God, 3 John 11.

VER. 22.

Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς, καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν· καὶ ἐκεῖ διέτριβε μετ' αὐτῶν, καὶ ἐβάπτιζεν.

After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, [a] *and baptized.*

[a] And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him, ver. 26. When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John. (Though Jesus himself baptized not, but his disciples), iv. 1, 2.

VER. 23.

Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνὼν, ἐγγὺς τοῦ Σαλεὶμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο, καὶ ἐβαπτίζοντο.

And John also was [a]*baptizing in Ænon near to* [b] *Salim, because there was much water there: and they came, and were baptized.*

[a] See on Matt. iii. ver. 6. clause 1.

[b] And Jacob came to Shalem a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel, Gen. xxxiii. 18—20.

VER. 24.

Οὔπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

[a] *For John was not yet cast into prison.*

[a] See on Matt. xi. ver. 2. clause 2.

VER. 25.

Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων περὶ καθαρισμοῦ.

[a] *Then there arose a question between*

some *of John's disciples and the Jews about purifying.*

[a] See on Mark vii. ver. 4.

VER. 26.

Καὶ ἦλθον πρὸς τὸν Ἰωάννην, καὶ εἶπον αὐτῷ· Ῥαββὶ, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε, οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν.

And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, [a] *to whom thou barest witness, behold,* [b] *the same baptizeth, and* [c] *all* men *come to him.*

[a] See on chap. i. ver. 15.

[b] After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized, ver. 22.

[c] The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him, John xii. 19.

VER. 27.

Ἀπεκρίθη Ἰωάννης, καὶ εἶπεν· Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.

John answered and said, [a] *A man can* [*] *receive nothing, except it be given him* [b] *from heaven.*

[*] Or, *take unto himself.*

[a] And Moses said unto Korah, Hear, I pray you, ye sons of Levi: *Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And he hath brought thee near *to him,* and all thy brethren the sons of Levi with thee: and seek ye the priesthood also; Numb. xvi. 8—10. And the Lord spake unto Moses, saying, Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. And it shall come to pass, *that* the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you, xvii. 1—5. Then answered Amos, and said to Amaziah, I *was* no prophet, neither *was* I a prophet's son; but I *was* an herdman, and a gatherer of sycamore fruit: And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel, Amos vii. 14, 15. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey, Matt. xxv. 15. *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch, Mark xiii. 34. By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name, Rom. i. 5. So we, *being* many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophesy, *let us prophesy* according to the proportion of faith; Or ministry, *let us wait* on *our* ministering: or he that teacheth, on teaching: Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness, Rom. xii. 5—8. Who then *is* Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 1 Cor. iii. 5. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word

of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophesy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the self-same Spirit, dividing to every man severally as he will, xii. 3—11. But by the grace of God I *am* what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, xv. 10. Paul, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead), Gal. i. 1. Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 7, 8. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning, James i. 17. As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God. If any man speak, *let him speak* as the oracles of God; if any minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen, 1 Pet. iv. 10, 11.

[b] The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? Matt. xxi. 25. and Mark xi. 30, 31.

VER. 28.

Αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον· Οὐκ εἰμὶ ἐγὼ ὁ Χριστὸς, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου.

[a] *Ye yourselves bear me witness, that I said, I am not the Christ,* [b] *but that I am sent before him.*

[a] And this is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not: but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias, John i. 19—23.

[b] See on Matt. iii. ver. 3.

VER. 29.

Ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου· αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται.

[a] *He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.*

[a] Come with me from Lebanon, *my* spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lion's dens, from the mountains of the leopards. Thou hast ravished my heart, my sister, *my* spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my sister, *my* spouse! how much better is thy love than wine! and the smell of thine ointment than all spices! Thy lips, O *my* spouse, drop *as* the honeycomb: honey and milk *are* under thy tongue; and the smell of thy garments *is* like the smell of Lebanon, Cant. iv. 8—11. For thy Maker *is* thine husband; the Lord of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called, Isa. liv. 5. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and *as* the bridegroom rejoiceth

over the bride, *so* shall thy God rejoice over thee, lxii. 4, 5. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the LORD, Hos. ii. 19, 20. And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast, Matt. ix. 15. The kingdom of heaven is like unto a certain king, which made a marriage for his son, xxii. 2. For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ, 2 Cor. xi. 2. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church, Eph. v. 28—32. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God, Rev. xix. 7—9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife, xxi. 9.

VER. 30.

Ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.

[a] *He must increase, but I must decrease.*

[a] His name shall endure for ever: his name shall be continued as long as the sun: and *men* shall be blessed in him: all nations shall call him blessed. Blessed *be* the LORD God, the God of Israel, who only doeth wondrous things, Psal. lxxii. 17, 18. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this, Isa. ix. 7. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth, Dan. ii. 34, 35. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever, 44. See also on Matt. viii. ver. 11. clause 1.

VER. 31.

Ὁ ἄνωθεν ἐρχόμενος, ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστι, καὶ ἐκ τῆς γῆς λαλεῖ. Ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος, ἐπάνω πάντων ἐστί.

[a] *He that cometh from above* [b] *is above all:* [c] *he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.*

[a] See on ver. 13. clause 1.

[b] In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made, John i. 1—3. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, *but* grace and truth came by Jesus Christ. No man hath seen God at any time; the only-begotten Son, which is in the

bosom of the Father, he hath declared *him*, 15—18. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me, 26—30. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all *men* should honour the Son; even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him, v. 20—23. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, Matt. xxviii. 18. The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) Acts x. 36. Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen. Rom. ix. 5. Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, Which is his body, the fulness of him that filleth all in all, Eph. i. 20—23. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father, Philip. ii. 9—11. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things by whom also he made the worlds; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they shall all wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool, Heb. i. 1—13. For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some *man;* but he that built all things *is* God. And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the

rejoicing of the hope firm unto the end, iii. 3—6. Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him, 1 Pet. iii. 21, 22. And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war. His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself. And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS, Rev. xix. 11—16.

[c] The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. As *is* the earthy, such *are* they also that are earthy, 1 Cor. xv. 47, 48.

VER. 32.

Καὶ ὃ ἑώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.

[a] *And what he hath seen and heard, that he testifieth;* [b] *and no man receiveth his testimony.*

[a] For the Father loveth the Son, and sheweth him all things that himself doeth, John v. 20. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him, viii. 26. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you, xv. 15. See also on ver. 11. clause 1.

[b] See on chap. i. ver. 11. clause 2.

VER. 33.

Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθής ἐστιν.

[a] *He that hath received his testimony hath set to his seal that God is true.*

[a] He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son, 1 John v. 10.

VER. 34.

Ὃν γὰρ ἀπέστειλεν ὁ Θεὸς, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα.

[a] *For he whom God hath sent speaketh the words of God:* [b] *for God giveth not the Spirit by measure* unto him.

[a] For God sent not his Son into the world to condemn the world; but that the world through him might be saved, ver. 17. Jesus answered them and said, My doctrine *is* not mine, but his that sent me, vii. 16. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things, viii. 26—28. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham, 40. He that *is* of God heareth God's words; ye therefore hear *them* not, because ye are not of God, 47.

[b] And of his fulness have all we received, and grace for grace, John i. 16. For as the Father hath life in himself; so hath he given to the Son to have life in himself, v. 26. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me, xv. 26. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you, xvi. 7. For it pleased *the Father* that in him should all fulness dwell, Col. i. 19. For in him dwelleth all the fulness of the Godhead bodily, ii. 9.

VER. 35.

Ὁ πατὴρ ἀγαπᾷ τὸν υἱὸν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.

[a] *The Father loveth the Son,* [b] *and hath given all things into his hand.*

[a] For the Father loveth the Son, and sheweth him all things that himself doeth, John v. 20. As the Father hath loved me, so have I loved you: continue ye in my love, xv. 9. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world, xvii. 23, 24. And I have declared unto them thy name, and will declare *it:* that the love wherewith thou hast loved me may be in them, and I in them, 26. See also on Matt. iii. ver. 17. clause 2.

[b] See on Matt. xxviii. ver. 18.

VER. 36.

Ὁ πιστεύων εἰς τὸν υἱὸν, ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.

[a] *He that believeth on the Son* [b] *hath everlasting life:* [c] *and he that believeth not the Son shall not see life;* [d] *but the wrath of God abideth on him.*

[a] See on Mark xvi. ver. 16. clause 1.

[b] See on Matt. xix. ver. 16. clause 3.

[c] See on ver. 18. clause 2.

[d] For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, Rom. i. 18. Much more then, being now justified by his blood, we shall be saved from wrath through him, v. 9. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them, Gal. iii. 10. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience, Eph. v. 6. Jesus, which delivered us from the wrath to come, 1 Thess. i. 10. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand, Rev. vi. 15—17.

CHAP. IV.—VER. 1.

Ὡς οὖν ἔγνω ὁ Κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης,

When therefore [a] *the Lord knew how the Pharisees had heard that* [b] *Jesus made and baptized more disciples than John,*

[a] See on Luke ii. ver. 11. clause 3.

[b] After these things came Jesus and his disciples into the land of Judæa, and there he tarried with them, and baptized, John iii. 22. And they came to John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him, 26.

VER. 2.

(Καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ·)

(Though Jesus himself baptized not, but his disciples,)

VER. 3.

Ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν.

[a] *He left Judæa, and* [b] *departed again into Galilee.*

[a] After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized, John iii. 22.

[b] And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage, John ii. 1, 2.

VER. 4.

Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας.

And he must needs go through [a] *Samaria.*

[a] See on Matt. x. ver. 5. clause 3.

VER. 5.

Ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας,

λεγομένην Συχὰρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακὼβ Ἰωσὴφ τῷ υἱῷ αὐτοῦ.

Then cometh he to a city of Samaria, which is called Sychar, near to [a] *the parcel of ground that Jacob gave to his son Joseph.*

[a] And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel, Gen. xxxiii. 18—20. Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow, xlviii. 22.

VER. 6.

Ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. Ὁ οὖν Ἰησοῦς, κεκοπιακὼς ἐκ τῆς ὁδοιπορίας, ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡσεὶ ἕκτη·

Now Jacob's well was there. Jesus therefore, [a] *being wearied with his journey, sat thus on the well: and it was about the sixth hour.*

[a] See on Matt. iv. ver. 2. clause 2.

VER. 7.

Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλῆσαι ὕδωρ. Λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πιεῖν.

There cometh a [a] *woman of Samaria to draw water: Jesus saith unto her, Give me to drink.*

[a] See on Matt. x. ver. 5. clause 3.

VER. 8.

Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι.

(For his disciples were gone away unto the city to buy meat.)

VER. 9.

Λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πιεῖν αἰτεῖς, οὔσης γυναικὸς Σαμαρείτιδος; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις.

Then saith [a] *the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.*

[a] See on Matt. x. ver. 5. clause 3.

VER. 10.

Ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν αὐτῇ· Εἰ ᾔδεις τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς ἐστιν ὁ λέγων σοι· Δός μοι πιεῖν· σὺ ἂν ᾔτησας αὐτὸν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν.

Jesus answered and said unto her, [a] *If thou knewest the gift of God,* [b] *and who it is that saith to thee, Give me to drink; thou wouldest have asked of him,* [c] *and he would have given thee living water.*

[a] For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John iii. 16. I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles, Isa. xlii. 6. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. viii. 32. Thanks *be* unto God for his unspeakable gift, 2 Cor. ix. 15.

[b] The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am *he*, ver. 25, 26. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him, ix. 35—38.

[c] But whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him, shall be in him a well of water springing up into everlasting life, ver. 14. In the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him

should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified), vii. 37—39. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee *is* the fountain of life: in thy light shall we see light, Psal. xxxvi. 8, 9. Therefore with joy shall ye draw water out of the wells of salvation, Isa. xii. 3. *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water, xli. 17, 18. Ho, every one that thirsteth, come ye to the waters, and he that hath no money, lv. 1. For my people have committed two evils; they have forsaken me the fountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water, Jer. ii. 13. And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be, Zech. xiv. 8. And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ, 1 Cor. x. 4. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes, Rev. vii. 17. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely, xxi. 6. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, xxii. 1. And the Spirit and the bride say, Come, and let him that heareth say, Come. And let him that is athirst come; and whosoever will, let him take the water of life freely, ver. 17.

VER. 11.

Λέγει αὐτῷ ἡ γυνή· Κύριε, οὔτε ἄντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν.

The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

VER. 12.

Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακὼβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ;

Art thou greater than our father Jacob, [a] which gave us the well, and drank thereof himself, and his children, and his cattle?

[a] See on ver. 5.

VER. 13.

Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου, διψήσει πάλιν·

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

VER. 14.

Ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.

But [a] whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him [b] shall be in him a well of water springing up into everlasting life.

[a] And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst, John vi. 35. Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them, Isa. xlix. 8—10. They shall hunger no more, neither

thirst any more; neither shall the sun light on them nor any heat, Rev. vii. 16.

[b] He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified), John vii. 38, 39. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you, xiv. 16, 17. Now he which stablisheth us with you in Christ, and hath anointed us, *is* God; Who hath also sealed us, and given the earnest of the Spirit in our hearts, 2 Cor. i. 21, 22. In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory, Eph. i. 13, 14. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption, iv. 30.

VER. 15.

Λέγει πρὸς αὐτὸν ἡ γυνή· Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν.

[a] *The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.*

[a] But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned, 1 Cor. ii. 14.

VER. 16.

Λέγει αὐτῇ ὁ Ἰησοῦς· Ὕπαγε, φώνησον τὸν ἄνδρα σου, καὶ ἐλθὲ ἐνθάδε.

Jesus saith unto her, Go, call thy husband, and come hither.

VER. 17.

Ἀπεκρίθη ἡ γυνὴ, καὶ εἶπεν· Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς· Καλῶς εἶπας· Ὅτι ἄνδρα οὐκ ἔχω.

The woman answered and said, I have no husband. [a] *Jesus said unto her, Thou hast well said, I have no husband:*

[a] See on Matt. ix. ver. 4. clause 1.

VER. 18.

Πέντε γὰρ ἄνδρας ἔσχες· καὶ νῦν ὃν ἔχεις, οὐκ ἔστι σου ἀνήρ· τοῦτο ἀληθὲς εἴρηκας.

[a] *For thou hast had five husbands; and he whom thou now hast is not thine husband: in that saidst thou truly.*

[a] See on Matt. ix. ver. 4. clause 1.

VER. 19.

Λέγει αὐτῷ ἡ γυνή· Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ.

The woman saith unto him, [a] *Sir, I perceive that thou art a* [b] *prophet.*

[a] Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of a woman *this is* that toucheth him: for she is a sinner, Luke vii. 39.

[b] Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world, John vi. 14. Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet, vii. 40. See also on Matt. v. ver. 22. clause 1.

VER. 20.

Οἱ πατέρες ἡμῶν ἐν τούτῳ τῷ ὄρει προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος, ὅπου δεῖ προσκυνεῖν.

[a] *Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.*

[a] And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite *was* then in the land. And the Lord appeared unto Abram and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him, Gen. xii. 6, 7. And Jacob came to Shalem a city of Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's

father, for an hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel, xxxiii. 18–20. And the LORD said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually, 1 Kings ix. 3. Then David said, This *is* the house of the LORD God, and this *is* the altar of the burnt offering for Israel, 1 Chron. xxii. 1. But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel, 2 Chron. vi. 6. And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice, vii. 12. For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually, 16. His foundation *is* in the holy mountains. The LORD loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah, Psal. lxxxvii. 1–3. For the LORD hath chosen Zion; he hath desired *it* for his habitation. This *is* my rest for ever: here will I dwell; for I have desired it, cxxxii. 13, 14.

VER. 21.

Λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, πίστευσόν μοι, ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ, οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί.

Jesus saith unto her, [a] *Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father.*

[a] See on Matt. viii. ver. 11. clause 1.

VER. 22.

Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.

[a] *Ye worship ye know not what: we know what we worship:* [b] *for salvation is of the Jews.*

[a] And the king of Assyria brought *men* from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof. And *so* it was at the beginning of their dwelling there, *that* they feared not the LORD: therefore the LORD sent lions among them, which slew *some* of them. Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land. Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the LORD. Howbeit every nation made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim. So they feared the LORD, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places. They feared the LORD, and served their own gods after the manner of the nations whom they carried away from thence. Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, whom he named Israel, 2 Kings xvii. 24—34.

[b] Cry out and shout, thou inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee, Isa. xii. 6. I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and will

place salvation in Zion for Israel my glory, xlvi. 13. Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises, Rom. ix. 4.

VER. 23.

Ἀλλ' ἔρχεται ὥρα, καὶ νῦν ἐστιν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν.

But the hour cometh, and now is, when [a] *the true worshippers shall worship the Father,* [b] *in spirit and* [c] *in truth:* [d] *for the Father seeketh such to worship him.*

[a] Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of *our* soul *is* to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek the early, Isa. xxvi. 8, 9. To this *man* will I look, *even* to *him that is* poor and of a contrite spirit, and trembleth at my word, lxvi. 2. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted, Luke xviii. 13, 14.

[b] For God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you always in my prayers, Rom. i. 9. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered, viii. 26. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 18. For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, Phil. iii. 3. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Jude 20.

[c] Only fear the LORD, and serve him in truth with all your heart: for consider how great *things* he hath done for you, 1 Sam. xii. 24. The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth, Psal. cxlv. 18.

[d] The LORD taketh pleasure in them that fear him, in those that hope in his mercy, Psal. cxlvii. 11. The sacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight, Prov. xv. 8. Wherefore the LORD said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid, Isa. xxix. 13, 14. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting, 1 Tim. ii. 8.

VER. 24.

Πνεῦμα ὁ Θεός· καὶ τοὺς προσκυνοῦντας αὐτὸν, ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

[a] *God is a Spirit;* [b] *and they that worship him must worship* him *in spirit and in truth.*

[a] Who is the image of the invisible God, the first born of every creature, Col. i. 15. Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever, Amen. 1 Tim. i. 17.

[b] But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart, 1 Sam. xvi. 7. The sacrifices of God *are* a broken spirit; a broken and a contrite heart, O God, thou wilt not despise, Psal. li. 17. If I regard iniquity in my heart, the LORD will not hear *me*: *But* verily God hath heard *me*; he hath attended to the voice of my prayer, lxvi. 18, 19 For thus saith the high and lofty One that inhabiteth eternity,

whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, Isa. lvii. 15. See also on Matt. xv. ver. 8, 9.

VER. 25.

Λέγει αὐτῷ ἡ γυνή· Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα.

The woman saith unto him, I know that [a]*Messias cometh, which is called Christ:* [b]*when he is come, he will tell us all things.*

[a] See on Luke iv. ver. 18. clause 2.

[b] The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. And the LORD said unto me, They have well *spoken that* which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him, Deut. xviii. 15—18.

VER. 26.

Λέγει αὐτῇ ὁ Ἰησοῦς· Ἐγώ εἰμι, ὁ λαλῶν σοι.

Jesus saith unto her, [a]*I that speak unto thee am* he.

[a] Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee, John ix. 35—37. Then charged he his disciples that they should tell no man that he was Jesus the Christ, Matt. xvi. 20.

VER. 27.

Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπε· Τί ζητεῖς; ἤ, τί λαλεῖς μετ' αὐτῆς;

And upon this came his disciples, [a]*and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?*

[a] The Jews have no dealings with the Samaritans, ver. 9.

VER. 28.

Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνή, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις·

The woman then left her waterpot, and went her way into the city, and saith to the men,

VER. 29.

Δεῦτε, ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός;

Come, see a man, which told me all things that ever I did: is not this the Christ?

VER. 30.

Ἐξῆλθον οὖν ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν,

Then they went out of the city, and came unto him.

VER. 31.

Ἐν δὲ τῷ μεταξὺ ἠρώτων αὐτὸν οἱ μαθηταί, λέγοντες· Ῥαββί, φάγε.

In the mean while his disciples prayed him, saying, Master, eat.

VER. 32.

Ὁ δὲ εἶπεν αὐτοῖς· Ἐγὼ βρῶσιν ἔχω φαγεῖν, ἣν ὑμεῖς οὐκ οἴδατε.

But he said unto them, [a]*I have meat to eat that ye know not of.*

[a] See on ver. 34. clause 1.

VER. 33.

Ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους· Μή τις ἤνεγκεν αὐτῷ φαγεῖν;

Therefore said his disciples one to another, Hath any man brought him ought *to eat?*

VER. 34.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐμὸν βρῶμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον.

Jesus saith unto them, [a]*My meat is to do the will of him that sent me,* [b]*and to finish his work.*

[a] Then said I, Lo, I come: in the volume of the book *it is* written of me, I delight to do thy will, O my God: yea, thy law is within my heart, Psal. xl. 7, 8. I seek not mine own

will, but the will of the Father which hath sent me, John v. 30. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day, vi. 38—40.

b [b] I have glorified thee on the earth: I have finished the work which thou gavest me to do, John xvii. 4. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost, xix. 30. For the Son of man is come to seek and to save that which was lost, Luke xix. 10. Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, Heb. xii. 2.

VER. 35.

Οὐχ ὑμεῖς λέγετε, ὅτι ἔτι τετράμηνόν ἐστι, καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ, λέγω ὑμῖν, Ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι λευκαί εἰσι πρὸς θερισμὸν ἤδη.

Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; [a] *for they are white already to harvest.*

[a] Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few, Matt. ix. 37. and Luke x. 2.

VER. 36.

Καὶ ὁ θερίζων, μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ, καὶ ὁ θερίζων.

And [a] *he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.*

[a] The fruit of the righteous *is* a tree of life: and he that winneth souls *is* wise, Prov. xi. 30. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever, Dan. xii. 3. That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain, Phil. ii. 15, 16. For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy, 1 Thess. ii. 19, 20. Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins, Jam. v. 19, 20. I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, *ye are* God's building, 1 Cor. iii. 6—9.

VER. 37.

Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινὸς, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.

And herein is that saying true, [a] *One soweth, and another reapeth.*

[a] Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine, Mic. vi. 15.

VER. 38.

Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

[a] *I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.*

[a] The same came for a witness, to bear witness of the Light, that all *men* through him might believe, John i. 7. Howbeit I sent unto you all my servants the prophets, rising early

and sending *them*, saying, Oh, do not this abominable thing that I hate, Jer. xliv. 4. In those days came John the Baptist, preaching in the wilderness of Judæa, And saying, Repent ye: for the kingdom of heaven is at hand, Matt. iii. 1, 2. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan. And were baptized of him in Jordan, confessing their sins, 5, 6. And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people, iv. 23.

VER. 39.

Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς, μαρτυρούσης· Ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα.

And many of the Samaritans of that city believed on him [a]*for the saying of the woman, which testified, He told me all that ever I did.*

[a] The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him, ver. 28—30.

VER. 40.

Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μεῖναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.

So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

VER. 41.

Καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ·

And many more believed because of his own word;

VER. 42.

Τῇ τε γυναικὶ ἔλεγον· Ὅτι οὐκ ἔτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ Σωτὴρ τοῦ κόσμου, ὁ Χριστός.

And said unto the woman, Now we believe, not because of thy saying: for we have heard him *ourselves, and know that this is indeed* [a]*the Christ,* [b]*the Saviour of the world.*

[a] See on Luke iv. ver. 18. clause 2.
[b] See on Matt. i. ver. 21. clause 3.

VER. 43.

Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν·

Now after two days he departed thence, and went into Galilee.

VER. 44.

Αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν, ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.

[a]*For Jesus himself testified, that a prophet hath no honour in his own country.*

[a] See on Matt. xiii. ver. 57. clause 2.

VER. 45.

Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν·

Then [a]*when he was come into Galilee, the Galileans received him,* [b]*having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.*

[a] And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judæa, and *from* beyond Jordan, Matt. iv. 23—25.

[b] And the Jews' Passover was at hand, and Jesus went up to Jerusalem. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

John ii. 13—15. Now when he was in Jerusalem at the Passover, in the feast *day*, many believed in his name, when they saw the miracles which he did, 23.

VER. 46.

Ἦλθεν οὖν ὁ Ἰησοῦς πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. Καὶ ἦν τις βασιλικὸς, οὗ υἱὸς ἠσθένει ἐν Καπερναούμ.

[a]*So Jesus came again into Cana, of Galilee, where he made the water wine. And there was a certain* [a] *nobleman whose son was sick at Capernaum.*

* Or, *courtier*, or, *ruler*.

[a] And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do *it*. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory: and his disciples believed on him, John ii. 1—11.

VER. 47.

Οὗτος, ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς αὐτὸν, καὶ ἠρώτα αὐτὸν ἵνα καταβῇ καὶ ἰάσηται αὐτοῦ τον υἱόν· ἤμελλε γὰρ ἀποθνήσκειν.

When he heard that Jesus was come out of Judæa into Galilee, he went unto him, [a] *and besought him that he would come down, and heal his son: for he was at the point of death.*

[a] Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died, John xi. 21. And a certain centurion's servant, who was dear unto him, was sick and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant, Luke vii. 2, 3. And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house: For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him, viii. 41, 42.

VER. 48.

Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε.

Then said Jesus unto him, [a]*Except ye see signs and wonders, ye will not believe.*

[a] A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas, Matt. xvi. 4.

VER. 49.

Λέγει πρὸς αὐτὸν ὁ βασιλικός· Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.

The nobleman saith unto him, Sir, come down ere my child die.

VER. 50.

Λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου, ὁ υἱός σου ζῇ. Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς· καὶ ἐπορεύετο.

Jesus saith unto him, [a]*Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.*

[a] See on Matt. iv. ver. 23. clause 4.

VER 51.

Ἤδη δὲ αὐτοῦ καταβαίνοντος, οἱ δοῦλοι αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν, λέγοντες· Ὅτι ὁ παῖς σου ζῇ.

And as he was now going down, his

servants met him, and told him, *saying, Thy son liveth.*

VER. 52.

Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν ἐν ᾗ κομψότερον ἔσχε· καὶ εἶπον αὐτῷ· Ὅτι χθὲς ὥραν ἑβδόμην, ἀφῆκεν αὐτὸν ὁ πυρετός.

Then enquired he of them the hour when he began to mend. And they said unto him, Yesterday at the seventh hour the fever left him.

VER. 53.

Ἔγνω οὖν ὁ πατὴρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι ὁ υἱός σου ζῇ. Καὶ ἐπίστευσεν αὐτὸς, καὶ ἡ οἰκία αὐτοῦ ὅλη.

So the father knew that it was *at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.*

VER. 54.

Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

This is *again the second miracle* that *Jesus did, when he was come out of Judæa into Galilee.*

CHAP. V.—VER. 1.

Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα.

After this there was a feast of the Jews; and Jesus went up to Jerusalem.

VER. 2.

Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδὰ, πέντε στοὰς ἔχουσα·

Now there is at Jerusalem by the sheep *market *a pool, which is called in the Hebrew tongue, Bethesda, having five porches.*

* *Or, gate.*

VER. 3.

Ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν.

In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

VER. 4.

Ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος, ὑγιὴς ἐγίνετο, ᾧ δήποτε κατείχετο νοσήματι.

For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

VER. 5.

Ἦν δέ τις ἄνθρωπος ἐκεῖ τριακονταοκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ.

And a certain man was there, which had an infirmity thirty and eight years.

VER. 6.

Τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ· Θέλεις ὑγιὴς γενέσθαι;

When Jesus saw him lie, and knew that he had been now a long time in that *case, he saith unto him, Wilt thou be made whole?*

VER. 7.

Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν· Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα ὅταν ταραχθῇ τὸ ὕδωρ, βάλλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει.

The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

VER. 8.

Λέγει αὐτῷ ὁ Ἰησοῦς· Ἔγειραι, ἆρον τὸν κράββατόν σου, καὶ περιπάτει.

Jesus saith unto him, [a] *Rise, take up thy bed, and walk.*

[a] See on Matt. viii. ver. 3. clause 2.

VER. 9.

Καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος· καὶ ἦρε τὸν κράββατον αὐτοῦ, καὶ περιεπάτει· ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.

And immediately [a] *the man was made whole, and took up his bed, and walked:* [b] *and on the same day was* [c] *the sabbath.*

[a] See on Matt. iv. ver. 23. clause 4.
[b] See on Matt. xii. ver. 2.
[c] See on ver. 10.

VER. 10.

Ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ· Σάββατόν ἐστιν, οὐκ ἔξεστί σοι ἆραι τὸν κράββατον.

The Jews therefore said unto him that was cured, It is the sabbath day:

[a]*it is not lawful for thee to carry* thy *bed*.

[a]Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day *is* the sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: For *in* six days the Lord made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it, Exod. xx. 8—11. And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it *is* holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh *is* the sabbath of rest, holy to the Lord; whosoever doeth *any* work in the sabbath day, he shall surely be put to death, xxxi. 12—15. In those days saw I in Judah *some* treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath day: and I testified *against them* in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? If ye do *so* again, I will lay hands on you. From that time forth came they no *more* on the sabbath. And I commanded the Levites, that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath day. Remember me, O my God, *concerning* this also, and spare me according to the greatness of thy mercy, Neh. xiii. 15—22. Thus saith the Lord; Take heed to yourselves, and bear no burden on the sabbath day, nor bring *it* in by the gates of Jerusalem; Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers, Jer. xvii. 21, 22.

VER. 11.

Ἀπεκρίθη αὐτοῖς· Ὁ ποιήσας με ὑγιῆ, ἐκεῖνός μοι εἶπεν· Ἆρον τὸν κράββατόν σου, καὶ περιπάτει.

He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

VER. 12.

Ἠρώτησαν οὖν αὐτόν· Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπών σοι· Ἆρον τὸν κράββατόν σου, καὶ περιπάτει;

Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

VER. 13.

Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ.

And he that was healed wist not who it was: for Jesus had conveyed himself away, *a multitude being in that *place*.

* Or, *from the multitude that was in.*

VER. 14.

Μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ· Ἴδε, ὑγιὴς γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χεῖρόν τί σοι γένηται.

Afterward Jesus findeth him in the

temple, and said unto him, Behold thou art made whole: [a]*sin no more, lest a worse thing come unto thee.*

[a] And if ye will not be reformed by me by these things, but will walk contrary unto me; Then will I also walk contrary unto you, and will punish you seven times for your sins, Lev. xxvi. 23, 24. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first, Matt. xii. 45.

VER. 15.

Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῆ.

The man departed, and told the Jews that it was Jesus, which had made him whole.

VER. 16.

Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

And [a]*therefore did the Jews persecute Jesus, and sought to slay him,* [b]*because he had done these things on the sabbath day.*

[a] See on Matt. xii. ver. 14.
[b] See on Matt. xxiii. ver. 24.

VER. 17.

Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι.

But Jesus answered them, [a]*My Father* [b]*worketh hitherto,* [c]*and I work.*

[a] See on Matt. vii. ver. 21. clause 4.
[b] Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake, John xiv. 10, 11.
[c] See on chap. i. ver. 3.

VER. 18.

Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεὸν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ.

Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that [a]*God was his Father,* [b]*making himself equal with God.*

[a] See on Matt. vii. ver. 21. clause 4. and xiv. ver. 33. clause 2.
[b] Who being in the form of God, thought it not robbery to be equal with God, Phil. ii. 6. See also on ver. 23.

VER. 19.

Ἀπεκρίνατο οὖν ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς· Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδὲν, ἐὰν μή τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ·

Then answered Jesus and said unto them, Verily, verily, I say unto you, [a]*The Son can do nothing of himself, but what he seeth the Father do:* [b]*for what things soever he doeth, these also doeth the Son likewise.*

[a] I can of mine own self do nothing: as I hear, I judge: and my judgment is just, ver. 30. Then said Jesus unto them, When ye have lifted up the Son of man, Then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him, viii. 28, 29. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak, xii. 49. Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake, xiv. 10, 11.

[b] For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will, ver. 21. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him, xiv. 23. In the beginning God created the hea-

ven and the earth, Gen. i. 1. Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things*; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself, Isa. xliv. 24. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is, Acts iv. 24. For every house is builded by some *man*; but he that built all things *is* God, Heb. iii. 4. *Compared with*—In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made, John i. 1—3. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him, Col. i. 16.

Thou, *even* thou, *art* LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee, Neh. ix. 6. Thy righteousness *is* like the great mountains; thy judgments *are* a great deep: O LORD, thou preservest man and beast, Psal. xxxvi. 6. *Compared with*—And he (Christ) is before all things, and by him all things consist, Col. i. 17. And the heavens shall declare his righteousness: for God *is* judge himself. Selah, Psal. l. 6. But God *is* the judge: he putteth down one, and setteth up another, lxxv. 7. *Compared with*—For the Father judgeth no man, but hath committed all judgment unto the Son, John v. 22.

Whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it, Acts ii. 24. *Compared with*—Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up, John ii. 19. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father, x. 18. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you, Rom. viii. 11. *Compared with*—Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation, John v. 28, 29. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself, Phil. iii. 20, 21.

Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD, Psal. xxvii. 14. Surely, shall *one* say, in the LORD have I righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed, Isa. xlv. 24. *Compared with*—And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me, 2 Cor. xii. 9. I can do all things through Christ which strengtheneth me, Phil. iv. 13.

And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? Ex. iv. 11. For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding, Prov. ii. 6. *Compared with*—For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist, Luke xxi. 15.

Do not I fill heaven and earth? saith the LORD, Jer. xxiii. 24. *Compared with*—Which is his body, the fulness of him (Christ) that filleth all in all, Eph. i. 23. It is written in the prophets, And they shall be all taught of God, John vi. 45. *Compared with*—For I neither received it of man,

neither was I taught *it*, but by the revelation of Jesus Christ, Gal. i. 12. I *am* the Lord thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go, Isa. xlviii. 17. *Compared with*—And he (Christ) calleth his own sheep by name, and leadeth them out, John x. 3. To them that are sanctified by God the Father, Jude 1. *Compared with*—For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren, Heb. ii. 11. No man can come to me, except the Father which hath sent me draw him, John vi. 44. *Compared with*—And I, if I be lifted up from the earth, will draw all *men* unto me, John xii. 32. Then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou only, knowest the hearts of all the children of men;) 1 Kings viii. 39. I the Lord search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings, Jer. xvii. 10. *Compared with*—And I (Christ) will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works, Rev. ii. 23.

VER. 20.

Ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.

For [a] *the Father loveth the Son,* [b] *and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.*

[a] See on Matt. iii. ver. 17. clause 2.

[b] Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? John x. 32. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*, Matt. xi. 27. and Luke x. 22.

VER. 21.

Ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτω καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ.

For [a] *as the Father raiseth up the dead, and quickeneth* them, [b] *even so the Son quickeneth whom he will.*

[a] See now that I, *even* I, *am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand, Deut. xxxii. 39. (As it is written, I have made thee a Father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were, Rom. iv. 17. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you, viii. 11.

[b] Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? John xii. 25, 26. And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin, 43, 44. And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother, Luke vii. 14, 15. And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway: and he commanded to give her meat, viii. 54, 55.

VER. 22.

Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ.

For the Father judgeth no man, [a] *but hath committed all judgment unto the Son:*

[a] And hath given him authority to execute judgment also, because he is the Son of man, ver. 27. For the Son of man shall come in the glory of his Father with his angels; and then he

shall reward every man according to his works, Matt. xvi. 27. and xxv. 31—46. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, xxviii. 18. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of the quick and dead, Acts x. 42. Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead, xvii. 31. In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel, Rom. ii. 16. For we shall all stand before the judgment seat of Christ, xiii. 10. For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad, 2 Cor. v. 10. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day, 2 Thess. i. 7—10. I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, 2 Tim. iv. 1. See also on Matt. xvi. ver. 27. clause 1.

VER. 23.

Ἵνα πάντες τιμῶσι τὸν υἱὸν, καθὼς τιμῶσι τὸν πατέρα. Ὁ μὴ τιμῶν τὸν υἱὸν, οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.

[a] *That all men should honour the Son, even as they honour the Father.* [b] *He that honoureth not the Son honoureth not the Father which hath sent him.*

[a] Let not your heart be troubled: ye believe in God, believe also in me, John xiv. 1. Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him, Psal. ii. 12. Thus saith the LORD; Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD, Jer. xvii. 5. And in his name shall the Gentiles trust, Matt. xii. 21. and Rom. xv. 12. But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen, 2 Pet. iii. 18.

[b] He that hateth me hateth my Father also, John xv. 23. He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shew *it* unto you, xvi. 14, 15. And all mine are thine, and thine are mine; and I am glorified in them, xvii. 10. Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also*, 1 John ii. 23. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son, 2 John 9.

VER. 24.

Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον· καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν.

Verily, verily, I say unto you, [a] *He that heareth my word, and believeth on him that sent me, hath everlasting life,* [b] *and shall not come into condemnation;* [c] *but is passed from death unto life.*

[a] See on Mark xvi. ver. 16. clause 1.

[b] See on Matt. xviii. ver. 14.

[c] We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death, 1 John iii. 14.

VER. 25.

Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα, καὶ νῦν ἐστιν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ· καὶ οἱ ἀκούσαντες ζήσονται.

Verily, verily, I say unto you, The

hour is coming, and now is, when [a] *the dead shall hear the voice of the Son of God: and they that hear shall live.*

[a] Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light, Eph. v. 14. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all your trespasses, Col. ii. 13. See also on Matt. viii. ver. 22. clause 2.

VER. 26.

Ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ,

For [a] *as the Father hath life in himself,* [b] *so hath he given to the Son to have life in himself;*

[a] And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you, Exod. iii. 14. For with thee *is* the fountain of life: in thy light shall we see light, Psal. xxxvi. 9. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God, Psal. xc. 2. But the LORD *is* the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation, Jer. x. 10. Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things, Acts xvii. 25. Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen, 1 Tim. i. 17. Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen, vi. 15, 16.

[b] In him was life; and the life was the light of men, John i. 4. Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me, xiv. 6. When Christ *who is* our life, shall appear, then shall ye also appear with him in glory, Col. iii. 4. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) 1 John i. 1, 2. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, Rev. xxii. 1.

VER. 27.

Καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστί.

[a]*And hath given him authority to execute judgment also,* [b] *because he is the Son of man.*

[a] Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee. Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel, Psal. ii. 6—9. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth, cx. 1—3. He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries, 6. For he must reign, till he hath put all enemies under his feet, 1 Cor. xv. 25. Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all *things* under his feet, and

gave him *to be* the head over all *things* to the Church, Eph. i. 20—22. Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him, 1 Pet. iii. 22. See also on ver. 22.

[b] I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed, Dan. vii. 13, 14. Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father, Phil. ii. 6—11.

VER. 28.

Μὴ θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ·

Marvel not at this: [a] *for the hour is coming, in the which all that are in the graves shall hear his voice,*

[a] And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day, John vi. 39. And I will raise him up at the last day, 40. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live, xi. 25. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself, Phil. iii. 20, 21.

VER. 29.

Καὶ ἐκπορεύσονται· οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν κρίσεως.

[a] *And shall come forth;* [b] *they that have done good, unto the resurrection of life;* [c] *and they that have done evil, unto the resurrection of damnation.*

[a] See on Matt. xxii. ver. 30. clause 1.
[b] See on Matt. xxv. ver. 46. clause 2.
[c] See on Matt. xxv. ver. 46. clause 1.

VER. 30.

Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἐμαυτοῦ οὐδέν· καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός.

[a] *I can of my own self do nothing: as I hear, I judge: and my judgment is just; because* [b] *I seek not mine own will, but the will of the Father* [c] *which hath sent me.*

[a] See on ver. 19. clause 1.

[b] And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*, Matt. xxvi. 39. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me, Rom. xv. 3. See also on chap. iv. ver. 34. clause 1.

[c] See on chap. viii. ver. 42. clause 3.

VER. 31.

Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής.

[a] *If I bear witness of myself, my witness is not true.*

[a] Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God, John viii. 54.

VER. 32.

Ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστιν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.

[a] *There is another that beareth witness of me: and I know that the witness which he witnesseth of me is true.*

[a] See on ver. 37. clause 1.

VER. 33.

Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ·

[a] *Ye sent unto John, and he bare witness unto the truth.*

[a] And this is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not: but confessed, I am not the Christ, John i. 19, 20. John answered them saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose, 26, 27. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice, This my joy therefore is fulfilled. He must increase, but I *must* decrease. He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*. The Father loveth the Son, and hath given all things into his hand, iii. 26—35.

VER. 34.

Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.

[a] *But I receive not testimony from man:* [b] *but these things I say, that ye might be saved.*

[a] I receive not honour from men, ver. 41.

[b] But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, John xx. 31.

VER. 35.

Ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων· ὑμεῖς δὲ ἠθελήσατε ἀγαλλιασθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.

[a] *He was a burning and a shining light:* [b] *and ye were willing for a season to rejoice in his light.*

[a] He was not that Light, but *was sent* to bear witness of that Light, John i. 8. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist, Matt. xi. 11. and Luke vii. 28. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 17.

[b] Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins, Matt. iii. 5, 6.

VER. 36.

Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκέ μοι ὁ πατὴρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκε·

[a] *But I have greater witness than* that *of John:* [b] *for the works which the Father hath given me to finish, the same works that I do, bear witness of me,* [c] *that the Father hath sent me.*

[a] If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son, 1 John v. 9.

[b] There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these

miracles that thou doest, except God be with him, John iii. 1, 2. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes. If this man were not of God, he could do nothing, ix. 30. 33. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me, x. 25. If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him, 37, 38. Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father, that dwelleth in me, he doeth the works. Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake, xiv. 10, 11. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, xv. 24. And said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them, Matt. xi. 3—5. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know, Acts ii. 22.

[c] See on chap. viii. ver. 42. clause 3.

VER. 37.

Καὶ ὁ πέμψας με πατὴρ, αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ ἑωράκατε.

[a] *And the Father himself, which hath sent me, hath borne witness of me.* [b] *Ye have neither heard his voice at any time,* [c] *nor seen his shape.*

[a] And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God, John i. 33, 34. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed, vi. 27. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me, viii. 17, 18. See also on Matt. iii. ver. 17.

[b] And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only *ye heard* a voice, Deut. iv. 12.

[c] See on chap. i. ver. 18. clause 1.

VER. 38.

Καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν· ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε.

[a] *And ye have not his word abiding in you:* [b] *for whom he hath sent, him ye believe not.*

[a] Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me, ver. 45, 46. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you, viii. 37. He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God, 47.

[b] I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive, ver. 43. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not, i. 10, 11.

VER. 39.

Ἐρευνᾶτε τὰς γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ.

[a] *Search the Scriptures;* [b] *for in them*

ye think ye have eternal life: [c] *and they are they which testify of me.*

[a] Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates, Deut. xi. 18—20. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success, Josh. i. 8. But his delight *is* in the law of the Lord; and in his law doth he meditate day and night, Psal. i. 2. Thy word have I hid in mine heart, that I might not sin against thee, cxix. 11. O how love I thy law! it *is* my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they *are* ever with me. I have more understanding than all my teachers: for thy testimonies *are* my meditation, 97—99. For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life, Prov. vi. 23. Hear instruction, and be wise, and refuse it not. Blessed *is* the man that heareth me, watching daily at my gates, waiting at the posts of my doors, viii. 33, 34. To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them, Isa. viii. 20. Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them, xxxiv. 16. The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom *is* in them? Jer. viii. 9. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God, Matt. xxii. 29. Abraham saith unto him, They have Moses and the prophets; let them hear them, Luke xvi. 29. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so, Acts xvii. 11. What advantage then hath the Jew? or what profit *is there of* circumcision? Much every way: chiefly, because that unto them were committed the oracles of God, Rom. iii. 1, 2. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord, Col. iii. 16. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works, 2 Tim. iii. 15—17. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost, 2 Pet. i. 19—21. Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand, Rev. i. 3.

[b] And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it *is* not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it, Deut. xxxii. 46, 47.

[c] See on Matt. xi. ver. 3.

VER. 40.

Καὶ οὐ θέλετε ἐλθεῖν πρός με, ἵνα ζωὴν ἔχητε.

[a] *And ye will not come to me,* [b] *that ye might have life.*

[a] How can ye believe which receive honour one of another, and seek not the honour that *cometh* from God only? ver. 44. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil, iii. 19. And because I tell *you* the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? viii. 45, 46. But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him, xii. 37—41. And sent forth his servants to call them that were bidden to the wedding: and they would not come, Matt. xxii. 3. O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! xxiii. 37. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely, Rev. xxii. 17.

[b] Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed, John vi. 27. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out, 37. And this is the will of him that sent me, That every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day, 40. Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life, 68. In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water, vii. 37, 38. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly, x. 10. And whosoever liveth and believeth in me shall never die. Believest thou this? xi. 26. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light, Eph. v. 14. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; *and* he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God, 1 John v. 11—13.

VER. 41.

Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω·

I receive not honour from men.

VER. 42.

Ἀλλ' ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.

But [a] *I know you,* [b] *that ye have not the love of God in you.*

[a] See on Matt. ix. ver. 4. clause 1.

[b] Jesus said unto them, if God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me, John viii. 42. He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God, 47. Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying, 55. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But *this cometh to pass,* that the word might

be fulfilled that is written in their law, They hated me without a cause, xv. 23—25. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be, Rom. viii. 7. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him, 1 John ii. 15.

VER. 43.

Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου, καὶ οὐ λαμβάνετέ με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψεσθε.

[a] *I am come in my Father's name, and ye receive me not:* [b] *if another shall come in his own name, him ye will receive.*

[a] For I came down from heaven, not to do mine own will, but the will of him that sent me, John vi. 38. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he,* and *that* I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him, viii. 28, 29. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me, x. 25. Father, glorify thy name. Then came there a voice from heaven, *saying,* I have both glorified *it,* and will glorify *it* again, xii. 28. For I have given unto them the words which thou gavest me; and they have received *them,* and have known surely that I came out from thee, and they have believed that thou didst send me, xvii. 8. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is* in him, Exod. xxiii. 21. And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also in another *place,* Thou *art* a priest for ever after the order of Melchisedec, Heb. v. 4—6.

[b] Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many, Matt. xxiv. 4, 5. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed, Acts v. 36, 37.

VER. 44.

Πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε;

[a] *How can ye believe,* [b] *which receive honour one of another, and seek not the honour that* cometh *from God only?*

[a] For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved, John iii. 20. Why do ye not understand my speech? *even* because ye cannot hear my word. Ye are of *your* father the devil, and the lusts of your father ye will do, viii. 43, 44.

[b] But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, Matt. xxiii. 5. Them that honour me I will honour, and they that despise me shall be lightly esteemed, 1 Sam. ii. 30. But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God, Rom. ii. 29.

VER. 45.

Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε.

Do not think that I will accuse you to the Father: [a] *there is* one *that accuseth you,* even *Moses,* [b] *in whom ye trust.*

[a] Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me, John vii. 19. And they which heard *it,* being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus

was left alone, and the woman standing in the midst, viii. 9. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law: (For not the hearers of the law *are* just before God, but the doers of the law shall be justified, Rom. ii. 12, 13. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God, iii. 19. For as many as are of the works of the law, are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them, Gal. iii. 10.

[b] Now Moses in the law commanded us, that such should be stoned: but what sayest thou? John viii. 5. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is, ix. 28, 29. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away, Matt. xix. 7.

VER. 46.

Εἰ γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.

For had ye believed Moses, ye would have believed me: [a] *for he wrote of me.*

[a] See on Matt. xi. ver. 3.

VER. 47.

Εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύσετε.

[a] *But if ye believe not his writings, how shall ye believe my words?*

[a] And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead, Luke xvi. 31.

CHAP. VI.—VER. 1.

Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος·

After these things Jesus went over the sea of Galilee, which is the sea *of Tiberias.*

VER. 2.

Καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτι ἑώρων αὐτοῦ τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.

And [a] *a great multitude followed him, because they saw* [b] *his miracles which he did on them that were diseased.*

[a] See on Matt. iv. ver. 25. clause 1.

[b] See on Matt. iv. ver. 23. clause 4. and ver. 24. clauses 4. 6.

VER. 3.

Ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.

[a] *And Jesus went up into a mountain, and there he sat with his disciples.*

[a] See on Matt. v. ver. 1. clause 2.

VER. 4.

Ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαίων.

[a] *And the Passover, a feast of the Jews, was nigh.*

[a] See on Matt. xxvi. ver. 2. clause 2.

VER. 5.

Ἐπάρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς, καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν, λέγει πρὸς τὸν Φίλιππον· Πόθεν ἀγοράσομεν ἄρτους, ἵνα φάγωσιν οὗτοι;

[a] *When Jesus then lifted up* his *eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?*

[a] See on Matt. xiv. ver. 14.

VER. 6.

(Τοῦτο δὲ ἔλεγε πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλε ποιεῖν.)

And this he said to prove him: for he himself knew what he would do.

VER. 7.

Ἀπεκρίθη αὐτῷ Φίλιππος· Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ.

Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

VER. 8.

Λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου·

One of his disciples, Andrew, Simon Peter's brother, saith unto him,

VER. 9.

Ἔστι παιδάριον ἓν ὧδε, ὃ ἔχει πέντε

ἄρτους κριθίνους, καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους;

There is a lad here, which hath [a] *five barley loaves, and two small fishes: but what are they among so many?*

[a] See on Matt. xiv. ver. 17.

VER. 10.

Εἶπε δὲ ὁ Ἰησοῦς· Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν. Ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. Ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιοι.

And Jesus said, [a] *Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.*

[a] See on Matt. xiv. ver. 19. clause 1.

VER. 11.

Ἔλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκε τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον.

And Jesus took the loaves; [a] *and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes* [b] *as much as they would.*

[a] See on Matt. xiv. ver. 19. clause 3.
[b] See on Matt. xiv. ver. 20. clause 1.

VER. 12.

Ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ· Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μή τι ἀπόληται.

When they were filled, he said unto his disciples, [a] *Gather up the fragments that remain, that nothing be lost.*

[a] See on Matt. xiv. ver. 20. clause 2.

VER. 13.

Συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσε τοῖς βεβρωκόσιν.

Therefore they gathered them *together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.*

VER. 14.

Οἱ οὖν ἄνθρωποι, ἰδόντες ὃ ἐποίησε σημεῖον ὁ Ἰησοῦς, ἔλεγον· Ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

Then those men, when they had seen the miracle that Jesus did, said, [a] *This is of a truth that Prophet that should come into the world.*

[a] See on Matt. v. ver. 22. clause 1.

VER. 15.

Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι, καὶ ἁρπάζειν αὐτὸν ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

[a] *When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.*

[a] I receive not honour from men, John v. 41. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence, xviii. 36. And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart, Matt. xiv. 22, 23. and Mark vi. 46.

VER. 16.

Ὡς δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν·

And when even was now come, his disciples went down unto the sea,

VER. 17.

Καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. Καὶ σκοτία ἤδη ἐγεγόνει, καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς·

And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

VER. 18.

Ἥ τε θάλασσα, ἀνέμου μεγάλου πνέοντος, διηγείρετο.

And the sea arose by reason of a great wind that blew.

VER. 19.

Ἐληλακότες οὖν ὡς σταδίους εἰκοσιπέντε ἢ τριάκοντα, θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβήθησαν.

So when they had rowed about five and twenty or thirty furlongs, [a] *they see Jesus walking on the sea, and drawing nigh*

unto the ship: [b] *and they were afraid.*

[a] See on Matt. xiv. ver. 25, clause 2.

[b] See on Matt. xiv. ver. 26.

VER. 20.

Ὁ δὲ λέγει αὐτοῖς· Ἐγώ εἰμι, μὴ φοβεῖσθε.

[a] *But he saith unto them, It is I; be not afraid.*

[a] See on Matt. xiv. ver. 27.

VER. 21.

Ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον· καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

VER. 22.

Τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς πέραν τῆς θαλάσσης, ἰδὼν ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ, εἰ μὴ ἓν ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισῆλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοιάριον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον·

The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that *his disciples were gone away alone;*

VER. 23.

(Ἄλλα δὲ ἦλθε πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ Κυρίου·)

(*Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:*)

VER. 24.

Ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ, οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Καπερναοὺμ, ζητοῦντες τὸν Ἰησοῦν.

When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

VER. 25.

Καὶ εὑρόντες αὐτὸν πέραν τῆς θαλάσσης, εἶπον αὐτῷ· Ῥαββί, πότε ὧδε γέγονας;

And when they had found him on the other side of the sea, they said unto him, [a] *Rabbi, when camest thou hither?*

[a] See on chap. i. ver. 38. clause 1.

VER. 26.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι εἴδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων, καὶ ἐχορτάσθητε.

Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

VER. 27.

Ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν, ὁ Θεός.

* *Labour* [a] *not for the meat which perisheth,* [b] *but for that* [c] *meat which endureth unto everlasting life,* [d] *which the Son of man shall give unto you:* [e] *for him hath God the Father sealed.*

* Or, *work not.*

[a] Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness, Isa. lv. 2. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth, Col. iii. 1, 2. See also on Matt. vi. ver. 25. clause 2.

[b] Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able, Luke xiii. 24.

[c] I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world, ver. 51. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day, 53, 54.

[d] And I give unto them eternal life; and they shall never perish, neither

shall any *man* pluck them out of my hand, x. 28. Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me, xiv. 6. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, xvii. 2. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God, Rev. ii. 7. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*, 17.

[e] See on Luke iv. ver. 18. clauses 1, 2.

VER. 28.

Εἶπον οὖν πρὸς αὐτόν· Τί ποιοῦμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ;

Then said they unto him, What shall we do, that we might work the works of God?

VER. 29.

Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς· Τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.

Jesus answered and said unto them, [a] *This is the work of God, that ye believe on him whom he hath sent.*

[a] While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him, Matt. xvii. 5. See also on Mark xvi. ver. 16. clause 1.

VER. 30.

Εἶπον οὖν αὐτῷ· Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ;

They said therefore unto him, [a] *What sign shewest thou then,* [b] *that we may see, and believe thee? what dost thou work?*

[a] See on Matt. xii. ver. 38. clause 3.

[b] Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him, Mark xv. 32.

VER. 31.

Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθώς ἐστι γεγραμμένον· Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.

[a] *Our fathers did eat manna in the desert;* [b] *as it is written, He gave them bread from heaven to eat.*

[a] This *is* the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, *according to* the number of your persons: take ye every man for *them* which *are* in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating; and when the sun waxed hot, it melted, Exod. xvi. 16—21. But now our soul *is* dried away: *there is* nothing at all, besides this manna, *before* our eyes. And the manna *was* as coriander seed, and the colour thereof as the colour of bdellium. *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oil, Numb. xi. 6—8.

[b] And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, Neh. ix. 15. And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: he sent them meat to the full, Psal. lxxviii. 24, 25.

VER. 32.

Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν· Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν.

Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you

not [a] *that bread from heaven;* [b] *but my Father giveth you the true bread from heaven.*

[a] Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no, Exod. xvi. 4.

[b] See on ver. 33. clause 1.

VER. 33.

Ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν διδοὺς τῷ κόσμῳ.

[a] *For the bread of God is he* [b] *which cometh down from heaven,* [c] *and giveth life unto the world.*

[a] I am the bread of life, ver. 35. The Jews then murmured at him, because he said, I am the bread which came down from heaven, 41. I am that bread of life, 48. This is the bread which cometh down from heaven, that a man may eat thereof, and not die, 50. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever, 58.

[b] See on chap. iii. ver. 13. clause 1.

[c] See on ver. 51. clause 5.

VER. 34.

Εἶπον οὖν πρὸς αὐτόν· Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.

Then said they unto him, Lord, evermore give us this bread.

VER. 35.

Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς· Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρός με, οὐ μὴ πεινάσῃ· καὶ ὁ πιστεύων εἰς ἐμὲ, οὐ μὴ διψήσῃ πώποτε.

And Jesus said unto them, [a] *I am the bread of life:* [b] *he that cometh to me* [c] *shall never hunger; and he that believeth on me shall never thirst.*

[a] See on ver. 33. clause 1.

[b] All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out, ver. 37. No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me, 44, 45. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father, 65. And ye will not come to me, that ye might have life, v. 40. In the last day, the great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink, vii. 37. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness, Isa. lv. 1, 2. Come unto me, all *ye* that labour and are heavy laden, and I will give you rest, Matt. xi. 28. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come: and whosoever will, let him take the water of life freely, Rev. xxii. 17.

[c] See on chap. iv. ver. 14. clause 1.

VER. 36.

Ἀλλ᾽ εἶπον ὑμῖν ὅτι καὶ ἑωράκατέ με, καὶ οὐ πιστεύετε,

But I said unto you, that ye also have seen me, and believe not.

VER. 37.

Πᾶν ὃ δίδωσί μοι ὁ πατὴρ, πρὸς ἐμὲ ἥξει· καὶ τὸν ἐρχόμενον πρός με οὐ μὴ ἐκβάλω ἔξω·

[a] *All that the Father giveth me* [b] *shall come to me; and him that cometh to me* [c] *I will in no wise cast out.*

[a] And this is the Father's will which hath sent me, That of all which he hath given me I should lose nothing, but should raise it up again at the last day, ver. 39. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, xvii. 2. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word, 6. I pray for them: I pray not for the world, but for them which thou hast given me; for they are

thine, 9. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*, 11. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world, 24.

[b] But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand, John x. 26—28.

[c] Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, Isa. i. 18. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth, xlii. 3. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, lv. 7. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To day thou shalt be with me in paradise, Luke xxiii. 42, 43. This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i. 15, 16. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need, Heb. iv. 15, 16. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, vii. 25. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely, Rev. xxii. 17.

VER. 38.

Ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.

For [a] *I came down from heaven,* [b] *not to do mine own will, but the will of him* [c] *that sent me.*

[a] See on chap. iii. ver. 13. clause 1.
[b] See on chap. v. ver. 30. clause 2.
[c] See on chap. viii. ver. 42. clause 3.

VER. 39.

Τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με πατρὸς, ἵνα πᾶν ὃ δέδωκέ μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ·

And [a] *this is the Father's will which hath sent me, that of all which* [b] *he hath given me* [c] *I should lose nothing,* [d] *but should raise it up again at the last day.*

[a] See on Matt. xviii. ver. 14.
[b] See on ver. 37. clause 1.

[c] My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand, John x. 27, 28. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled, xvii. 12. Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none, xviii. 8, 9. For ye are dead, and your life is hid with Christ in God. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory, Col. iii. 3, 4. I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day, 2 Tim. i. 13. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time, 1 Pet. i. 5.

[d] See next verse. No man can come to me except the Father which hath sent me draw him: And I will raise him up at the last day, ver. 44. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day, 54. Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: xi. 25. See also on Matt. xxii. ver. 30. clause 1.

VER. 40.

Τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν, καὶ πιστεύων εἰς αὐτὸν, ἔχῃ ζωὴν αἰώνιον· καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.

And this is the will of him that sent me, [a] that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

[a] See on Mark xvi. ver. 16. clause 1.

VER. 41.

Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν· Ἐγώ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ τοῦ οὐρανοῦ.

The Jews then murmured at him, because [a] he said, I am the Bread [b] which came down from heaven.

[a] See on ver. 33. clause 1.

[b] See on chap. iii. ver. 13. clause 1.

VER. 42.

Καὶ ἔλεγον· Οὐχ οὗτός ἐστιν Ἰησοῦς, ὁ υἱὸς Ἰωσὴφ, οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος· Ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα;

And they said, [a] Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

[a] See on Matt. xiii. ver. 55.

VER. 43.

Ἀπεκρίθη οὖν ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς· Μὴ γογγύζετε μετ' ἀλλήλων.

Jesus therefore answered and said unto them, Murmur not among yourselves.

VER. 44.

Οὐδεὶς δύναται ἐλθεῖν πρός με, ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με, ἑλκύσῃ αὐτόν· καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.

[a] No man can come to me, except the Father which hath sent me draw him: [b] and I will raise him up at the last day.

[a] But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them, John xii. 37—40. See also on Matt. xiii. ver. 14. and 15. clauses 2, 3.

[b] See on ver. 39. clause 4.

VER. 45.

Ἔστι γεγραμμένον ἐν τοῖς προφήταις· Καὶ ἔσονται πάντες διδακτοὶ τοῦ Θεοῦ. Πᾶς οὖν ὁ ἀκούσας παρὰ τοῦ πατρὸς, καὶ μαθὼν, ἔρχεται πρός με.

[a] It is written in the prophets, And they shall be all taught of God. [b] Every man therefore that hath heard, and hath learned of the Father, [c] cometh unto me.

[a] And all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children, Isa. liv. 13. But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more, Jer. xxxi. 33, 34.

[b] That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him, Eph. i. 17.

[c] While he yet spake, behold, a bright cloud overshadowed them: and, behold, a voice out of the cloud, which said, This is my beloved Son,

in whom I am well pleased; hear ye him, Matt. xvii. 5. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me, John xii. 6. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved, Acts iv. 10—12.

VER. 46.

Οὐχ ὅτι τὸν πατέρα τίς ἑώρακεν, εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ· οὗτος ἑώρακε τὸν πατέρα.

[a] *Not that any man hath seen the Father,* [b] *save he which is of God, he hath seen the Father.*

[a] See on chap. i. ver. 18. clause 1.

[b] Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me, John vii. 28, 29. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*, Matt. xi. 27. and Luke x. 22.

VER. 47.

Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, ἔχει ζωὴν αἰώνιον.

Verily, verily, I say unto you, [a] *He hat believeth on me hath everlasting ife.*

[a] See on Mark xvi. ver. 16. clause 1.

VER. 48.

Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς.

[a] *I am that bread of life.*

[a] See on ver. 33. clause 1.

VER. 49.

Οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον.

[a] *Your fathers did eat manna in the wilderness, and are dead.*

[a] See on ver. 31.

VER. 50.

Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τίς ἐξ αὐτοῦ φάγῃ, καὶ μὴ ἀποθάνῃ.

[a] *This is the bread which cometh down from heaven,* [b] *that a man may eat thereof, and not die.*

[a] See on chap. iii. ver. 13. clause 1.

[b] As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever, ver. 57, 58. See also on ver. 51. clauses 3—5.

VER. 51.

Ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα· καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ σάρξ μου ἐστιν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

[a] *I am the living bread* [b] *which came down from heaven:* [c] *if any man eat of this bread, he shall live for ever:* [d] *and the bread that I will give is my flesh, which I will give* [e] *for the life of the world.*

[a] See on ver. 33. clause 1.

[b] See on chap. iii. ver. 13. clause 1.

[c] See on Mark xvi. ver. 16. clause 1.

[d] The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him, ver. 52—56. See also on Matt. xx. ver. 28. clause 3.

[e] The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world, John i. 29. And all things *are* of God, who hath reconciled us to himself by Jesus Christ

and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 18—21. And he is the propitiation for our sins: and not for our's only, but also for *the sins of* the whole world, 1 John ii. 2. See also on chap. v. ver. 25.

VER. 52.

Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι, λέγοντες· Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν;

The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

VER. 53.

Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

Then Jesus said unto them, Verily, verily, I say unto you, [a] Except ye eat the flesh of the Son of man, and drink his blood, [b] ye have no life in you.

[a] See on chap. iii. ver. 18. clause 2.
[b] See on chap. v. ver. 25.

VER. 54.

Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον· καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.

Whoso eateth my flesh, and drinketh my blood, [a] hath eternal life; and I will raise him up at the last day.

[a] See on ver. 39. clauses 3, 4.

VER. 55.

Ἡ γὰρ σάρξ μου ἀληθῶς ἐστι βρῶσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστι πόσις.

For my flesh is meat indeed, and my blood is drink indeed.

VER. 56.

Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ.

He that eateth my flesh, and drinketh my blood, [a] dwelleth in me, and I in him.

[a] At that day ye shall know that I *am* in my Father, and ye in me, and I in you, John xiv. 20. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him, 23. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing, xv. 4, 5. That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me, xvii. 21—23. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people, 2 Cor. vi. 16. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, Eph. iii. 17. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us, 1 John iii. 24. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us, iv. 12. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God, 15.

VER. 57.

Καθὼς ἀπέστειλέ με ὁ ζῶν πατὴρ, κἀγὼ ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώγων με, κἀκεῖνος ζήσεται δι᾽ ἐμέ.

[a] As the living Father hath sent me, [b] and I live by the Father: so he that eateth me, even he shall live by me.

[a] See on chap. v. ver. 26. clause 1.

[b] For as the Father hath life in himself, so hath he given to the Son to have life in himself, John v. 26.

VER. 58.

Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα, καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον, ζήσεται εἰς τὸν αἰῶνα.

[a] *This is that Bread* [b] *which came down from heaven:* [c] *not as your fathers did eat mannu, and are dead:* [d] *he that eateth of this Bread shall live* [e] *for ever.*

[a] See on ver. 33. clause 1.

[b] See on chap. iii. ver. 13. clause 1.

[c] See on ver. 31.

[d] See on Mark xvi. ver. 16. clause 1.

[e] See on Matt. xix. ver. 16. clause 3.

VER. 59.

Ταῦτα εἶπεν ἐν συναγωγῇ, διδάσκων ἐν Καπερναούμ.

These things said he in the synagogue, as he taught in Capernaum.

VER. 60.

Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ, εἶπον· Σκληρός ἐστιν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν;

Many therefore of his disciples, when they had heard this, *said, This is an hard saying; who can hear it?*

VER. 61.

Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς· Τοῦτο ὑμᾶς σκανδαλίζει;

[a] *When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?*

[a] See on Matt. ix. ver. 4. clause 1.

VER. 62.

Ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;

[a] What *and if ye shall see the Son of man ascend up* [b] *where he was before?*

[a] I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father, John xvi. 28. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*, 11. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 19. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven, Luke xxiv. 51. and Acts i. 9.

[b] See on chap. iii. ver. 13. clause 1.

VER. 63.

Τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν. Τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, πνεῦμά ἐστι καὶ ζωή ἐστιν.

[a] *It is the spirit that quickeneth;* [b] *the flesh profiteth nothing:* [c] *the words that I speak unto you,* they *are spirit, and* they *are life.*

[a] And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit, 1 Cor. xv. 45. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life, 2 Cor. iii. 6.

[b] For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh; But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God, Rom. ii. 25—29.

[c] Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life, ver. 68. Thy word hath quickened me, Psal. cxix. 50. I will never forget thy precepts: for with them thou hast quickened me, 93. So then faith *cometh* by hearing, and hearing by the word of God, Rom. x. 17.

VER. 64.

Ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν. Ἤδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες

εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ παραδώσων αὐτόν.

But there are some of you that believe not. [a] *For Jesus knew from the beginning who they were that believed not, and who should betray him.*

[a] See on Matt. ix. ver. 4. clause 1.

VER. 65.

Καὶ ἔλεγε· Διὰ τοῦτο εἴρηκα ὑμῖν, ὅτι οὐδεὶς δύναται ἐλθεῖν πρός με, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ πατρός μου.

And he said, Therefore said I unto you, [a] *That no man can come unto me,* [b] *except it were given to him of my Father.*

[a] See on ver. 44. clause 1.

[b] And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd, John x. 16. But ye believe not, because ye are not of my sheep, as I said unto you, 26. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast, Eph. ii. 8, 9. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake, Phil. i. 29. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures, Jam. i. 18.

VER. 66.

Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν.

[a] *From that* time *many of his disciples went back, and walked no more with him.*

[a] Many therefore of his disciples, when they had heard *this*, said, This is an hard saying, who can hear it? ver. 60.

VER. 67.

Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα· Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;

Then said Jesus unto the twelve, Will ye also go away?

VER. 68.

Ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος· Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις·

Then Simon Peter answered him, Lord, to whom shall we go? [a] *thou hast the words of eternal life.*

[a] The words that I speak unto you, *they* are spirit, and *they* are life, ver. 63. And ye will not come to me, that ye might have life, v. 40. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved, Acts iv. 12. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; *and* he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God, 1 John v. 11—13.

VER. 69.

Καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.

[a] *And we believe and are sure that thou art that Christ, the Son of the living God.*

[a] See on Matt. xvi. ver. 16.

VER. 70.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ ἐξ ὑμῶν εἷς διαβολός ἐστιν.

Jesus answered them, [a] *Have not I chosen you twelve, and one of you is a devil?*

[a] See on Matt. x. ver. 1—4.

VER. 71.

Ἔλεγε δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην· οὗτος γὰρ ἤμελλεν αὐτὸν παραδιδόναι, εἷς ὢν ἐκ τῶν δώδεκα.

He spake of Judas Iscariot the son *of Simon:* [a] *for he it was that should betray him,* [b] *being one of the twelve.*

[a] Set thou a wicked man over him: and let Satan stand at his right hand. When he shall be judged, let him be condemned: and let his prayer become sin. Let his days be few; *and* let another take his office, Psal. cix. 6—8. Men *and* brethren, the Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that

took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, the field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take, Acts i. 16—20.

[b] See on Matt. x. ver. 4. clause 2.

CHAP. VII.—VER. 1.

Καὶ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.

After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

VER. 2.

Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία.

Now the Jews' [a] *feast of tabernacles was at hand.*

[a] And the feast of harvest, the first fruits of thy labours, which thou hast sown in thy field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours of the field. Three times in the year all thy males shall appear before the LORD God, Exod. xxiii. 16, 17. Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD. On the first day *shall be* an holy convocation: ye shall do no servile work *therein*. Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it *is* a solemn assembly; *and* ye shall do no servile work *therein*. These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God, Lev. xxiii. 34—43. and Numb. xxix. 12—40. Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates. Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore, thou shalt surely rejoice. Three times in the year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: Every man *shall give* as he is able, according to the blessing of the LORD thy God which he hath given thee, Deut. xvi. 13—17. And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the

feast of the seventh month: And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as *it is* written. So the people went forth, and brought *them*, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness. Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day *was* a solemn assembly, according unto the manner, Neh. viii. 14—18.

VER. 3.

Εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· Μετάβηθι ἐντεῦθεν, καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς.

[a]*His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.*

[a] See on Matt. xii. ver. 46.

VER. 4.

Οὐδεὶς γάρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παῤῥησίᾳ εἶναι. Εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.

For there is *no man* that *doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.*

VER. 5.

Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ, ἐπίστευον εἰς αὐτόν.

[a]*For neither did his brethren believe in him.*

[a]And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself, Mark iii. 21.

VER. 6.

Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος.

Then Jesus said unto them, [a]*My time is not yet come: but your time is alway ready*

[a] Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come, ver. 8. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come, ii. 4. These words spake Jesus, and lifted up his eyes to heaven, and, said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee, xvii. 1.

VER. 7.

Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν.

[a]*The world cannot hate you;* [b]*but me it hateth, because I testify of it, that the works thereof are evil.*

[a] If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you, John xv. 19. They are of the world: therefore speak they of the world, and the world heareth them, 1 John iv. 5.

[b] If the world hate you, ye know that it hated me before *it hated* you, John xv. 18. But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause, 25.

VER. 8.

Ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὔπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὔπω πεπλήρωται.

Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

VER. 9.

Ταῦτα δὲ εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

When he had said these words unto them, he abode still *in Galilee.*

VER. 10.

Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε

καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερῶς, ἀλλ' ὡς ἐν κρυπτῷ.

But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

VER. 11.

Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον· Ποῦ ἐστιν ἐκεῖνος;

Then the Jews sought him at the feast, and said, Where is he?

VER. 12.

Καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. Οἱ μὲν ἔλεγον· Ὅτι ἀγαθός ἐστιν· ἄλλοι δὲ ἔλεγον· Οὔ· ἀλλὰ πλανᾷ τὸν ὄχλον.

And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

VER. 13.

Οὐδεὶς μέντοι παῤῥησίᾳ ἐλάλει περὶ αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.

Howbeit [a] *no man spake openly of him for fear of the Jews.*

[a] These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue, John ix. 22. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? and they cast him out, 33, 34. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God, xii. 42, 43. And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus, xix. 38.

VER. 14.

Ἤδη δὲ τῆς ἑορτῆς μεσούσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν, καὶ ἐδίδασκε.

Now about the midst of the feast [a] *Jesus went up into the temple, and taught.*

[a] See on Matt. xxi. ver. 12. clause 1.

VER. 15.

Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι, λέγοντες· Πῶς οὗτος γράμματα οἶδε, μὴ μεμαθηκώς;

[a] *And the Jews marvelled, saying, How knoweth this man* **letters, having never learned?*

* Or, *learning*.

[a] See on Matt. vii. ver. 28.

VER. 16.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ, ἀλλὰ τοῦ πέμψαντός με.

Jesus answered them, and said, [a] *My doctrine is not mine, but his that sent me.*

[a] Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness, John iii. 11. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true, 32, 33. As my Father hath taught me, I speak these things, viii. 28. For I have not spoken of myself: but the Father which sent me, he gave me a commandment, what I should say, and what I should speak, xii. 49. The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works, xiv. 10. The word which ye hear is not mine, but the Father's which sent me, 24. For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me, xvii. 8. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world, 14. The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass, Rev. i. 1.

VER. 17.

Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστιν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ.

[a] *If any man will do his will, he shall*

know of the doctrine, whether it be of God, or whether I speak of myself.

[a] Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth, Hos. vi. 3. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall, Mal. iv. 2. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light, Matt. vi. 22. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath, xiii. 12. But that on the good ground are they, which in an honest and good heart, having heard the word keep *it*, and bring forth fruit with patience, Luke viii. 15. And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee, Acts. x. 22.

VER. 18.

Ὁ ἀφ᾽ ἑαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος ἀληθής ἐστι, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.

[a] *He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.*

[a] Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory; there is one that seeketh and judgeth, John viii. 49, 50. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world, Gal. vi. 14. *Let* nothing *be done* through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus; Who, being in the form of God, thought it not robbery to be equal with God; But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 3—8.

VER. 19.

Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; τί με ζητεῖτε ἀποκτεῖναι;

[a] *Did not Moses give you the law, and yet* [b] *none of you keepeth the law? Why go ye about to kill me?*

[a] Moses commanded us a law, *even* the inheritance of the congregation of Jacob, Deut. xxxiii. 4. See also on chap. i. ver. 17. clause 1.

[b] Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin, Rom. iii. 19, 20.

VER. 20.

Ἀπεκρίθη ὁ ὄχλος, καὶ εἶπε· Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι;

The people answered and said, [a] *Thou hast a devil: who goeth about to kill thee?*

[a] See on Matt. x. ver. 25.

VER. 21.

Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτοῖς· Ἓν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε.

Jesus answered and said unto them, [a] *I have done one work, and ye all marvel.*

[a] See chap. v. ver. 1—9.

VER. 22.

Διὰ τοῦτο Μωσῆς δέδωκεν ὑμῖν τὴν περιτομὴν, (οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστὶν, ἀλλ᾽ ἐκ τῶν πατέρων·) καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον·

[a] *Moses therefore gave unto you circumcision; (not because it is of Moses, but* [b] *of the Fathers;) and ye on the sabbath day circumcise a man.*

[a] And in the eighth day the flesh of

his foreskin shall be circumcised, Lev. xii. 3.

[b] This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed, Gen. xvii. 10—12. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also, Rom. iv. 11.

VER. 23.

Εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ;

*If a man on the sabbath day receive circumcision, *that the law of Moses should not be broken; are ye angry at me,* [a] *because I have made a man every whit whole on the sabbath day?*

* Or, *without breaking the law of Moses.*

[a] See on chap. v. ver. 4.

VER. 24.

Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.

[a] *Judge not according to the appearance, but judge righteous judgment.*

[a] Ye judge after the flesh; I judge no man, John viii. 15. And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, Isa. xi. 3.

VER. 25.

Ἔλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν· Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι;

Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

VER. 26.

Καὶ ἴδε, παῤῥησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι. Μή ποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός;

But, [a] *lo, he speaketh boldly, and they say nothing unto him.* [b] *Do the rulers know indeed that this is the very Christ?*

[a] Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said, John xviii. 20, 21. In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me, Matt. xxvi. 55.

[b] Then gathered the Chief Priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation, John xi. 47, 48. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue, xii. 42.

VER. 27.

Ἀλλὰ τοῦτον οἴδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν.

Howbeit [a] *we know this man whence he is:* [b] *but when Christ cometh, no man knoweth whence he is.*

[a] Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this *man* all these things? Matt. xiii. 55, 56.

[b] But thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting, Mic. v. 2.

VER. 28.

Ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς, καὶ λέγων· Κἀμὲ οἴδατε, καὶ οἴδατε

πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε,

Then cried Jesus in the temple as he taught, saying, Ye know both me, and ye know whence I am: and [a]*I am not come of myself, but he* [b]*that sent me* [c]*is true,* [d]*whom ye know not.*

[a] See on chap. v. ver. 43. clause 1.

[b] See on chap. viii. ver. 42. clause 3.

[c] He that hath received his testimony, hath set to his seal that God is true, John iii. 33. He that sent me is true, viii. 26. But *as* God *is* true, our word toward you was not yea and nay, 2 Cor. i. 18. In hope of eternal life, which God, that cannot lie, promised before the world began, Tit. i. 2. That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, Heb. vi. 18.

[d] Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also, John viii. 19. Yet ye have not known him: but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying, 55. And these things will they do unto you, because they have not known the Father nor me, xvi. 3. Now the sons of Eli *were* sons of Belial; they knew not the LORD, 1 Sam. ii. 12. Thine habitation *is* in the midst of deceit; through deceit they refuse to know me, saith the LORD, Jer. ix. 6. Hear ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment *is* toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor, Hos. v. 1. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him, 1 John ii. 4.

VER. 29.

Ἐγὼ δὲ οἶδα αὐτὸν, ὅτι παρ' αὐτοῦ εἰμι, κἀκεῖνός με ἀπέστειλεν.

[a]*But I know him:* [b]*for I am from him, and he hath sent me.*

[a] See on Matt. xi. ver. 27. clause 3.

[b] See on chap. iii. ver. 13. clause 1.

VER. 30.

Ἐζήτουν οὖν αὐτὸν πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ.

[a]*Then they sought to take him:* [b]*but no man laid hands on him, because his hour was not yet come.*

[a] See on Matt. xii. ver. 14.

[b] These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come, John viii. 20. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit, xii. 23. Now before the feast of the Passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end, xiii. 1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee, xvii. 1. And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples, Matt. xxvi. 18.

VER. 31.

Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον· Ὅτι ὁ Χριστὸς, ὅταν ἔλθῃ, μήτι πλείονα σημεῖα τούτων ποιήσει ὧν οὗτος ἐποίησεν;

And [a]*many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this* man *hath done?*

[a] See on chap. ii. ver. 23. clause 2.

VER. 32.

Ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν.

The [a]*Pharisees heard that the people murmured such things concerning him; and the Pharisees and the* [b]*Chief Priests* [c]*sent officers to take him.*

[a] See on Matt. iii. ver. 7. clause 1.

[b] See on Matt. ii. ver. 4. clause 2.

[c] Judas then, having received a band *of men* and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches and weapons, John xviii. 3. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. Acts v. 26.

VER. 33.

Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με.

Then said Jesus unto them, [a] *Yet a little while am I with you, and* then [b] *I go unto him that sent me.*

[a] Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth, John xii. 35. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come: so now I say to you, 33. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? 16—19.

[b] *What* and if ye shall see the Son of man ascend up where he was before? John vi. 62. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come, viii. 21. Jesus knowing that the Father had given all things into his hands, and that he was come from God and went to God, xiii. 3. In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you, xiv. 2. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father, 12. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? xvi 5. Of righteousness, because I go to my Father, and ye see me no more, 10. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father, 28. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*, xvii. 11. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves, 13. See also on Mark xvi. ver. 19. clause 2.

VER. 34.

Ζητήσετέ με, καὶ οὐχ εὑρήσετε· καὶ ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν.

[a] *Ye shall seek me, and shall not find* me: *and where I am,* thither *ye cannot come.*

[a] Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come, John viii. 21. and xiii. 33.

VER. 35.

Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς· Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας;

Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the * *Gentiles, and teach the Gentiles?*

* Or, *Greeks*.

VER. 36.

Τίς ἐστιν οὗτος ὁ λόγος ὃν εἶπε· Ζητήσετέ με, καὶ οὐχ εὑρήσετε· καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

What manner of *saying is this that he said, Ye shall seek me, and shall not find* me: *and where I am,* thither *ye cannot come?*

VER. 37.

Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἱστήκει ὁ Ἰησοῦς, καὶ ἔκραξε, λέγων· Ἐάν τις διψᾷ, ἐρχέσθω πρός με, καὶ πινέτω.

[a] *In the last day, that great* day *of the feast, Jesus stood and cried, saying,* [b] *If any man thirst,* [c] *let him come unto me, and drink.*

[a] Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath, Lev. xxiii. 39.

[b] My soul thirsteth for God, for the living God: when shall I come and appear before God? Psal. xlii. 2. I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land. Selah, cxliii. 6. For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring, Isa. xliv. 3. Behold, the days come, saith the Lord GOD, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the LORD, and shall not find *it*. In that day shall the fair virgins and young men faint for thirst, Amos viii. 11—13.

[c] Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water, John iv. 10. And ye will not come to me, that ye might have life, v. 40. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee *is* the fountain of life: in thy light shall we see light, Psal. xxxvi. 8, 9. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth. Cry out and shout, thou inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee, Isa. xii. 3—6. *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water, xli. 17, 18. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for *that which is* not bread, and your labour for *that which* satisfieth not? Hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David, li. 1—3. The LORD of Hosts shall defend them; and they shall devour, and subdue with sling-stones; and they shall drink, *and* make a noise as through wine; and they shall be filled like bowls, *and* as the corners of the altar. And the LORD their God shall save them in that day as the flock of his people: for *they shall be as* the stones of a crown, lifted up as an ensign upon his land. For how great *is* his goodness, and how great *is* his beauty! Corn shall make the young men cheerful, and new wine the maids, Zech. ix. 15—17. And it shall be in that day, *that* living waters shall go out from Jerusalem, half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be, xiv. 8. Come unto me all *ye* that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light, Matt. xi. 28—30. And did all drink the same spiritual drink; for they drank of that spiritual Rock,

that followed them: and that Rock was Christ, 1 Cor. x. 4. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit, xii. 13. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst, of the fountain of the water of life freely, Rev. xxi. 6. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, xxii. 1. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely, 17.

VER. 38.

Ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφὴ, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος,

He that believeth on me, as the Scripture hath said, [a] *out of his belly shall flow rivers of living water.*

[a] And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not, Isa. lviii. 11.

VER. 39.

(Τοῦτο δὲ εἶπε περὶ τοῦ Πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὔπω γὰρ ἦν Πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη.)

(But [a] *this spake he of the Spirit, which they that believe on him should receive:* [b]*for the Holy Ghost was not yet* given; *because that Jesus was not yet* [c]*glorified.)*

[a] For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring, Isa. xliv. 3. And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my spirit, Joel ii. 28, 29. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance, Acts ii. 4. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear, 33. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, 38. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his, Rom. viii. 9. See also on chap. iv. ver. 14. clause 2.

[b] Nevertheless I tell you the truth; It is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you, John xvi. 7. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the LORD God might dwell *among them*, Psal. lxviii. 18. Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest, Isa. xxxii. 15. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear, Acts ii. 33. He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost, xix. 2.

[c] These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him, John xii. 16. Therefore when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him, xiii. 31. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son, xiv. 13. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was,

xvii. 5. The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, hath glorified his Son Jesus; whom ye delivered up and denied him in the presence of Pilate, Acts iii. 13.

VER. 40.

Πολλοὶ οὖν ἐκ τοῦ ὄχλου, ἀκούσαντες τὸν λόγον, ἔλεγον· Οὗτός ἐστιν ἀληθῶς ὁ προφήτης·

Many of the people therefore, when they heard this saying, said, [a] *Of a truth this is the Prophet.*

[a] See on Matt. v. ver. 22. clause 1.

VER. 41.

Ἄλλοι ἔλεγον· Οὗτός ἐστιν ὁ Χριστός. Ἄλλοι δὲ ἔλεγον· Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται;

Others said, [a] *This is the Christ.* [b] *But some said, Shall Christ come out of Galilee?*

[a] See on Luke iv. ver. 18. clause 2.
[b] See on chap. i. ver. 46.

VER. 42.

Οὐχὶ ἡ γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθλεὲμ, τῆς κώμης, ὅπου ἦν Δαβὶδ, ὁ Χριστὸς ἔρχεται;

Hath not the Scripture said, That [a] *Christ cometh of the seed of David, and out of the* [b] *town of Bethlehem,* [c] *where David was?*

[a] See on Matt. i. ver. 1. clause 2.
[b] See on Matt. ii. ver. 1. clause 2.
[c] And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite, 1 Sam. xvi. 1.

VER. 43.

Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν.

So there was a division among the people because of him.

VER. 44.

Τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν· ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὰς χεῖρας.

And some of them would have taken him; [a] *but no man laid hands on him.*

[a] See on ver. 30. clause 2.

VER. 45.

Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι· Διατί οὐκ ἠγάγετε αὐτόν;

Then came [a] *the officers to the Chief* [b] *Priests and* [c] *Pharisees; and they said unto them, Why have ye not brought him?*

[a] See on ver. 32. clause 3.
[b] See on Matt. ii. ver. 4. clause 2.
[c] See on Matt. iii. ver. 7. clause 1.

VER. 46.

Ἀπεκρίθησαν οἱ ὑπηρέται· Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὡς οὗτος ὁ ἄνθρωπος.

The officers answered, [a] *Never man spake like this man.*

[a] See on Matt. vii. ver. 28.

VER. 47.

Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι· Μὴ καὶ ὑμεῖς πεπλάνησθε;

Then answered them the Pharisees, Are ye also deceived?

VER. 48.

Μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτὸν, ἢ ἐκ τῶν Φαρισαίων;

Have any of the rulers or of the Pharisees believed on him?

VER. 49.

Ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον, ἐπικατάρατοί εἰσι.

[a] *But this people who knoweth not the law are cursed.*

[a] Woe unto *them that are* wise in their own eyes, and prudent in their own sight! Isa. v. 21. Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem, xxviii. 14. Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day, lxv. 5. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? 1 Cor. i. 18—20.

VER. 50.

Λέγει Νικόδημος πρὸς αὐτοὺς, (ὁ ἐλθὼν νυκτὸς πρὸς αὐτὸν, εἷς ὢν ἐξ αὐτῶν·)

[a] *Nicodemus saith unto them, (he that came* * *to Jesus by night, being one of them,)*

Gr. *to him.*

[a] There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him, John iii. 1, 2.

VER. 51.

Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ᾿ αὐτοῦ πρότερον, καὶ γνῷ τί ποιεῖ;

[a] *Doth our law judge* any *man before it hear him, and know what he doeth?*

[a] If a false witness rise up against any man to testify against him *that which is* wrong; Then both the men, between whom the controversy *is*, shall stand before the Lord, before the priests and the judges, which shall be in those days; And the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother; Then shall ye do unto him, as he had thought to have done unto his brother; so shalt thou put the evil away from among you, Deut. xix. 16—19.

VER. 52.

Ἀπεκρίθησαν, καὶ εἶπον αὐτῷ· Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον, καὶ ἴδε, ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται.

They answered and said unto him, Art thou also of Galilee? [a] *Search, and look: for out of Galilee ariseth no prophet.*

[a]See on chap. i. ver. 46.

VER. 53.

Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

And every man went unto his own house.

CHAP. VIII.—VER. 1.

Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν.

[a] *Jesus went unto the Mount of Olives.*

[a] See on Matt. xxi. ver. 1. clause 2.

VER. 2.

Ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς.

And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

VER. 3.

Ἄγουσι δὲ οἱ Γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ κατειλημμένην· καὶ στήσαντες αὐτὴν ἐν μέσῳ,

And the [a] *Scribes and* [b] *Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,*

[a] See on Matt. ii. ver. 4. clause 2.
[b] See on Matt. iii. ver. 7. clause 1.

VER. 4.

Λέγουσιν αὐτῷ· Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπαυτοφώρῳ μοιχευομένη.

They say unto him, Master, this woman was taken in adultery, in the very act.

VER. 5.

Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ οὖν τί λέγεις;

Now [a] *Moses in the law commanded us, that such should be stoned: but what sayest thou?*

[a]See on Matt. i. ver. 19. clause 2.

VER. 6.

Τοῦτο δὲ ἔλεγον πειράζοντες αὐτὸν, ἵνα ἔχωσι κατηγορεῖν αὐτοῦ. Ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν.

This they said, [a] *tempting him, that they might have to accuse him.* [b]*But Jesus stooped down, and with his finger wrote on the ground,* as though he heard them not.

[a] See on Matt. xvi. ver. 1. clause 2.
[b] Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves, Matt. x. 16.

VER. 7.

Ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτὸν, ἀνακύψας εἶπε πρὸς αὐτούς· Ὁ ἀναμάρτητος ὑμῶν, πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω.

So when they continued asking him, he lifted up himself, and said unto them, [a]*He that is without sin among you, let him first cast a stone at her.*

[a] Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye, Matt. vii. 1—5.

VER. 8.

Καὶ πάλιν κάτω κύψας, ἔγραφεν εἰς τὴν γῆν.

And again he stooped down, and wrote on the ground.

VER. 9.

Οἱ δὲ ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἷς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ἑστῶσα.

And they which heard it, [a] *being convicted by* their own *conscience,* [b] *went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.*

[a] Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another, Rom. ii. 15.

[b] He disappointeth the devices of the crafty, so that their hands cannot perform *their* enterprise. He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong, Job v. 12, 13. That the triumphing of the wicked *is* short, and the joy of the hypocrite *but* for a moment? xx. 5. The LORD is known by the judgment *which* he executeth; the wicked is snared in the work of his own hands. Higgaion. Selah, Psal. ix. 16. And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him, Luke xiii. 17.

VER. 10.

Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ· Ἡ γυνὴ, ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; οὐδείς σε κατέκρινεν;

When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

VER. 11.

Ἡ δὲ εἶπεν· Οὐδεὶς, Κύριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· Οὐδὲ ἐγώ σε κατακρίνω· πορεύου, καὶ μηκέτι ἁμάρτανε.

She said, No man, Lord. [a]*And Jesus said unto her, Neither do I condemn thee: go, and sin no more.*

[a] And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment, Deut. xvii. 9.

VER. 12.

Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε, λέγων· Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ, οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς.

Then spake Jesus again unto them, saying, [a] *I am the light of the world:* [b] *he that followeth me shall not walk in darkness, but shall have the light of life.*

[a] See on chap. i. ver. 4. clause 2.

[b] I am come a light into the world, that whosoever believeth on me should not abide in darkness, John xii. 46. For thou wilt light my candle: the LORD my God will enlighten my darkness, Psal. xviii. 28. Light is sown for the righteous, and gladness for the upright in heart, xcvii. 11.

VER. 13.

Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι· Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.

The [a] *Pharisees therefore said unto*

him, [b]Thou bearest record of thyself; thy record is not true.

[a] See on Matt. iii. ver. 7. clause 1.

[b] If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true, John v. 31, 32.

VER. 14.

Ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν αὐτοῖς· Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου· ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, καὶ ποῦ ὑπάγω.

Jesus answered and said unto them, Though I bear record of myself, yet my record is true; [a]for I know whence I came, [b]and whither I go; [c] but ye cannot tell whence I come, and whither I go.

[a] See on chap. iii. ver. 13. clause 1.

[b] See on chap. vii. ver. 33.

[c] Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is, John vii. 27. We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is, ix. 29.

VER. 15.

Ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδένα.

Ye [a]judge after the flesh; [b]I judge no man.

[a] *The LORD seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart, 1 Sam. xvi. 7.

[b] Neither do I condemn thee: go, and sin no more, ver. 11. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world, xii. 47. Jesus answered, My kingdom is not of this world, xviii. 36. And he said unto him, Man, who made me a judge or a divider over you? Luke xii. 14.

VER. 16.

Καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστιν· ὅτι μόνος οὐκ εἰμὶ, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.

[a]And yet if I judge, my judgment is true: [b]for I am not alone, but I and the Father that sent me.

[a] See on chap. v. ver. 22. 27.

[b] And he that sent me is with me: the Father hath not left me alone, ver. 29. Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake, xiv. 10, 11. Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me, xvi. 32.

VER. 17.

Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν.

[a]It is also written in your law, That the testimony of two men is true.

[a] One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established, Deut. xix. 15.

VER. 18.

Ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.

[a]I am one that bear witness of myself, and [b] the Father that sent me beareth witness of me.

[a] See on chap. iv. ver. 26.

[b] See on chap. v. ver. 37. clause 1.

VER. 19.

Ἔλεγον οὖν αὐτῷ· Ποῦ ἐστιν ὁ πατήρ σου; Ἀπεκρίθη ὁ Ἰησοῦς· Οὔτε ἐμὲ οἴδατε, οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἄν.

Then said they unto him, Where is thy Father? Jesus answered, [a] Ye neither know me, [b] nor my Father: [c] if ye had known me, ye should have known my Father also.

[a] See on chap. i. ver. 10. clause 3.

[b] See on chap. vii. ver. 28. clause 4.

[c] If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father: and how sayest thou *then*, Shew us the Father, John xiv. 7—9.

VER. 20.

Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτὸν, ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ.

These words spake Jesus in the treasury, as he taught in the temple: [a] *and no man laid hands on him; for his hour was not yet come*

[a] See on chap. vii. ver. 30. clause 2.

VER. 21.

Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν.

Then said Jesus again unto them, I go my way, and ye shall seek me, [a] *and shall die in your sins: whither I go, ye cannot come.*

[a] See on ver. 24.

VER. 22.

Ἔλεγον οὖν οἱ Ἰουδαῖοι· Μήτι ἀποκτενεῖ ἑαυτὸν, ὅτι λέγει· Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν;

Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

VER. 23.

Καὶ εἶπεν αὐτοῖς· Ὑμεῖς ἐκ τῶν κάτω ἐστὲ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστὲ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου.

And he said unto them, Ye are from beneath; [a] *I am from above:* [b] *ye are of this world; I am not of this world.*

[a] See on chap. iii. ver. 13. clause 1.

[b] If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you, John xv. 19. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world, xvii. 14. Ye adulterers, and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God, Jam. iv. 4. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John ii. 15, 16. They are of the world: therefore speak they of the world, and the world heareth them, iv. 5. *And* we know that we are of God, and the whole world lieth in wickedness, v. 19.

VER. 24.

Εἶπον οὖν ὑμῖν, ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.

I said therefore unto you, that ye shall die in your sins: [a] *for if ye believe not that I am* he, *ye shall die in your sins.*

[a] Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved, Acts iv. 12. See also on chap. iii. ver. 18. clause 2.

VER. 25.

Ἔλεγον οὖν αὐτῷ· Σὺ τίς εἶ; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Τὴν ἀρχὴν ὅ, τι καὶ λαλῶ ὑμῖν.

Then said they unto him, Who art thou? And Jesus saith unto them, [a] *Even* the same *that I said unto you from the beginning.*

[a] See on chap. iv. ver. 26.

VER. 26.

Πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθής ἐστι· κἀγὼ ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον.

[a] *I have many things to say and to judge of you:* [b] *but he that sent me is true;* [c] *and I speak to the world those things which I have heard of him.*

[a] I have yet many things to say unto you, but ye cannot bear them now, John xvi. 12.

[b] See on chap. vii. ver. 28. clause 3.

[c] See on chap. iii. ver. 32. clause 1.

VER. 27.

Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν.

They understood not that he spake to them of the Father.

VER. 28.

Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι, καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδὲν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα λαλῶ.

Then said Jesus unto them, [a] *When ye have lifted up the Son of man,* [b] *then shall ye know that I am* he, *and* that [c] *I do nothing of myself;* [d] *but as my Father hath taught me, I speak these things.*

[a] And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, John iii. 14. And I, if I be lifted up from the earth, will draw all *men* unto me. This he said, signifying what death he should die, xii. 32, 33. See also on Matt. xx. ver. 28. clause 3.

[b] Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God, Matt. xxvii. 50—54.

[c] See on chap. v. ver. 19. clause 1.

[d] See on chap. vii. ver. 16.

VER. 29.

Καὶ ὁ πέμψας με, μετ' ἐμοῦ ἐστιν. Οὐκ ἀφῆκέ με μόνον ὁ πατὴρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

[a] *And he that sent me is with me: the Father hath not left me alone; for* [b] *I do always those things that please him.*

[a] See on ver. 16. clause 2.

[b] Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work, John iv. 34. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love, xv. 10. I have glorified thee on the earth: I have finished the work which thou gavest me to do, xvii. 4. See also on Matt. iii. ver. 17. clause 2.

VER. 30.

Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.

As he spake these words, many believed on him.

VER. 31.

Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἐστέ·

[a] *Then said Jesus to those Jews which believed on him,* [b] *If ye continue in my word,* then *are ye my disciples indeed;*

[a] Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God, Acts xiii. 43. Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God, xiv. 22. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness; otherwise thou also shalt be cut off, Rom. xi. 22. If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the Gospel, which ye have heard, Col. i. 23. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*, 2 Tim. iii. 14. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed, Jam. i. 25.

[b] See on Matt. x. ver. 22. clause 3.

VER. 32.

Καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς·

And ye shall know [a]*the truth,* [b]*and the truth shall make you free.*

[a] Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father but by me, John xiv. 6. Sanctify them through thy truth: thy word is truth, xvii. 17.

[b] If the Son therefore shall make you free, ye shall be free indeed, ver. 36. The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound, Isa. lxi. 1. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness, Rom. vi. 14—18. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, 22. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death, viii. 2. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father, 15. Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty, 2 Cor. iii. 17. For, brethren, ye have been called unto liberty: only *use* not liberty for an occasion to the flesh, but by love serve one another, Gal. v. 13. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will, 2 Tim. ii. 25, 26. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed, Jam. i. 25. and ii. 12. As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God, 1 Pet. ii. 16.

VER. 33.

Ἀπεκρίθησαν αὐτῷ· Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις· Ὅτι ἐλεύθεροι γενήσεσθε;

They answered him, [a]*We be Abraham's seed,* [b]*and were never in bondage to any man: how sayest thou, Ye shall be made free?*

[a] See on Matt. iii. ver. 9. clause 2.

[b] Pilate saith unto them, Shall I crucify your King? The Chief Priests answered, We have no king but Cæsar, John xix. 15. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not their's, and shall serve them; and they shall afflict them four hundred years, Gen. xv. 13. And the Egyptians made the children of Israel to serve with rigour: And they made their lives bitter with hard bondage, in morter, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour, Exod. i. 13, 14. Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Cushan-rishathaim king of Mesopotamia: and the children of Israel served Cushan-rishathaim eight years, Judg. iii. 8. And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host *was* Sisera, which dwelt in Harosheth of the Gentiles. And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel, iv. 2, 3. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor, *by* the river of Gozan, and in the cities of the Medes, 2 Kings xvii. 6. And the king of Ba-

bylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land. And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler, xxv. 21, 22.

VER. 34.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, δοῦλός ἐστι τῆς ἁμαρτίας.

Jesus answered them, Verily, verily, I say unto you, [a]*Whosoever committeth sin is the servant of sin.*

[a] For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity, Acts viii. 23. Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin, Rom. vi. 6, 7. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God; 12, 13. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin: but ye have obeyed from the heart that form of doctrine which was delivered you, 16, 17. I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness, 19, 20. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother, 1 John iii. 10.

VER. 35.

Ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.

And [a]*the servant abideth not in the house for ever:* [b] but *the Son abideth ever.*

[a] Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, *even* with Isaac, Gen. xxi. 10. Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free, Gal. iv. 30, 31.

[b] But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son: and if a son, then an heir of God through Christ, Gal. iv. 4—7. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time, 1 Pet. i. 2—5.

VER. 36.

Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε.

[a]*If the Son therefore shall make you free, ye shall be free indeed.*

[a] See on ver. 32. clause 2.

VER. 37.

Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.

[a]*I know that ye are Abraham's seed;* [b] *but ye seek to kill me,* [c] *because my word hath no place in you.*

[a] Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called, Rom. ix. 7.

[b] See on Matt. xii. ver. 14.

[c] See on chap. i. ver. 11. clause 2.

VER. 38.

Ἐγὼ ὃ ἑώρακα παρὰ τῷ πατρί μου, λαλῶ· καὶ ὑμεῖς οὖν ὃ ἑωράκατε παρὰ τῷ πατρὶ ὑμῶν, ποιεῖτε.

[a] *I speak that which I have seen with my Father:* [b] *and ye do that which ye have seen with your father.*

[a] See on chap. v. ver. 19. clause 1.

[b] Ye do the deeds of your father. Then said they to him, We be not born of fornication: we have one Father, *even* God, ver. 41. Ye are of *your* father the devil, and the lusts of your father ye will do: He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it, 44. He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother, 1 John iii. 8—10.

VER. 39.

Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστι. Λέγει αὐτοῖς ὁ Ἰησοῦς· Εἰ τέκνα τοῦ Ἀβραὰμ ἦτε, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε ἄν.

They answered and said unto him, Abraham is our Father. [a] *Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.*

[a] I know that ye are Abraham's seed: but ye seek to kill me, because my word hath no place in you, ver. 37. And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham, Matt. iii. 9. For he is not a Jew, which is one outwardly; neither is *that* circumcision, which is outward in the flesh: But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God, Rom. ii. 28, 29. And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised, iv. 12. Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called, ix. 7. Know ye therefore that they which are of faith, the same are the children of Abraham, Gal. iii. 7. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise, 29.

VER. 40.

Νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποίησεν.

[a] *But now ye seek to kill me,* [b] *a man that hath told you the truth, which I have heard of God: this did not Abraham.*

[a] See on Matt. xii. ver. 14.

[b] See on chap. iii. ver. 32. clause 1.

VER. 41.

Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον οὖν αὐτῷ· Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα· ἕνα πατέρα ἔχομεν, τὸν Θεόν.

[a] *Ye do the deeds of your father. Then said they to him, We be not born of fornication;* [b] *we have one Father,* even *God.*

[a] See on ver. 38. clause 2.

[b] See on Matt. v. ver. 16. clause 3.

VER. 42.

Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον, καὶ ἥκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλε.

Jesus said unto them, [a] *If God were your Father, ye would love me:* [b] *for I proceeded forth and came from God;* [c] *neither came I of myself, but he sent me.*

[a] See on chap. v. ver. 23.

[b] See on chap. iii. ver. 13. clauses 1. 3.

[c] For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved, John iii. 16, 17. I can of mine own self do nothing: as I hear I judge; and my judgment is just; because I seek not mine own will, but the will of my Father which hath sent me, v. 30. But I have greater witness than *that* of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you; for whom he hath sent, him ye believe not, 36—38. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive, 43. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me, vii. 28, 29. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven, vi. 32. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, That of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, That every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day, 38—40. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me, 57. Jesus answered them, and said, My doctrine is not mine, but his that sent me, vii. 16. And yet if I judge, my judgment is true; for I am not alone, but I and the Father that sent me viii. 16. For I have not spoken of myself: but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak, xii. 49, 50. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins, 1 John iv. 9, 10.

VER. 43.

Διατί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.

Why do ye not understand my speech? [a] even *because ye cannot hear my word?*

[a] See on Matt. xiii. ver. 14.

VER. 44.

Ὑμεῖς ἐκ πατρὸς τοῦ διαβόλου ἐστὲ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. Ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἕστηκεν, ὅτι οὐχ ἔστιν ἀλήθεια ἐν αὐτῷ. Ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ.

[a] *Ye are of your father* [b] *the devil, and the lusts of your father ye will do.* [c] *He was a murderer from the beginning,* [d] *and abode not in the truth, because there is no truth in him.* [e] *When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.*

[a] See on ver. 38. clause 2.

[b] See on Matt. iv. ver. 1. clause 4.

[c] But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes,

and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons, Gen. iii. 3—7. And Satan stood up against Israel, and provoked David to number Israel, 1 Chron. xxi. 1. So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men. And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshingfloor of Ornan the Jebusite, 14, 15. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, 1 Pet. v. 8. Not as Cain, *who* was of that wicked one, and slew his brother, 1 John iii. 12.

[d] For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment, 2 Pet. ii. 4. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day, Jude 6.

[e] But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil, Gen. iii. 3—5. Then there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith? And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the LORD* said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so, 2 Chron. xviii. 20, 21. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? Acts v. 3. And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? xiii. 10. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ, 2 Cor. xi. 3. For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works, 13—15. *Even him*, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved, 2 Thess. ii. 9, 10. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, Rev. xii. 9.

VER. 45.

Ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετέ μοι.

And because I tell you *the truth, ye believe me not.*

VER. 46.

Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ δὲ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετέ μοι;

[a] *Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?*

[a] Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me, John xiv. 30. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love, xv. 10. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. For such an high priest became us, *who is* holy,

harmless, undefiled, separate from sinners, and made higher than the heavens, Heb. vii. 26. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth, 1 Pet. ii. 21, 22. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous, 1 John ii. 1. And ye know that he was manifested to take away our sins: and in him is no sin, iii. 5.

VER. 47.

Ὁ ὢν ἐκ τοῦ Θεοῦ, τὰ ῥήματα τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ.

[a] *He that is of God heareth God's words:* [b] *ye therefore hear* them *not, because ye are not of God.*

[a] My sheep hear my voice, and I know them, and they follow me, John x. 27. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things, whatsoever thou hast given me, are of thee. For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me, xvii. 6—8. We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error, 1 John iv. 6.

[b] But ye believe not, because ye are not of my sheep, as I said unto you, John x. 26.

VER. 48.

Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι, καὶ εἶπον αὐτῷ· Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον ἔχεις;

Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, [a] *and hast a devil?*

[a] See on Matt. x. ver. 25.

VER. 49.

Ἀπεκρίθη Ἰησοῦς· Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με.

Jesus answered, I have not a devil; [a] *but I honour my Father, and ye do dishonour me.*

[a] See on ver. 29. clause 2.

VER. 50.

Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων.

[a] *And I seek not mine own glory: there is one that seeketh and judgeth.*

[a] See on chap. vii. ver. 18.

VER. 51.

Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

Verily, verily, I say unto you, [a] *If a man keep my saying, he shall never* [b] *see death.*

[a] See on Mark xvi. ver. 16. clause 1.

[b] What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah, Psal. xcviii. 48. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ, Luke ii. 26.

VER. 52.

Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις· Ἀβραὰμ ἀπέθανε καὶ οἱ προφῆται, καὶ σὺ λέγεις· Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα.

Then said the Jews unto him, Now we know that [a] *thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.*

[a] See on Matt. x. ver. 25.

VER. 53.

Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὅστις ἀπέθανε; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς;

[a] *Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?*

[a] See on Matt. xii. ver. 6.

VER. 54.

Ἀπεκρίθη Ἰησοῦς· Ἐὰν ἐγὼ δοξάζω ἐμαυτὸν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι Θεὸς ὑμῶν ἐστι.

Jesus answered, [a] *If I honour myself, my honour is nothing:* [b] *it is my Father that honoureth me;* [c] *of whom ye say, that he is your God:*

[a] If I bear witness of myself, my witness is not true, John v. 31.

[b] See on chap. v. ver. 37. clause 1.

[c] We be not born of fornication; we have one Father, *even* God; ver. 41. Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, Rom. ii. 17.

VER. 55.

Καὶ οὐκ ἐγνώκατε αὐτόν· ἐγὼ δὲ οἶδα αὐτόν· καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα αὐτὸν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης· ἀλλ' οἶδα αὐτὸν, καὶ τὸν λόγον αὐτοῦ τηρῶ.

Yet [a] *ye have not known him;* [b] *but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him,* [c] *and keep his saying.*

[a] See on chap. vii. ver. 28. clause 4.

[b] See on Matt. xi. ver. 27. clause 3.

[c] See on chap. iii. ver. 11. clause 1.

VER. 56.

Ἀβραὰμ, ὁ πατὴρ ὑμῶν, ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν· καὶ εἶδε, καὶ ἐχάρη.

[a] *Your father Abraham rejoiced to see my day: and he saw* it, *and was glad.*

[a] And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, *saying,* In thee shall all nations be blessed, Gal. iii. 8. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them,* and embraced *them,* and confessed that they were strangers and pilgrims on the earth, Heb. xi. 13.

VER. 57.

Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· Πεντήκοντα ἔτη οὔπω ἔχεις, καὶ Ἀβραὰμ ἑώρακας;

Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

VER. 58.

Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμι.

Jesus said unto them, Verily, verily, I say unto you, [a] *Before Abraham was,* [b] *I am.*

[a] See on chap. i. ver. 1.

[a] And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said, moreover, unto Moses, Thus shalt thou say unto the children of Israel, the LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this *is* my name for ever, and this *is* my memorial unto all generations, Exod. iii. 14, 15. Remember the former things of old: for I *am* God, and *there is* none else; *I am* God, and *there is* none like me, Isa. xlvi. 9.

VER. 59.

Ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου αὐτῶν· καὶ παρῆγεν οὕτως.

[a] *Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple,* [b] *going through the midst of them, and so passed by.*

[a] I and *my* Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God, John x. 30—33. And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the LORD,* shall be put to death, Lev. xxiv. 16. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord. And cast *him* out of the city, and stoned *him:* and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon

God, and saying, Lord Jesus, receive my spirit, Acts vii. 56—59.

[b] Therefore they sought again to take him: but he escaped out of their hand, John x. 39. And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way, Luke iv. 29, 30. And their eyes were opened, and they knew him; and he vanished out of their sight, xxiv. 31.

CHAP. IX.—VER. 1.

Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.

And as Jesus *passed by, he saw a man which was blind from* his *birth.*

VER. 2.

Καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες· Ῥαββὶ, τίς ἥμαρτεν, οὗτος, ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;

And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

VER. 3.

Ἀπεκρίθη ὁ Ἰησοῦς· Οὔτε οὗτος ἥμαρτεν, οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ.

Jesus answered, [a] *Neither hath this man sinned, nor his parents:* [b] *but that the works of God should be made manifest in him.*

[a] And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish, Luke xiii. 1, 2.

[b] When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby, John xi. 4. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth! And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go, 40—44.

VER. 4.

Ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρα ἐστίν· ἔρχεται νὺξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι.

[a] *I must work the works of him* [b] *that sent me,* [c] *while it is day: the night cometh, when no man can work.*

[a] Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work, John iv. 34. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? x. 32. If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father *is* in me, and I in him, 37, 38. I have glorified thee on the earth: I have finished the work which thou gavest me to do, xvii. 4. See also on Matt. iv. 23. clause 4. and 24. clauses 3—6.

[b] See on chap. viii. ver. 42. clause 3.

[c] Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him, John xi. 9, 10. Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth, xii. 35. Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest, Eccles. ix. 10.

VER. 5.

Ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου.

As long as I am in the world, [a] *I am the light of the world.*

[a] See on chap. i. ver. 4. clause 2.

VER. 6.

Ταῦτα εἰπὼν, ἔπτυσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ.

*When he had thus spoken, he spat on the ground, and made clay of the spittle, ª and he * anointed the eyes of the blind man with the clay.*

* Or, *spread the clay upon the eyes of the blind man.*

ª And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue, Mark vii. 33. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly, 23—25. See also on Matt. viii. ver. 15.

VER. 7.

Καὶ εἶπεν αὐτῷ· Ὕπαγε, νίψαι εἰς τὴν κολυμϐήθραν τοῦ Σιλωὰμ, (ὃ ἑρμηνεύεται, ἀπεσταλμένος.) Ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθε ϐλέπων.

And said unto him, Go, wash in the pool of Siloam, (which is, by interpretation, Sent.) ª He went his way therefore, and washed, and came seeing.

ª See on Matt. xi. ver. 5. clause 1.

VER. 8.

Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν, ἔλεγον· Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν;

The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

VER. 9.

Ἄλλοι ἔλεγον· Ὅτι οὗτός ἐστιν· ἄλλοι δέ· Ὅτι ὅμοιος αὐτῷ ἐστιν. Ἐκεῖνος ἔλεγεν· Ὅτι ἐγώ εἰμι.

Some said, This is he: others said, *He is like him:* but *he said, I am* he.

VER. 10.

Ἔλεγον οὖν αὐτῷ· Πῶς ἀνεῴχθησάν σου οἱ ὀφθαλμοί;

Therefore said they unto him, How were thine eyes opened?

VER. 11.

Ἀπεκρίθη ἐκεῖνος, καὶ εἶπεν· Ἄνθρωπος λεγόμενος Ἰησοῦς, πηλὸν ἐποίησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμοὺς, καὶ εἶπέ μοι· Ὕπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ, καὶ νίψαι. Ἀπελθὼν δὲ καὶ νιψάμενος, ἀνέβλεψα.

He answered and said, ª A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

ª See on ver. 7.

VER. 12.

Εἶπον οὖν αὐτῷ· Ποῦ ἐστιν ἐκεῖνος; Λέγει· Οὐκ οἶδα.

Then said they unto him, Where is he? He said, I know not.

VER. 13.

Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τόν ποτε τυφλόν.

They brought to the Pharisees him that aforetime was blind.

VER. 14.

Ἦν δὲ σάββατον ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέῳξεν αὐτοῦ τοὺς ὀφθαλμούς.

And ª it was the sabbath day when Jesus made the clay, and opened his eyes.

ª See on Matt. xii. ver. 2.

VER. 15.

Πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. Ὁ δὲ εἶπεν αὐτοῖς· Πηλὸν ἐπέθηκεν ἐπὶ τοὺς ὀφθαλμούς μου, καὶ ἐνιψάμην, καὶ βλέπω.

Then again ª the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

ª See on Matt. v. ver. 20. clause 1.

VER. 16.

Ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές· Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ σάϐϐατον οὐ τηρεῖ. Ἄλλοι ἔλεγον· Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; Καὶ σχίσμα ἦν ἐν αὐτοῖς.

Therefore said some of the Pharisees, ª This man is not of God, because he keepeth not the sabbath day. Others

said, [b] *How can a man that is a sinner do such miracles? And there was a division among them.*

[a] See on Matt. xii. ver. 2.
[b] See on chap. iii. ver. 2. clause 2.

VER. 17.

Λέγουσι τῷ τυφλῷ πάλιν· Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξέ σου τοὺς ὀφθαλμούς; Ὁ δὲ εἶπεν· Ὅτι προφήτης ἐστίν.

They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

VER. 18.

Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν, καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος.

But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

VER. 19.

Καὶ ἠρώτησαν αὐτοὺς, λέγοντες· Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει;

And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

VER. 20.

Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ, καὶ εἶπον· Οἴδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη·

His parents answered them and said, We know that this is our son, and that he was born blind:

VER. 21.

Πῶς δὲ νῦν βλέπει, οὐκ οἴδαμεν· ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς, ἡμεῖς οὐκ οἴδαμεν· αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε· αὐτὸς περὶ αὐτοῦ λαλήσει.

But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

VER. 22.

Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γένηται.

These words *spake his parents, because they feared the Jews:* [a] *for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.*

[a] See on chap. vii. ver. 13.

VER. 23.

Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον· ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.

Therefore said his parents, He is of age; ask him.

VER. 24.

Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλὸς, καὶ εἶπον αὐτῷ· Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἴδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλός ἐστιν.

Then again called they the man that was blind, and said unto him, Give God the praise: [a] *we know that this man is a sinner.*

[a] Which of you convinced me of sin? John viii. 46.

VER. 25.

Ἀπεκρίθη οὖν ἐκεῖνος, καὶ εἶπεν· Εἰ ἁμαρτωλός ἐστιν, οὐκ οἶδα· ἓν οἶδα, ὅτι τυφλὸς ὢν, ἄρτι βλέπω.

He answered and said, Whether he be a sinner or no, *I know not: one thing I know, that whereas I was blind, now I see.*

VER. 26.

Εἶπον δὲ αὐτῷ πάλιν· Τί ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς ὀφθαλμούς;

Then said they to him again, What did he to thee? how opened he thine eyes?

VER. 27.

Ἀπεκρίθη αὐτοῖς· Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;

He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

VER. 28.

Ἐλοιδόρησαν οὖν αὐτὸν, καὶ εἶπον· Σὺ εἶ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέως ἐσμὲν μαθηταί.

Then they [a] *reviled him, and said, Thou art his disciple;* [b] *but we are Moses' disciples.*

[a] See on Matt. v. ver. 11. clause 1.
[b] Do not think that I will accuse you to the Father: there is *one* that

accuseth you, *even* Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words? John v. 45—47.

VER. 29.

Ἡμεῖς οἴδαμεν ὅτι Μωσῇ λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἴδαμεν πόθεν ἐστίν.

[a] *We know that God spake unto Moses: as for* this *fellow, we know not from whence he is.*

[a] For the law was given by Moses, *but* grace and truth came by Jesus Christ, John i. 17. And he said, Hear now my words, If there be a prophet among you, I the Lord will make myself known unto him in a vision, *and* will speak unto him in a dream. My servant Moses *is* not so, who *is* faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches, Numb. xii. 6—8. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, Deut. xxxiv. 10. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments, Mal. iv. 4.

VER. 30.

Ἀπεκρίθη ὁ ἄνθρωπος, καὶ εἶπεν αὐτοῖς· Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστὶ, καὶ ἀνέῳξέ μου τοὺς ὀφθαλμούς.

The man answered and said unto them, Why [a] *herein is a marvellous thing, that ye know not from whence he is, and* yet *he hath opened mine eyes.*

[a] See on Matt. xi. ver. 5. clause 1.

VER. 31.

Οἴδαμεν δὲ ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσεβὴς ᾖ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει.

[a] *Now we know that God heareth not sinners: but if any man be a worshipper of God,* [b] *and doeth his will,* [c] *him he heareth.*

[a] The sacrifice of the wicked *is* an abomination unto the Lord: but the prayer of the upright *is* his delight, Prov. xv. 8. The sacrifice of the wicked *is* abomination: how much more, when he bringeth it with a wicked mind? xxi. 27. He that turneth away his ear from hearing the law, even his prayer *shall be* abomination, xxviii. 9. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood, Isa. i. 15. Then shall they cry unto the Lord, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings, Mic. iii. 4.

[b] See on Matt. vii. ver. 21. clause 3.

[c] And I knew that thou hearest me always: but because of the people which stand by I said *it,* that they may believe that thou hast sent me, John xi. 42. The prayer of the upright is his delight, Prov. xv. 8. See also on Matt. vii. ver. 7. clause 1.

VER. 32.

Ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἤνοιξέ τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου.

Since the world began was it not heard that any man opened the eyes of one that was born blind.

VER. 33.

Εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.

[a] *If this man were not of God, he could do nothing.*

[a] See on chap. iii. ver. 2. clause 2. and chap. v. ver. 36. clause 2.

VER. 34.

Ἀπεκρίθησαν, καὶ εἶπον αὐτῷ, Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; Καὶ ἐξέβαλον αὐτὸν ἔξω.

They answered and said unto him, [a] *Thou wast altogether born in sins, and dost thou teach us?* [b] *And they* [*] *cast him out.*

[*] Or, *excommunicated him.*

[a] See on chap. vii. ver. 49.

[b] For the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue, ver. 22. Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed, Isa. lxvi. 5.

Blessed are ye when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake, Luke vi. 22.

VER. 35.

Ἤκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὑρὼν αὐτὸν, εἶπεν αὐτῷ· Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ;

Jesus heard that they had cast him out: and when he had found him, he said unto him, Dost thou believe on [a] *the Son of God?*

[a] See on Matt. xiv. ver. 33. clause 2.

VER. 36.

Ἀπεκρίθη ἐκεῖνος, καὶ εἶπε· Τίς ἐστι, Κύριε, ἵνα πιστεύσω εἰς αὐτόν;

He answered and said, Who is he, Lord, that I might believe on him?

VER. 37.

Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Καὶ ἑώρακας αὐτὸν, καὶ ὁ λαλῶν μετὰ σοῦ, ἐκεῖνός ἐστιν.

[a] *And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.*

[a] See on chap. iv. ver. 26.

VER. 38.

Ὁ δὲ ἔφη· Πιστεύω, Κύριε· καὶ προσεκύνησεν αὐτῷ.

And he said, Lord, I believe. [a] *And he worshipped him.*

[a] See on Matt. ii. ver. 2. clause 3.

VER. 39.

Καὶ εἶπεν ὁ Ἰησοῦς· Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται.

And Jesus said, [a] *For judgment I am come into this world,* [b] *that they which see not might see;* [c] *and that they which see might be made blind.*

[a] And hath given him authority to execute judgment also, because he is the Son of man, John v. 27. And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, Luke ii. 34.

[b] Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, John viii. 12. I am come a light into the world, that whosoever believeth on me should not abide in darkness, xii. 46.

[c] See on Matt. xiii. ver. 13.

VER. 40.

Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ· Μὴ καὶ ἡμεῖς τυφλοί ἐσμεν;

And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

VER. 41.

Εἶπεν αὐτοῖς ὁ Ἰησοῦς· Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε· Ὅτι βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει.

Jesus said unto them, [a] *If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.*

[a] If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father, John xv. 22—24. And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*, Luke xii. 47.

CHAP. X.—VER. 1.

Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶ καὶ λῃστής·

Verily, verily, I say unto you, [a] *He that entereth not by the door into the sheepfold, but climbeth up some other way,* [b] *the same is a thief and a robber.*

[a] Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed, Jer. xiv. 15. Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, *and* not out of the mouth of the LORD,

xxiii. 16. I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied, 21. Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the LORD; Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD. They have seen vanity and lying divination, saying, The LORD saith; and the LORD hath not sent them: and they have made *others* to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it*; albeit I have not spoken? Ezek. xiii. 2—7. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves, Matt. vii. 15.

[b] All that ever came before me are thieves and robbers: but the sheep did not hear them, ver. 8. His watchmen *are* blind; they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, *they are* greedy dogs *which* can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter. Come ye, *say they*, I will fetch wine: and we will fill ourselves with strong drink; and to morrow shall be as this day, *and* much more abundant, Isa. lvi. 10—12. Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Woe *be* to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: *but* ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them, Ezek. xxxiv. 2—4. Thus saith the LORD my God; Feed the flock of the slaughter: Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed *be* the LORD; for I am rich: and their own shepherds pity them not, Zech. xi. 4, 5. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Pet. ii. 3.

VER. 2.

Ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας, ποιμήν ἐστι τῶν προβάτων.

But he that entereth in by [a] *the door* [b] *is the shepherd of the sheep.*

[a] I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture, ver. 9.

[b] I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my *sheep*, and am known of mine, ver. 11—14. Behold, the Lord GOD will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young, Isa. xl. 10, 11. Awake, O sword, against my shepherd, and against the man *that* is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones, Zech. xiii. 7. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Heb. xiii. 20. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls, 1 Pet. ii. 25. And when the chief Shepherd

shall appear, ye shall receive a crown of glory that fadeth not away, 1 Pet. v. 4.

VER. 3.

Τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει· καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά.

To him the porter openeth ; [a] *and the sheep hear his voice : and he calleth his own sheep by name,* [b] *and leadeth them* out.

[a] See on chap. viii. ver. 47. clause 1.

[b] The Lord *is* my shepherd ; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul : he leadeth me in the paths of righteousness for his name's sake, Psal. xxiii. 2, 3. But made his own people to go forth like sheep, and guided them in the wilderness like a flock. And he led them on safely, so that they feared not : but the sea overwhelmed their enemies, lxxviii. 52, 53. Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock ; thou that dwellest *between* the cherubims, shine forth, lxxx. 1. He shall feed his flock like a shepherd ; he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young, Isa. xl. 11. That thou mayest say to the prisoners, Go forth ; to them that *are* in darkness, Shew yourselves : they shall feed in the ways, and their pastures *shall be* in all high places. They shall not hunger nor thirst ; neither shall the heat nor the sun smite them ; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them, xlix. 9, 10. For thus saith the Lord God, Behold, I, *even* I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie on a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick : but I will destroy the fat and the strong ; I will feed them with judgment, Ezek. xxxiv. 11—16.

VER. 4.

Καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἴδασι τὴν φωνὴν αὐτοῦ·

And when he putteth forth his own sheep, [a] *he goeth before them, and the sheep follow him : for they know his voice.*

[a] For I have given you an example, that ye should do as I have done to you, John xiii. 15. In my Father's house are many mansions : if *it were* not *so*, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am, *there* ye may be also, xiv. 2, 3. The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes, Deut. i. 30. I will surely assemble, O Jacob, all of thee ; I will surely gather the remnant of Israel ; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold : they shall make great noise by reason of *the multitude of* men. The breaker is come up before them : they have broken up, and have passed through the gate, and are gone out by it : and their king shall pass before them, and the Lord on the head of them, Mic. ii. 12, 13. Be ye followers of me, even as I also *am* of Christ, 1 Cor. xi. 1. Be ye therefore followers of God, as dear children, Eph. v. 1. Let this mind be in you, which was also in Christ Jesus, Phil. ii. 5. Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec, Heb. vi. 20. For even hereunto were

ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps, 1 Pet. ii. 21. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice, John xviii. 38.

VER. 5.

Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἴδασι τῶν ἀλλοτρίων τὴν φωνήν.

And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

VER. 6.

Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.

[a] *This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.*

[a] See on Matt. xiii. ver. 13.

VER. 7.

Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων.

Then said Jesus unto them again, Verily, verily, I say unto you, [a] *I am the door of the sheep.*

[a] Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me, John xiv. 6. For through him we both have access by one Spirit unto the Father, Eph. ii. 18. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh, Heb. x. 19, 20.

VER. 8.

Πάντες ὅσοι πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ καὶ λῃσταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.

All that ever came before me are thieves and robbers: but the sheep did not hear them.

VER. 9.

Ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται· καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὑρήσει.

[a] *I am the door:* [b] *by me if any man enter in, he shall be saved,* [c] *and shall go in and out, and find pasture.*

[a] See on ver. 7.
[b] See on Mark xvi. ver. 16. clause 1.
[c] See on ver. 3. clause 2.

VER. 10.

Ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν.

The thief cometh not, but for to steal, and to kill, and to destroy: [a] *I am come that they might have life, and that they might have* it *more abundantly.*

[a] See on chap. vi. ver. 51. clause 5.

VER. 11.

Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός. Ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων·

[a] *I am the good shepherd:* [b] *the good shepherd giveth his life for the sheep.*

[a] See on ver. 2. clause 2.
[b] See on Matt. xx. ver. 28. clause 3.

VER. 12.

Ὁ μισθωτὸς δὲ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησι τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λύκος ἁρπάζει αὐτὰ, καὶ σκορπίζει τὰ πρόβατα.

But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: [a] *and the wolf catcheth them, and scattereth the sheep.*

[a] See on Matt. ix. ver. 36. clause 2.

VER. 13.

Ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτός ἐστι, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

The hireling fleeth, because he is an hireling, and careth not for the sheep.

VER. 14.

Ἐγώ εἰμι ὁ ποιμὴν ὁ καλὸς, καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν.

[a] *I am the good shepherd,* [b] *and know my* sheep, [c] *and am known of mine.*

[a] See on ver. 2. clause 2.
[b] My sheep hear my voice, and I know them, and they follow me,

ver. 27. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity, 2 Tim. ii. 19.

[c] His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God, John xvi. 29, 30. For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me, xvii. 8. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. iv. 6. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him, Eph. i. 17. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 20.

VER. 15.

Καθὼς γινώσκει με ὁ πατὴρ, κἀγὼ γινώσκω τὸν πατέρα· καὶ τὴν ψυχήν μου τίθημι ὑπὲρ τῶν προβάτων.

[a] As the Father knoweth me, [b] even so know I the Father: [c] and I lay down my life for the sheep.

[a] See on Matt. xi. ver. 27. clause 2.
[b] See on Matt. xi. ver. 27. clause 3.
[c] See on Matt. xx. ver. 28. clause 3.

VER. 16.

Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ γενήσεται μία ποίμνη, εἷς ποιμήν.

[a] And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; [b] and there shall be one fold, and *one shepherd.*

[a] See on Matt. viii. ver. 11. clause 1.
[b] And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all, Ezek. xxxvii. 21, 22. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; And came and preached peace to you which were afar off, and to them that were nigh, Eph. ii. 14—17.

VER. 17.

Διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχήν μου, ἵνα πάλιν λάβω αὐτήν.

Therefore doth [a] my Father [b] love me, because I lay down my life, that I might take it again,

[a] See on Matt. vii. ver. 21. clause 4.
[b] See on Matt. iii. ver. 17. clause 2.

VER. 18.

Οὐδεὶς αἴρει αὐτὴν ἀπ' ἐμοῦ· ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ· ἐξουσίαν ἔχω θεῖναι αὐτὴν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. Ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου.

[a] No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. [b] This commandment have I received of my Father.

[a] See on chap. ii. ver. 19. clause 3.
[b] For as the Father hath life in himself, so hath he given to the Son to have life in himself, John v. 26. As the living Father hath sent me, and I live by the Father, etc. vi. 57.

VER. 19.

Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.

[a] *There was a division therefore again among the Jews for these sayings.*

[a] See on Matt. x. ver. 34.

VER. 20.

Ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν· Δαιμόνιον ἔχει, καὶ μαίνεται· τί αὐτοῦ ἀκούετε;

And many of them said, [a] *He hath a devil, and is mad; why hear ye him?*

[a] See on Matt. x. ver. 25.

VER. 21.

Ἄλλοι ἔλεγον· Ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;

Others said, These are not the words of him that hath a devil. [a] *Can a devil open the eyes of the blind?*

[a] See on chap. iii. ver. 2. clause 2.

VER. 22.

Ἐγένετο δὲ τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις, καὶ χειμὼν ἦν.

And it was at Jerusalem the feast of the dedication, and it was winter.

VER. 23.

Καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶντος.

And Jesus walked in the temple in Solomon's porch.

VER. 24.

Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ· Ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν παῤῥησίᾳ.

Then came the Jews round about him, and said unto him, How long dost thou * *make us to doubt? If thou be the Christ, tell us plainly.*

* Or, *hold us in suspense.*

VER. 25.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Εἶπον ὑμῖν, καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ.

Jesus answered them, I told you, and ye believed not: [a] *the works that I do in my Father's name, they bear witness of me.*

[a] See on chap. iii. ver. 2. clause 2. and chap. v. ver. 36. clause 2.

VER. 26.

Ἀλλ' ὑμεῖς οὐ πιστεύετε· οὐ γάρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν.

[a] *But ye believe not, because ye are not of my sheep, as I said unto you.*

[a] How can ye believe which receive honour one of another, and seek not the honour that *cometh* from God only? John v. 44. He that is of God heareth God's words; ye therefore hear *them* not, because ye are not of God, viii. 47.

VER. 27.

Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, κἀγὼ γινώσκω αὐτὰ, καὶ ἀκολουθοῦσί μοι·

[a] *My sheep hear my voice,* [b] *and I know them,* [c] *and they follow me:*

[a] See on chap. viii. ver. 47. clause 1.
[b] See on ver. 14. clause 2.
[c] See on ver. 4.

VER. 28.

Κἀγὼ ζωὴν αἰώνιον δίδωμι αὐτοῖς, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἁρπάσει τις αὐτὰ ἐκ τῆς χειρός μου.

[a] *And I give unto them eternal life;* [b] *and they shall never perish,* [c] *neither shall any man pluck them out of my hand.*

[a] See on Matt. xix. ver. 16. clause 3.

[b] That whosoever believeth in him should not perish, but have eternal life, John iii. 15. But whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life, iv. 14. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, v. 24. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world, 51. Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day, 54. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth

of this bread shall live for ever, 58. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever; but the seed of the wicked shall be cut off, Psal. xxxvii. 28. They that trust in the Lord *shall be* as mount Zion, *which* cannot be removed, *but* abideth for ever. *As* the mountains *are* round about Jerusalem, so the Lord *is* round about his people from henceforth even for ever. For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity, cxxv. 1—3. *But* Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end, Isa. xlv. 17. No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the Lord, and their righteousness *is* of me, saith the Lord, liv. 17. The Lord hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee, Jer. xxxi. 3. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me, xxxii. 40. For false Christs and false prophets shall rise, and shall shew signs and wonders to seduce, if *it were* possible, even the elect. But take ye heed: behold, I have told you all things, Mark xiii. 22, 23. Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ, Phil. i. 6. For ye are dead, and your life is hid with Christ in God. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory, Col. iii. 3, 4. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 13, 14. They went out from us, but they were not of us: for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us, 1 John ii. 19. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God, v. 13. See also on Matt. xviii. ver. 14. clause 1.

[c] And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled, John xvii. 11, 12. Yea, he loved the people: all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words, Deut. xxxiii. 3. And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren, Luke xxii. 31, 32.

VER. 29.

Ὁ πατήρ μου ὃς δέδωκέ μοι, μείζων πάντων ἐστί· καὶ οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός μου.

[a] *My Father,* [b] *which gave* them *me,* [c] *is greater than all; and no man is able to pluck* them *out of my Father's hand.*

[b] See on Matt. vii. ver. 21. clause 4.

[c] See on chap. vi. ver. 37. clause 1.

[c] Now I know that the Lord *is* greater than all gods: for in the thing wherein they dealt proudly *he was* above them, Exod. xviii. 11.

VER. 30.

Ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν.

[a] *I and* my *Father are one.*

[a] But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father *is* in me, and I in him, ver. 38. He that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? Believest thou not that I am in the Father, and the Fa-

ther in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake, xiv. 9—11. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him, 23. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you, xvi. 15. That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them: that they may be one, even as we are one: xvii. 21, 22. See also on chap. i. ver. 1. clause 4.

VER. 31.

Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν.

[a]*Then the Jews took up stones again to stone him.*

[a] See on chap. viii. ver. 59. clause 1.

VER. 32.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρός μου· διὰ ποῖον αὐτῶν ἔργον λιθάζετέ με;

Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

VER. 33.

Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, λέγοντες· Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν Θεόν.

The Jews answered him, saying, For a good work we stone thee not; [a] but for blasphemy; and because that thou, being a man, makest thyself God.

[a] See on ver. 30.

VER. 34.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν· Ἐγὼ εἶπα, Θεοί ἐστε;

Jesus answered them, [a] Is it not written in your law, I said, Ye are gods?

[a] Thou shalt not revile the gods, nor curse the ruler of thy people, Exod. xxii. 28. God standeth in the congregation of the mighty: he judgeth among the gods, Psal. lxxxii. 1. I have said, Ye *are* gods; and all of you *are* children of the Most High, 6.

VER. 35.

Εἰ ἐκείνους εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή·

If he called them gods, [a] unto whom the word of God came, and [b] the Scripture cannot be broken;

[a] But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight, 1 Chron. xxii. 8. But the word of the LORD came to Shemaiah the man of God, saying, 2 Chron. xi. 2.

[b] See on Matt. xxvi. ver. 54. clause 1.

VER. 36.

Ὃν ὁ πατὴρ ἡγίασε, καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε· Ὅτι βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ Θεοῦ εἰμι;

Say ye of [a] him, whom the Father hath sanctified, [b] and sent into the world, Thou blasphemest; because I said, [c] I am the Son of God?

[a] See on Luke iv. ver. 18. clauses 1, 2.

[b] See on chap. viii. ver. 42. clause 3.

[c] See on Matt. xiv. ver. 33. clause 2.

VER. 37.

Εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετέ μοι·

[a] *If I do not the works of my Father, believe me not.*

[a] See on chap. v. ver. 36. clause 2. and chap. iii. ver. 2. clause 2.

VER. 38.

Εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα γνῶτε καὶ πιστεύσητε ὅτι ἐν ἐμοὶ ὁ πατὴρ, κἀγὼ ἐν αὐτῷ.

[a] *But if I do, though ye believe not me, believe the works: that ye may know, and believe, [b] that the Father is in me, and I in him.*

[a] See on chap. v. ver. 36. clause 2.

[b] See on ver. 30.

VER. 39.

Ἐζήτουν οὖν πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

[a] *Therefore they sought again to take him: but he escaped out of their hand,*

[a] See on chap. viii. ver. 59.

VER. 40.

Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ·

And went away again [a] beyond Jordan, into the place where John at first baptized; and there he abode.

[a] These things were done in Bethabara, beyond Jordan, where John was baptizing, John i. 28.

VER. 41.

Καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ ἔλεγον· Ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθῆ ἦν.

And many resorted unto him, and said, John did no miracle: but [a] all things that John spake of this man were true.

[a] See on chap. i. ver. 29, 30. 34.

VER. 42.

Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

And many believed on him there.

CHAP. XI.—VER. 1.

Ἦν δέ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.

Now a certain man was sick, named Lazarus, of Bethany, [a] the town of Mary and her sister Martha.

[a] Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word, Luke x. 38, 39.

VER. 2.

(Ἦν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρῳ, καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς· ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει.)

[a] *(It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)*

[a] Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment, John xii. 3.

VER. 3.

Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν, λέγουσαι· Κύριε, ἴδε, ὃν φιλεῖς, ἀσθενεῖ.

Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

VER. 4.

Ἀκούσας δὲ ὁ Ἰησοῦς, εἶπεν· Αὕτη ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ δι' αὐτῆς.

When Jesus heard that, he said, This sickness is not unto death, [a] but for the glory of God, that the Son of God might be glorified thereby.

[a] See on chap. ix. ver. 3. clause 2.

VER. 5.

Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν, καὶ τὴν ἀδελφὴν αὐτῆς, καὶ τὸν Λάζαρον.

Now Jesus loved Martha, and her sister, and Lazarus.

VER. 6.

Ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας.

When he had heard therefore that he was sick, he abode two days still in the same place where he was.

VER. 7.

Ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς· Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν.

Then after that saith he to his disciples, Let us go into Judæa again.

VER. 8.

Λέγουσιν αὐτῷ οἱ μαθηταί· Ῥαββὶ, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;

His *disciples say unto him, [a] Master, the Jews of late sought to stone thee; and goest thou thither again?*

[a] Then the Jews took up stones again to stone him, John x. 31.

VER. 9.

Ἀπεκρίθη ὁ Ἰησοῦς· Οὐχὶ δώδεκά εἰσιν ὧραι τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει· ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει.

Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

VER. 10.

Ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτὶ, προσκόπτει· ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

But if any man walk in the night, he stumbleth, because there is no light in him.

VER. 11.

Ταῦτα εἶπε· καὶ μετὰ τοῦτο λέγει αὐτοῖς· Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.

These things said he: and after that he saith unto them, [a] Our friend Lazarus sleepeth; [b] But I go, that I may awake him out of sleep.

[a] See on Matt. ix. ver. 24.

[b] Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself, so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation, John v. 25—29.

VER. 12.

Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ· Κύριε, εἰ κεκοίμηται, σωθήσεται.

Then said his disciples, Lord, if he sleep, he shall do well.

VER. 13.

Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει·

Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

VER. 14.

Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παῤῥησίᾳ· Λάζαρος ἀπέθανε,

Then said Jesus unto them plainly, Lazarus is dead.

VER. 15.

Καὶ χαίρω δι' ὑμᾶς, (ἵνα πιστεύσητε,) ὅτι οὐκ ἤμην ἐκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν.

And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

VER. 16.

Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς· Ἄγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

VER. 17.

Ἐλθὼν οὖν ὁ Ἰησοῦς, εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ.

Then when Jesus came, he found that he had lain in the grave four days already.

VER. 18.

Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε.

*Now Bethany was nigh unto Jerusalem, about * fifteen furlongs off.*

* *i. e. about two miles.*

VER. 19.

Καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν.

And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

VER. 20.

Ἡ οὖν Μάρθα, ὡς ἤκουσεν ὅτι ὁ Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο.

Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

VER. 21.

Εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν· Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει.

Then said Martha unto Jesus, [a] *Lord, if thou hadst been here, my brother had not died.*

[a] And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died, ver. 37. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant, Luke xii. 2, 3.

VER. 22.

Ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν Θεὸν, δώσει σοι ὁ Θεός.

But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

VER. 23.

Λέγει αὐτῇ ὁ Ἰησοῦς· Ἀναστήσεται ὁ ἀδελφός σου.

Jesus saith unto her, Thy brother shall rise again.

VER. 24.

Λέγει αὐτῷ Μάρθα· Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

Martha saith unto him, [a] *I know that he shall rise again in the resurrection at the last day.*

[a] See on Matt. xxii. ver. 30. clause 1.

VER. 25.

Εἶπεν αὐτῇ ὁ Ἰησοῦς· Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμὲ, κἂν ἀποθάνῃ, ζήσεται·

Jesus saith unto her, [a] *I am the resurrection* [b] *and the life:* [c] *he that believeth in me, though he were dead, yet shall he live;*

[a] For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will, John v. 21. But now is Christ risen from the dead, *and* become the first-fruits of them that slept. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive, 1 Cor. xv. 20—22. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself, Phil. ii. 20, 21. *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, Rev. i. 18. See also on chap. v. ver. 21. clause 2.

[b] See on chap. i. ver. 4. clause 1.

[c] See on Mark xvi. ver. 16. clause 1.

VER. 26.

Καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. Πιστεύεις τοῦτο;

And [a] *whosoever liveth and believeth in me shall never die. Believest thou this?*

[a] See on chap. x. ver. 28. clause 2.

VER. 27.

Λέγει αὐτῷ· Ναὶ Κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος.

She saith unto him, Yea, Lord: [a] *I believe that thou art the Christ, the Son of God,* [b] *which should come into the world.*

[a] See on Matt. xvi. ver. 16.

[b] See on Matt. xi. ver. 3.

VER. 28.

Καὶ ταῦτα εἰποῦσα ἀπῆλθε, καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα, εἰποῦσα· Ὁ διδάσκαλος πάρεστι, καὶ φωνεῖ σε.

And when she had so said, she went her way, and called Mary her sister secretly, saying, [a] *The Master is come, and calleth for thee.*

[a] See on Matt. xxiii. ver. 8. clause 2.

VER. 29.

Ἐκείνη ὡς ἤκουσεν, ἐγείρεται ταχὺ, καὶ ἔρχεται πρὸς αὐτόν.

As soon as she heard that, *she arose quickly, and came unto him.*

VER. 30.

Οὔπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην· ἀλλ' ἦν ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.

Now Jesus was not yet come into the town, but was in that place where Martha met him.

VER. 31.

Οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ, καὶ παραμυθούμενοι αὐτὴν, ἰδόντες τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες· Ὅτι ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ.

The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

VER. 32.

Ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτὸν, ἔπεσεν εἰς τοὺς πόδας αὐτοῦ, λέγουσα αὐτῷ· Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανέ μου ἀδελφός.

Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, [a] *Lord, if thou hadst been here, my brother had not died.*

[a] See on ver. 21.

VER. 33.

Ἰησοῦς οὖν, ὡς εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτόν

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and [*] *was troubled.*

[*] Gr. *he troubled himself.*

VER. 34.

Καὶ εἶπε· Ποῦ τεθείκατε αὐτόν;

And said, Where have ye laid him? They said unto him, Lord, come and see.

VER. 35.

Λέγουσιν αὐτῷ· Κύριε, ἔρχου καὶ ἴδε. Ἐδάκρυσεν ὁ Ἰησοῦς.

[a] *Jesus wept.*

[a] And when he was come near, he beheld the city, and wept over it, Luke xix. 41. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin, Heb. iv. 15.

VER. 36.

Ἔλεγον οὖν οἱ Ἰουδαῖοι· Ἴδε πῶς ἐφίλει αὐτόν.

Then said the Jews, Behold how he loved him!

VER. 37.

Τινὲς δὲ ἐξ αὐτῶν εἶπον· Οὐκ ἠδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;

And some of them said, Could not this man, [a] *which opened the eyes of the blind, have caused that even this man should not have died?*

[a] See on Matt. xi. ver. 5. clause 1.

VER. 38.

Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ, ἔρχεται εἰς τὸ μνημεῖον, ἦν δὲ σπήλαιον καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ.

Jesus therefore, again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

VER. 39.

Λέγει ὁ Ἰησοῦς· Ἄρατε τὸν λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνηκότος, Μάρθα· Κύριε, ἤδη ὄζει· τεταρταῖος γάρ ἐστι.

Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead *four days.*

VER. 40.

Λέγει αὐτῇ ὁ Ἰησοῦς· Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσῃς, ὄψει τὴν δόξαν τοῦ Θεοῦ;

Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

VER. 41.

Ἦραν οὖν τὸν λίθον, οὗ ἦν ὁ τεθνηκὼς κείμενος. Ὁ δὲ Ἰησοῦς ἦρε τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπε· Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου.

Then they took away the stone from the place *where the dead was laid. And Jesus lifted up* his *eyes, and said,* [a] *Father,* [b] *I thank thee that thou hast heard me.*

[a] See on Matt. vii. ver. 21. clause 4.

[b] At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Matt. xi. 25. and Luke xi. 21.

VER. 42.

Ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.

And I knew that thou hearest me always: [a] *but because of the people which stand by I said it,* [b] *that they may believe* [c] *that thou hast sent me.*

[a] Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again. The people therefore that stood by and heard *it*, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes, John xii. 28—30.

[b] These things I say that ye might be saved, John v. 34. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, xx. 31.

[c] See on chap. viii. ver. 42. clause 3.

VER. 43.

Καὶ ταῦτα εἰπών, φωνῇ μεγάλῃ ἐκραύγασε· Λάζαρε, δεῦρο ἔξω.

And when he thus had spoken, he cried with a loud voice, [a] *Lazarus, come forth.*

[a] See on Matt. viii. ver. 3. clause 2.

VER. 44.

Καὶ ἐξῆλθεν ὁ τεθνηκώς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις· καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Λέγει αὐτοῖς ὁ Ἰησοῦς· Λύσατε αὐτόν, καὶ ἄφετε ὑπάγειν.

[a] *And he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.*

[a] See on Matt. xi. ver. 5. clause 5.

VER. 45.

Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ θεασάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν.

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

VER. 46.

Τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς.

But some of them went their ways to the Pharisees, and told them what things Jesus had done.

VER. 47.

Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον· Τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ.

[a] *Then gathered the Chief Priests and the Pharisees a council, and said,* [b] *What do we? for this man doeth many miracles.*

[a] See on Matt. xii. ver. 14.

[b] But when they had commanded them to go aside out of the council, they conferred among themselves, Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name, Acts iv. 15—17.

VER. 48.

Ἐὰν ἀφῶμεν αὐτὸν οὕτω, πάντες πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι, καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.

[a] *If we let him thus alone,* [b] *all men will believe on him: and the Romans shall come, and take away both our place and nation.*

[a] And when they had brought them, they set *them* before the council: and the High Priest asked them, Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us, Acts v. 27, 28.

[b] Woe unto you, lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered, Luke xi. 52.

VER. 49.

Εἷς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς· Ὑμεῖς οὐκ οἴδατε οὐδέν·

And one of them, [a] named *Caiaphas, being the High Priest that same year, said unto them, Ye know nothing at all,*

[a] See on Luke iii. ver. 2. clause 1.

VER. 50.

Οὐδὲ διαλογίζεσθε ὅτι συμφέρει ἡμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.

Nor consider [a] *that it is expedient for us that one man should die for the people, and that the whole nation perish not.*

[a] See on ver. 48.

VER. 51.

Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν· ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προεφήτευσεν ὅτι ἔμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους·

[a] *And this spake he not of himself: but, being High Priest that year, he prophesied,* [b] *That Jesus should die for that nation;*

[a] Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Matt. vii. 22.

[b] See on Matt. xx. ver. 28. clause 3.

VER. 52.

Καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἕν.

[a] *And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.*

[a] See on Matt. viii. ver. 11. clause 1.

VER. 53.

Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

[a] *Then from that day forth they took counsel together for to put him to death.*

[a] See on Matt. xii. ver. 14.

VER. 54.

Ἰησοῦς οὖν οὐκ ἔτι παῤῥησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῒμ λεγομένην πόλιν κἀκεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ.

[a] *Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.*

[a] After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him, John vii. 1. Therefore they sought again to take him: but he escaped out of their hand; And went away again beyond Jordan, into the place where John at first baptized; and there he abode, x. 39, 40.

VER. 55.

Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἁγνίσωσιν ἑαυτούς.

[a] *And the Jews' Passover was nigh at hand:* [b] *and many went out of the country up to Jerusalem before the Passover, to purify themselves.*

[a] See on Matt. xxvi. ver. 2. clause 2.

[b] For *there were* many in the congregation that were not sanctified; therefore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD. For a multitude of the people, *even* many of Ephraim and Manasseh, Issachar and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written: but Hezekiah prayed for them, saying, The good LORD pardon every one *that* prepareth his heart to seek God, the LORD God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary, 1 Chron. xxx. 17—19.

VER. 56.

Ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες· Τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;

Then sought they for Jesus, and spake among themselves as they stood in the temple, What think ye, that he will not come to the feast?

VER. 57.

Δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς, καὶ οἱ Φαρισαῖοι ἐντολὴν, ἵνα ἐάν τις γνῷ ποῦ ἐστι, μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

Now both the Chief Priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him.

CHAP. XII.—VER. 1.

Ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα

ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὁ τεθνηκὼς, ὃν ἤγειρεν ἐκ νεκρῶν.

Then Jesus six days before the Passover [a] *came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.*

[a] See on chap. xi. ver. 43, 44.

VER. 2.

Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἷς ἦν τῶν συνανακειμένων αὐτῷ.

[a] *There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.*

[a] Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things, Luke x. 38—41.

VER. 3.

Ἡ οὖν Μαρία, λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

VER. 4.

Λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι·

Then saith one of his disciples, [a]*Judas Iscariot, Simon's son, which should betray him,*

[a] See on Matt. x. ver. 4. clause 2.

VER. 5.

Διατί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς;

Why was not this ointment sold for three hundred pence, and given to the poor?

VER. 6.

Εἶπε δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν, καὶ τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν.

This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

VER. 7.

Εἶπεν οὖν ὁ Ἰησοῦς· Ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό.

Then said Jesus, Let her alone: against the day of my burying hath she kept this.

VER. 8.

Τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

[a] *For the poor always ye have with you; but me ye have not always.*

[a] See on Matt. xxvi. ver. 11.

VER. 9.

Ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστι· καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν.

Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

VER. 10.

Ἐβουλεύσαντο δὲ οἱ Ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν·

But the Chief Priests consulted that they might put Lazarus also to death;

VER. 11.

Ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

[a] *Because that by reason of him many of the Jews went away, and believed on Jesus.*

[a] Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him, John xi. 45.

VER. 12.

Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα,

On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

VER. 13.

Ἔλαβον τὰ βαΐα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον· Ὡσαννὰ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραήλ.

[a] *Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.*

[a] See on Matt. xxi. ver. 8, 9.

VER. 14.

Εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον, ἐκάθισεν ἐπ' αὐτὸ, καθώς ἐστι γεγραμμένον·

[a] *And Jesus, when he had found a young ass, sat thereon; as it is written,*

[a] See on Matt. xxi. ver. 7.

VER. 15.

Μὴ φοβοῦ θύγατερ Σιών· ἰδοὺ, ὁ βασιλεύς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.

[a] *Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.*

[a] See on Matt. xxi. ver. 5.

VER. 16.

Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ.

[a] *These things understood not his disciples at the first, but when Jesus was glorified, then remembered they that these things were written of him, and* that *they had done these things unto him.*

[a] But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, John xiv. 26.

VER. 17.

Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτι τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν.

The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

VER. 18.

Διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσε τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.

For this cause the people also met him, for that they heard that he had done this miracle.

VER. 19.

Οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτούς· Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἴδε, ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

The Pharisees therefore said among themselves, [a] *Perceive ye how ye prevail nothing? behold, the world is gone after him.*

[a] And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also; Acts xvii. 6

VER. 20.

Ἦσαν δέ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ.

And there were certain Greeks among them that came up to worship at the feast:

VER. 21.

Οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν, λέγοντες· Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.

The same came therefore to [a] *Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.*

[a] See on Matt. x. ver. 3. clause 1.

VER. 22.

Ἔρχεται Φίλιππος, καὶ λέγει τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ.

Philip cometh and telleth [a] *Andrew: and again Andrew and Philip told Jesus.*

[a] Simon, who is called Peter, and Andrew his brother, Matt. x. 2.

VER. 23.

Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, λέγων· Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου·

And Jesus answered them, saying,

[a] *The hour is come, that the Son of man should be glorified.*

[a] See on chap. vii. ver. 30. clause 2.

VER. 24.

Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

Verily, verily, I say unto you, [a] *Except a corn of wheat fall into the ground and die, it abideth alone:* [b] *but if it die, it bringeth forth much fruit.*

[a] *Thou* fool! that which thou sowest is not quickened, except it die, 1 Cor. xv. 36.

[b] But now is Christ risen from the dead, *and* become the firstfruits of them that slept, 1 Cor. xv. 20.

VER. 25.

Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.

[a] *He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.*

[a] See on Matt. x. ver. 39.

VER. 26.

Ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθείτω· καὶ ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· καὶ ἐάν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ.

If any man [a] *serve me,* [b] *let him follow me;* [c] *and where I am, there shall also my servant be:* [d] *if any man serve me, him will* my *Father honour.*

[a] See on Rom. i. ver. 1. clause 2.

[b] See on chap. x. ver. 4.

[c] And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also, John xiv. 3. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world, xvii. 24. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise, Luke xxiii. 42, 43. We are confident, *I say,* and willing rather to be absent from the body, and to be present with the Lord, 2 Cor. v. 8. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better, Phil. i. 23. Then we which are alive *and* remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words, 1 Thess. iv. 17, 18.

[d] He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, if a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him, John xiv. 21—23.

VER. 27.

Νῦν ἡ ψυχή μου τετάρακται· καὶ τί εἴπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης· ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.

[a] *Now is my soul troubled; and what shall I say?* [b] *Father,* [c] *save me from this hour:* [d] *but for this cause came I unto this hour.*

[a] See on Matt. xxvi. ver. 38. clause 1.

[b] See on Matt. vii. ver. 21. clause 4.

[c] See on Matt. xxvi. ver. 39. clause 3.

[d] But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man, Heb. ii. 9. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, 14. For *it is* not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and *sacrifices* for sin thou hast had no pleasure: Then said

I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God, Heb. x. 4—7.

VER. 28.

Πάτερ, δόξασόν σου τὸ ὄνομα. Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· Καὶ ἐδόξασα, καὶ πάλιν δοξάσω.

Father, glorify thy name, [a] *Then came there a voice from heaven,* saying, [b] *I have both glorified* it, [c] *and will glorify* it *again.*

[a] See on Matt. iii. ver. 17. clause 1.

[b] When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby, John xi. 4. See also on chap. iii. ver. 2. clause 2.

[c] Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him, John xiii. 31, 32.

VER. 29.

Ὁ οὖν ὄχλος ὁ ἑστὼς καὶ ἀκούσας, ἔλεγε βροντὴν γεγονέναι· Ἄλλοι ἔλεγον· Ἄγγελος αὐτῷ λελάληκεν.

[a] *The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him.*

[a] See on Matt. xvii. ver. 5. clause 2.

VER. 30.

Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν· Οὐ δι' ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς.

Jesus answered and said, [a] *This voice came not because of me, but for your sakes.*

[a] But I receive not testimony from man: but these things I say, that ye might be saved, John v. 34.

VER. 31.

Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω.

[a] *Now is the judgment of this world: now shall the* [b] *prince of this world be* [c] *cast out.*

[a] Of judgment, because the prince of this world is judged, John xvi. 11. And he said unto them, I beheld Satan as lightning fall from heaven, Luke x. 18.

[b] Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, Eph. ii. 2. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, vi. 12. See also on Matt. iv. ver. 9.

[c] See on Luke x. ver. 18. clause 2.

VER. 32.

Κἀγὼ, ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἐμαυτόν.

[a] *And I, if I be lifted up from the earth,* [b] *will draw* [c] *all men unto me.*

[a] See on chap. iii. ver. 14.

[b] No man can come unto me, except the Father which hath sent me draw him, John vi. 44.

[c] See on chap. i. ver. 7. clause 2.

VER. 33.

Τοῦτο δὲ ἔλεγε, σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

This he said, signifying what death he should die.

VER. 34.

Ἀπεκρίθη αὐτῷ ὁ ὄχλος· Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;

The people answered him, [a] *We have heard out of the law that Christ abideth for ever: and how sayest thou; The Son of man must be lifted up? who is this Son of man?*

[a] See on Matt. ii. ver. 2. clause 1.

VER. 35.

Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἔτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστι· περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ, οὐκ οἶδε ποῦ ὑπάγει.

Then Jesus said unto them, [a] *Yet a little while is* [b] *the light with you.* [c] *Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.*

[a] See on chap. vii. ver. 33. clause 1.
[b] See on chap. i. ver. 4. clause 2.
[c] See on Matt. vi. ver. 23. clause 2.

VER. 36.

Ἕως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

While ye have light, believe in the light, that ye may be [a]*the children of light. These things spake Jesus, and departed, and did hide himself from them.*

[a] See on Luke xvi. ver. 8.

VER. 37.

Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν·

[a] *But though he had done so many miracles before them, yet they believed not on him:*

[a] See on Matt. xi. ver. 21. clause 2.

VER. 38.

Ἵνα ὁ λόγος Ἠσαΐου τοῦ προφήτου πληρωθῇ, ὃν εἶπε· Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν, καὶ ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη;

[a] *That the saying of Esaias the prophet might be fulfilled, which he spake,* [b] *Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?*

[a] See on Matt. i. ver. 22.

[b] Who hath believed our report? and to whom is the arm of the LORD revealed? Isa. liii. 1. But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? Rom. x. 16.

VER. 39.

Διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἠσαΐας·

Therefore they could not believe, because that Esaias said again,

VER. 40.

Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμούς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν· ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ ἰάσωμαι αὐτούς.

[a]*He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.*

[a] See on Matt. xiii. ver. 14, 15.

VER. 41.

Ταῦτα εἶπεν Ἠσαΐας ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ.

[a] *These things said Esaias, when he saw* [b] *his glory, and spake of him.*

[a] In the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy *is* the LORD of hosts, the whole earth *is* full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts, Isa. vi. 1—5. And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed, 9, 10.

[b] See on chap. i. ver. 14. clause 2.

VER. 42.

Ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται·

Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, [a] *lest they should be put out of the synagogue:*

[a] See on chap. vii. ver. 13.

VER. 43.

Ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἤπερ τὴν δόξαν τοῦ Θεοῦ.

For they loved the praise of men more than the praise of God.

VER. 44.

Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν· Ὁ πιστεύων εἰς ἐμὲ, οὐ πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με.

Jesus cried and said, [a] *He that believeth on me, believeth not on me, but on him that sent me.*

[a] See on chap. vii. ver. 16. and Matt. x. ver. 40.

VER. 45.

Καὶ ὁ θεωρῶν ἐμὲ, θεωρεῖ τὸν πέμψαντά με.

[a] *And he that seeth me, seeth him that sent me.*

[a] See on chap. x. ver. 30.

VER. 46.

Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ, ἐν τῇ σκοτίᾳ μὴ μείνῃ.

[a] *I am come a light into the world, that whosoever believeth on me should not abide in darkness.*

[a] See on chap. i. ver. 4. clause 2.

VER. 47.

Καὶ ἐάν τις μοῦ ἀκούσῃ τῶν ῥημάτων, καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον.

And if any man hear my words, and believe not, [a] *I judge him not;* [b] *for I came not to judge the world,* [c] *but to save the world.*

[a] See on chap. viii. ver. 15. clause 2.
[b] See on chap. iii. ver. 17. clause 1.
[c] See on Matt. i. ver. 21. clause 3.

VER. 48.

Ὁ ἀθετῶν ἐμὲ, καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

VER. 49.

Ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας με πατὴρ, αὐτός μοι ἐντολὴν ἔδωκε τί εἴπω καὶ τί λαλήσω.

For [a] *I have not spoken of myself; but* [b] *the Father which sent me,* [c] *he gave me a commandment, what I should say, and what I should speak.*

[a] See on chap. iii. ver. 32. clause 1.
[b] See on chap. viii. ver. 42. clause 3.
[c] The words I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works, John xiv. 10. For I have given unto them the words which thou gavest me: and they have received *them* and have known surely that I came out from thee, xvii. 8.

VER. 50.

Καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιός ἐστιν· ἃ οὖν λαλῶ ἐγὼ, καθὼς εἴρηκέ μοι ὁ πατὴρ, οὕτω λαλῶ.

And I know that [a] *his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.*

[a] And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment, 1 John iii. 23. See also on chap. vi. ver. 63. clause 3.

CHAP. XIII.—VER. 1.

Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς.

Now before [a] *the feast of the Passover, when Jesus knew that* [b] *his hour was come that he should* [c] *depart out of this world unto the Father,* [d] *having loved his own which were in the world,* [e] *he loved them unto the end.*

[a] See on Matt. xxvi. ver. 2. clause 2.
[b] See on chap. vii. ver. 30. clause 2.
[c] See on chap. vii. ver. 33.
[d] A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another, ver. 34. As the Father hath loved me, so have I loved you: continue ye in my love, xv. 9. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you, 12—14. Nay, in all these things we are more than

conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom. viii. 37—39. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, Eph. v. 25, 26. And from Jesus Christ, *who is* the faithful witness, *and* the first-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Rev. i. 5.

[e] I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them, John xvii. 9, 10. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves: I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word, 12—20. And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them, 26.

VER. 2.

Καὶ δείπνου γενομένου, (τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδῷ,)

And supper being ended, [a] *the devil having now put into the heart of* [b] *Judas Iscariot, Simon's* son, *to betray him;*

[a] See on Matt. iv. ver. 1. clause 4.
[b] See on Matt. x. ver. 4. clause 2.

VER. 3.

Εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δέδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε, καὶ πρὸς τὸν Θεὸν ὑπάγει,

[a] *Jesus knowing that the Father had given all things into his hands,* [b] *and that he was come from God,* [c] *and went to God;*

[a] See on Matt. xxviii. ver. 18.
[b] See on chap. iii. ver. 13. clause 1.
[c] See on chap. vii. ver. 33.

VER. 4.

Ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ ἱμάτια· καὶ λαβὼν λέντιον, διέζωσεν ἑαυτόν.

[a] *He riseth from supper, and laid aside his garments; and took a towel, and girded himself.*

[a] Blessed *are* those servants whom the lord, when he cometh, shall find watching: verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them, Luke xii. 37. But which of you, having a servant plowing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? xvii. 7, 8. For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth, xxii. 27. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, Phil. ii. 5—7.

VER. 5.

Εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν,

καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος.

[a]*After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe* them *with the towel wherewith he was girded.*

[a] See on Matt. xx. ver. 28. clause 2.

VER. 6.

Ἔρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ ἐκεῖνος· Κύριε, σύ μου νίπτεις τοὺς πόδας;

Then cometh he to Simon Peter: and *Peter said unto him, Lord, dost thou wash my feet?*

* Gr. *he.*

VER. 7.

Ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν αὐτῷ· Ὃ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα.

Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

VER. 8.

Λέγει αὐτῷ Πέτρος· Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ᾽ ἐμοῦ.

Peter saith unto him, Thou shalt never wash my feet. [a]*Jesus answered him, If I wash thee not, thou hast no part with me.*

[a] Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and *of* the Spirit, he cannot enter into the kingdom of God, John iii. 5.

VER. 9.

Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλήν.

Simon Peter saith unto him, Lord, not my feet only, but also my *hands and* my *head.*

VER. 10.

Λέγει αὐτῷ ὁ Ἰησοῦς· Ὁ λελουμένος οὐ χρείαν ἔχει ἢ τοὺς πόδας νίψασθαι, ἀλλ᾽ ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροί ἐστε, ἀλλ᾽ οὐχὶ πάντες.

Jesus saith to him, He that is washed needeth not save to wash his *feet, but is clean every whit: and ye are clean, but not all.*

VER. 11.

Ἤδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν· Οὐχὶ πάντες καθαροί ἐστε.

For he knew who should betray him; therefore said he, Ye are not all clean.

VER. 12.

Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν αὐτοῖς· Γινώσκετε τί πεποίηκα ὑμῖν;

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

VER. 13.

Ὑμεῖς φωνεῖτέ με, Ὁ Διδάσκαλος καὶ Ὁ Κύριος· καὶ καλῶς λέγετε· εἰμὶ γάρ.

[a]*Ye call me Master and Lord: and ye say well; for* so *I am.*

[a] See on Matt. xxiii. ver. 8. clause 2.

VER. 14.

Εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας.

[a]*If I then,* your *Lord and Master, have washed your feet; ye also ought to wash one another's feet.*

[a] But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Matt. xx. 26, 27; Mark x. 43, 44; Luke xxii. 26, 27. *Be* kindly affectioned one to another with brotherly love; in honour preferring one another, Rom. xii. 10. We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please *his* neighbour for *his* good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me, xv. 1—3. For though I be free from all *men,* yet have I made myself servant unto all, that I might gain the more, 1 Cor. ix. 19. Likewise ye younger, submit yourselves unto the elder: yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble, 1 Pet. v. 5.

VER. 15.

Ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιῆτε.

[a]*For I have given you an example, that ye should do as I have done to you.*

[a] See on chap. x. ver. 4.

VER. 16.

Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.

[a]*Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.*

[a] See on Matt. x. ver. 24.

VER. 17.

Εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά.

[a] *If ye know these things, happy are ye if ye do them.*

[a] See on Matt. vii. ver. 24. clauses 1, 2.

VER. 18.

Οὐ περὶ πάντων ὑμῶν λέγω· Ἐγὼ οἶδα οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ· Ὁ τρώγων μετ' αὐτοῦ τὸν ἄρτον, ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.

[a]*I speak not of you all:* [b]*I know whom I have chosen:* [c]*but that the Scripture may be fulfilled,* [d]*He that eateth bread with me hath lifted up his heel against me.*

[a] For he knew who should betray him; therefore said he, Ye are not all clean, ver. 11. None of them is lost, but the son of perdition; that the Scripture might be fulfilled, xvii. 12.

[b] Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you, John xv. 16. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you, 19. And except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days, Mark xiii. 20.

[c] See on Matt. i. ver. 22.

[d] Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me, Psal. xli. 9.

VER. 19.

Ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε ὅτι ἐγώ εἰμι.

[*]Now [a]*I tell it you before it come, that, when it is come to pass, ye may believe that* [b]*I am* he.

* Or, *from henceforth.*

[a] And now I have told you before it come to pass; that when it is come to pass, ye might believe, John xiv. 29. But these things have I told you, that, when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you, xvi. 4.

[b] See on Matt. xi. ver. 3.

VER. 20.

Ἀμὴν ἀμὴν λέγω ὑμῖν· Ὁ λαμβάνων, ἐάν τινα πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με.

[a]*Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.*

[a] See on Matt. x. ver. 40.

VER. 21.

Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε, καὶ εἶπεν· Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

When Jesus had thus said, [a]*he was troubled in spirit, and testified, and said,* [b]*Verily, verily, I say unto you, that one of you shall betray me.*

[a] See on chap. xi. ver. 35.

[b] See on Matt. xxvi. ver. 21.

VER. 22.

Ἔβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταὶ, ἀπορούμενοι περὶ τίνος λέγει.

[a]*Then the disciples looked one on another, doubting of whom he spake.*

[a] See on Matt. xxvi. ver. 22.

VER. 23.

Ἦν δὲ ἀνακείμενος εἷς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς.

Now there was [a] *leaning on Jesus' bo-*

om one of his disciples, [b] whom Jesus loved.

[a] See on chap. i. ver. 18. clause 3.

[b] When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! John xix. 26. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, xx. 2. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord, xxi. 7. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? 20. This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true, 24.

VER. 24.

Νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει.

Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

VER. 25.

Ἐπιπεσὼν δὲ ἐκεῖνος ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, λέγει αὐτῷ· Κύριε, τίς ἐστιν;

He then lying on Jesus' breast saith unto him, Lord who is it?

VER. 26.

Ἀποκρίνεται ὁ Ἰησοῦς· Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψας τὸ ψωμίον, ἐπιδώσω. Καὶ ἐμβάψας τὸ ψωμίον, δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτῃ.

Jesus answered, He it is, to whom I shall give * *a sop, when I have dipped* it. *And when he had dipped the sop, he gave* it *to Judas Iscariot,* the son *of Simon.*

* Or, *morsel.*

VER. 27.

Καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. Λέγει οὖν αὐτῷ ὁ Ἰησοῦς· Ὃ ποιεῖς, ποίησον τάχιον.

And after the sop [a] *Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.*

[a] See on Matt. iv. ver. 1. clause 4.

VER. 28.

Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ.

Now no man at the table knew for what intent he spake this unto him.

VER. 29.

Τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς· Ἀγόρασον ὧν χρείαν ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς πτωχοῖς ἵνα τι δῷ.

For some of them *thought, because Judas had the bag, that Jesus had said unto him, Buy* those things *that we have need of against the feast; or, that he should give something to the poor.*

VER. 30.

Λαβὼν οὖν τὸ ψωμίον ἐκεῖνος, εὐθέως ἐξῆλθεν· ἦν δὲ νὺξ ὅτε οὖν ἐξῆλθε.

He then having received the sop went immediately out: and it was night.

VER. 31.

Λέγει ὁ Ἰησοῦς· Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ.

Therefore, when he was gone out, Jesus said, [a] *Now is the Son of man glorified,* [b] *and God is glorified in him.*

[a] See on chap. vii. ver. 39. clause 3.

[b] And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son, John xiv. 13. Father, the hour is come, glorify thy Son, that thy Son also may glorify thee, xvii. 1. I have glorified thee on earth: I have finished the work which thou gavest me to do, 4. That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ is Lord, to the glory of God the Father, Phil. ii. 10, 11. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen, 1 Pet. iv. 11.

VER. 32.

Εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν.

If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

VER. 33.

Τεκνία ἔτι μικρὸν μεθ' ὑμῶν εἰμι· ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις· Ὅτι ὅπου ὑπάγω ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν· καὶ ὑμῖν λέγω ἄρτι.

[a] *Little children,* [b] *yet a little while I am with you. Ye shall seek me: and as I said unto the Jews,* [c] *Whither I go, ye cannot come; so now I say to you.*

[a] My little children, of whom I travail in birth again until Christ be formed in you, Gal. iv. 19. My little children, these things write I unto you, that ye sin not, 1 John ii. 1. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world, iv. 4.

[b] See on chap. vii. ver. 33. clause 1.

[c] Ye shall seek me, and shall not find *me*: and where I am, *thither* ye cannot come, John vii. 34. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come, viii. 21, 22.

VER. 34.

Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.

[a] *A new commandment I give unto you,* [b] *That ye love one another;* [c] *as I have loved you, that ye also love one another.*

[a] Again, a new commandment I write unto you; which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes, 1 John ii. 8—11. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another, 2 John 5.

[b] See on Mark ix. ver. 50. clause 3.

[c] See on ver. 1. clause 4.

VER. 35.

Ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

By this shall all men know that ye are my disciples, if ye have love one to another.

VER. 36.

Λέγει αὐτῷ Σίμων Πέτρος· Κύριε, ποῦ ὑπάγεις; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ὅπου ὑπάγω, οὐ δύνασαί μοι νῦν ἀκολουθῆσαι, ὕστερον δὲ ἀκολουθήσεις μοι.

Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; [a] *but thou shalt follow me afterwards.*

[a] Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me, John xxi. 18, 19. Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me, 2 Pet. i. 14.

VER. 37.

Λέγει αὐτῷ ὁ Πέτρος· Κύριε, διατί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχήν μου ὑπὲρ σου θήσω.

Peter said unto him, Lord, why cannot I follow thee now? [a] *I will lay down my life for thy sake.*

[a] See on Matt. xxvi. ver. 33. 35.

VER. 38.

Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Τὴν ψυχήν σου ὑπὲρ ἐμοῦ θήσεις; Ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσει ἕως οὗ ἀπαρνήσῃ με τρίς.

Jesus answered him, Wilt thou lay down thy life for my sake? [a] *Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.*

[a] See on Matt. xxvi. ver. 34.

CHAP. XIV.—VER. 1.

Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν Θεὸν, καὶ εἰς ἐμὲ πιστεύετε.

[a] *Let not your heart be troubled: ye believe in God,* [b] *believe also in me.*

[a] Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid, ver. 27.

[b] See on chap. v. ver. 23. and Mark xvi. ver. 16. clause 1.

VER. 2.

Ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαί εἰσιν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν· πορεύομαι ἑτοιμάσαι τόπον ὑμῖν.

[a] *In my Father's house are many mansions: if it were not so, I would have told you.* [b] *I go to prepare a place for you.*

[a] For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens, 2 Cor. v. 1. Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* New Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name, Rev. iii. 12.

[b] Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, *even* Jesus, made an High Priest for ever after the order of Melchisedec, Heb. vi. 19, 20. See also on chap. xii. ver. 26. clause 3.

VER. 3.

Καὶ ἐὰν πορευθῶ, καὶ ἑτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι, καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτόν· ἵνα ὅπου εἰμὶ ἐγὼ, καὶ ὑμεῖς ἦτε.

And if I go and prepare a place for you, [a] *I will come again, and receive you unto myself; that where I am,* there *ye may be also.*

[a] See on chap. xii. ver. 26. clause 3.

VER. 4.

Καὶ ὅπου ἐγὼ ὑπάγω, οἴδατε, καὶ τὴν ὁδὸν οἴδατε.

[a] *And whither I go ye know,* [b] *and the way ye know.*

[a] See on chap. vii. ver. 33.

[b] See on chap. vi. ver. 45.

VER. 5.

Λέγει αὐτῷ Θωμᾶς· Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι;

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

VER. 6.

Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγώ εἰμι ἡ ὁδὸς, καὶ ἡ ἀλήθεια, καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ.

Jesus saith unto him, [a] *I am the way,* [b] *the truth, and* [c] *the life:* [d] *no man cometh unto the Father, but by me.*

[a] See on Matt. xi. ver. 27. clause 3.

[b] And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth, John i. 14. For the law was given by Moses, *but* grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him,* 17, 18. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice, xviii. 37. For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him *are* yea, and in him amen, unto the glory of God by us, 2 Cor. i. 19, 20.

[c] See on chap. i. ver. 4. clause 1.

[d] See on chap. x. ver. 7.

VER. 7.

Εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώκειτε ἄν· καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν, καὶ ἑωράκατε αὐτόν.

[a] *If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.*

[a] See on chap. x. ver. 30.

VER. 8.

Λέγει αὐτῷ Φίλιππος· Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

VER. 9.

Λέγει αὐτῷ ὁ Ἰησοῦς· Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ, ἑώρακε τὸν πατέρα· καὶ πῶς σὺ λέγεις· Δεῖξον ἡμῖν τὸν πατέρα;

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? [a] *he that hath seen me hath seen the Father; and how sayest thou* then, *Shew us the Father?*

[a] See on chap. x. ver. 30.

VER. 10.

Οὐ πιστεύεις, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί ἐστι; τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα.

[a] *Believest thou not that I am in the Father, and the Father in me?* [b] *the words that I speak unto you I speak not of myself:* [c] *but the Father that dwelleth in me,* [d] *he doeth the works.*

[a] See on chap. x. ver. 30.
[b] See on chap. v. ver. 19. clause 1.
[c] And the Word was made flesh, and dwelt among us, John i. 14. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation, 2 Cor. v. 19. For it pleased *the Father* that in him should all fulness dwell, Col. i. 19. For in him dwelleth all the fulness of the Godhead bodily, ii. 9.
[d] See on chap. v. ver. 36. clause 2.

VER. 11.

Πιστεύετέ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετέ μοι.

[a] *Believe me that* I am *in the Father, and the Father in me:* [b] *or else believe me for the very works' sake.*

[a] See on chap. x. ver. 30.
[b] See on chap. v. ver. 36. clause 2.

VER. 12.

Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ, κᾀκεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι.

Verily, verily, I say unto you, [a] *He that believeth on me, the works that I do shall he do also; and greater* works *than these shall he do;* [b] *because I go unto my Father.*

[a] See on Matt. xvii. ver. 20.
[b] See on chap. vii. ver. 39. clause 2.

VER. 13.

Καὶ ὅ, τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω· ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ.

[a] *And whatsoever ye shall ask* [b] *in my name, that will* [c] *I do, that* [d] *the Father may be glorified in the Son.*

[a] See on Matt. vii. ver. 7, 8.
[b] For through him we both have access by one Spirit unto the Father, Eph. ii. 18. According to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him, iii. 11, 12. Unto him *be* glory in the church by Christ Jesus, throughout all ages, world without end. Amen, 21. Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ, v. 20. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him, Col. iii. 17. For *there* is one God, and one mediator between God and men, the man Christ Jesus, 1 Tim. ii. 5. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, Heb. vii. 25. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to his name, xiii. 15. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. ii. 5.
[c] Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give

me to drink; thou wouldest have asked of him, and he would have given thee living water, John iv. 10. But whosoever drinketh of the water that I shall give him, shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life, 14. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong, 2 Cor. xii. 8—10. I can do all things through Christ which strengtheneth me, Phil. iv. 13.

[d] See on chap. xiii. ver. 31. clause 2.

VER. 14.

Ἐάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.

If ye shall ask any thing in my name, I will do it.

VER. 15.

Ἐὰν ἀγαπᾶτε με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε.

If ye love me, [a] keep my commandments.

[a] See on Matt. vii. ver. 21. clause 3.

VER. 16.

Καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μένῃ μεθ' ὑμῶν εἰς τὸν αἰῶνα·

And [a] I will pray the Father, and he shall give you another [b] Comforter, that he may abide with you [c] for ever;

[a] Who is he that condemneth? *It is* Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us, Rom. viii. 34. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, Heb. vii. 25. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous, 1 John ii. 1.

[b] But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, ver. 26. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me, xv. 26. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you, xvi. 7—15. Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied, Acts ix. 31. And the disciples were filled with joy, and with the Holy Ghost, xiii. 52. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us, Rom. v. 5. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God, viii. 15, 16. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost, xiv. 17. Now the God of

hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, xv. 13. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Gal. v. 22. If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Phil. ii. 1.

[c] Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen, Matt. xxviii. 20. See also on chap. iv. ver. 14. clause 2.

VER. 17.

Τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν· ὅτι οὐ θεωρεῖ αὐτὸ, οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε αὐτὸ, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται.

[a] *Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall* [b] *be in you.*

[a] But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me, John xv. 26. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth, xvi. 13.

[b] For it is not ye that speak, but the Spirit of your Father, which speaketh in you, Matt. x. 20. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. But if the Spirit of him, that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you, Rom. viii. 9—11. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, Gal. iv. 6. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world, John iv. 4.

VER. 18.

Οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς.

I will not leave you * *comfortless:* [a] *I will come to you.*

* Or, *orphans.*

[a] And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also, ver. 3. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me, xvii. 23. For where two or three are gathered together in my name, there am I in the midst of them, Matt. xviii. 20. Lo, I am with you alway, *even* unto the end of the world. Amen, xxviii. 20. And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness, Rom. viii. 10. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 2 Cor. xiii. 5. To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory, Col. i. 27. See also on chap. vi. ver. 56.

VER. 19.

Ἔτι μικρὸν, καὶ ὁ κόσμος με οὐκ ἔτι θεωρεῖ· ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε.

[a] *Yet a little while, and the world seeth me no more; but ye see me:* [b] *because I live, ye shall live also.*

[a] See on chap. vii. ver. 33. clause 1.

[b] When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory, Col. iii. 4. See also on chap. x. ver. 20. clause 2.

VER. 20.

Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου, καὶ ὑμεῖς ἐν ἐμοὶ, κἀγὼ ἐν ὑμῖν.

At that day ye shall know that [a] *I am in my Father,* [b] *and ye in me, and* [c] *I in you.*

[a] See on chap. x. ver. 30.

[b] See on chap. vi. ver. 56.
[c] See on ver. 18.

VER. 21.

Ὁ ἔχων τὰς ἐντολάς μου, καὶ τηρῶν αὐτὰς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου, καὶ ἐγὼ ἀγαπήσω αὐτὸν, καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.

[a] *He that hath my commandments, and keepeth them, he it is that loveth me:* [b] *and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.*

[a] If ye love me, keep my commandments, ver. 15. Jesus answered and said unto him, If a man love me, he will keep my words: He that loveth me not keepeth not my sayings, 23, 24. Ye are my friends if ye do whatsoever I command you, xv. 14. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again, 2 Cor. v. 14, 15. My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence toward God: And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us, 1 John iii. 18—24. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments, v. 2, 3.

[b] Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him, ver. 23. If any man serve me, let him follow me; and where I am, there shall also my servant be: If any man serve me, him will *my* Father honour, xii. 26. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God, xvi. 27. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work, 2 Thess. ii. 16, 17. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is, 1 John iii. 1, 2.

VER. 22.

Λέγει αὐτῷ Ἰούδας· (οὐχ ὁ Ἰσκαριώτης) Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ;

[a] *Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?*

[a] Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called, Jude 1.

VER. 23.

Ἀπεκρίθη ὁ Ἰησοῦς, καὶ εἶπεν αὐτῷ· Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει· καὶ ὁ πατήρ μου ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν.

Jesus answered and said unto him, [a] *If a man love me, he will keep my words:* [b] *and my Father will love him, and* [c] *we* [d] *will come unto him, and make our* [e] *abode with him.*

[a] See on ver. 21. clause 1.
[b] See on ver. 21. clause 2.
[c] See on chap. v. ver. 17. clause 2.
[d] See on ver. 18. and chap. vi. ver. 56.

[e] And I will dwell among the children of Israel, and will be their God, Exod. xxix. 45. And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people, Lev. xxvi. 11, 12. But if the Spirit of him, that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you, Rom. viii. 11. What! know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? 1 Cor. vi. 19. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people, 2 Cor. vi. 16. God is love; and he that dwelleth in love dwelleth in God, and God in him, 1 John iv. 16.

VER. 24.

Ὁ μὴ ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε, οὐκ ἔστιν ἐμὸς, ἀλλὰ τοῦ πέμψαντός με πατρός.

He that loveth me not keepeth not my sayings: [a]*and the word which ye hear is not mine, but the Father's* [b]*which sent me.*

[a] See on chap. vii. ver. 16.

[b] See on chap. viii. ver. 42. clause 3.

VER. 25.

Ταῦτα λελάληκα ὑμῖν, παρ' ὑμῖν μένων·

These things have I spoken unto you, being yet *present with you.*

VER. 26.

Ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.

But [a]*the Comforter,* which is *the Holy Ghost,* [b]*whom the Father will send in my name,* [c]*he shall teach you all things,* [d]*and bring all things to your remembrance, whatsoever I have said unto you.*

[a] See on ver. 16. clause 2.

[b] And I will pray the Father and he shall give you another Comforter, ver. 16. But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me, xv. 26. Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you, xvi. 7. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high, Luke xxiv. 49. And being assembled together with *them,* commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he,* Ye have heard of me, Acts i. 4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance, ii. 4. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days (saith God,) I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants, and on my hand-maidens I will pour out, in those days, of my Spirit; and they shall prophesy, 16—18. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear, 33.

[c] But ye have an unction from the Holy One, and ye know all things, 1 John ii. 20. But the anointing which ye have received of him abideth in you: and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him, 27. See also on chap. vi. ver. 45. clauses 1, 2.

[d] When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said, John ii. 22. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they

that these things were written of him, and *that* they had done these things unto him, xii. 16.

VER. 27.

Εἰρήνην ἀφίημι ὑμῖν· εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν, μὴ ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω

[a] *Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.*

[a] These things I have spoken unto you, That in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world, John xvi. 33. Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace *be* unto you. And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you, xx. 19—21. Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The LORD bless thee, and keep thee; The LORD make his face shine upon thee, and be gracious unto thee; The LORD lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel, and I will bless them, Numb. vi. 23—27. The LORD will give strength unto his people; the LORD will bless his people with peace, Psal. xxix. 11. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth, lxxii. 7. Mercy and truth are met together; righteousness and peace have kissed *each other*, lxxxv. 10. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee. O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children, liv. 10—13. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the LORD for a name, for an everlasting sign, *that* shall not be cut off, lv. 12, 13. Through the tender mercy of our God; whereby the day-spring from on high hath visited us. To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace, Luke i. 78, 79. See also on Luke ii. ver. 14. clause 2.

VER. 28.

Ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν· Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς· εἰ ἠγαπᾶτέ με, ἐχάρητε ἄν, ὅτι εἶπον, πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ μου μείζων μού ἐστι.

Ye have heard how I said unto you, [a] *I go away,* [b] *and come* again *unto you, If ye loved me, ye would rejoice, because I said, I go unto the Father:* [c] *for my Father is greater than I.*

[a] See on chap. vii. ver. 33.

[b] See on ver. 18.

[c] But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God, 1 Cor. xi. 3. Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power, xv. 24. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all, 28. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name. That at the name of Jesus every knee should bow, of *things*

in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father, Phil. ii. 8—11. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; Who was faithful to him that appointed him, as also Moses *was faithful* in all his house. For this *man* was counted worthy of more glory than Moses, in as much as he who hath builded the house hath more honour than the house, Heb. iii. 1—3. Compare chap. x. ver. 30.

VER. 29.

Καὶ νῦν εἴρηκα ὑμῖν πρὶν γενέσθαι· ἵνα ὅταν γένηται, πιστεύσητε.

[a]*And now I have told you before it come to pass; that when it is come to pass, ye might believe.*

[a] See on chap. xiii. ver. 19.

VER. 30.

Οὐκ ἔτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου τούτου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν.

Hereafter I will not talk much with you: for [a] *the prince of this world cometh,* [b] *and hath nothing in me.*

[a] See on chap. xii. ver. 31. clause 2.
[b] See on chap. viii. ver. 46.

VER. 31.

Ἀλλ' ἵνα γνῷ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατὴρ, οὕτω ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise let us go hence.

CHAP. XV.—VER. 1.

Εγω εἰμὶ ἡ ἄμπελος ἡ ἀληθινὴ, καὶ ὁ πατήρ μου ὁ γεωργός ἐστι.

I am the true vine, and my Father, is the husbandman.

VER. 2.

Πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἴρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτὸ, ἵνα πλείονα καρπὸν φέρῃ.

[a] *Every branch in me* [b] *that beareth not fruit he taketh away:* [c] *and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.*

[a] See on chap. xiv. ver. 18.
[b] See on Matt. iii. ver. 10. clause 4.
[c] Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness; *that* the bones *which* thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me *with thy* free Spirit. *Then* will I teach transgressors thy ways; and sinners shall be converted unto thee, Psal. li. 7—13. But the path of the just *is* as the shining light, that shineth more and more unto the perfect day, Prov. iv. 18. In that day sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day. Fury *is* not in me: who would set the briers *and* thorns against me in battle? I would go through them, I would burn them together. Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me. He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. Hath he smitten him, as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him? In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind. By this therefore shall the iniquity of Jacob be purged, Isa. xxvii. 2—9. And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness, Mal. iii. 3. And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope; And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us,

Rom. v. 3—5. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal, 2 Cor. iv. 17, 18. And the very God of peace sanctify you wholly: and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ, 1 Thess. v. 23. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected *us*; and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby, Heb. xii. 6—11. And as many as I love, I rebuke and chasten: be zealous therefore, and repent, Rev. iii. 19.

VER. 3.

Ἤδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν.

Now ye are clean through the word which I have spoken unto you.

VER. 4.

Μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν· καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ, ἐὰν μὴ μείνῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μείνητε.

Abide in me, and I in you. [a] *As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.*

[a] Without me ye can do nothing, ver. 5.

VER. 5.

Ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα· ὁ μένων ἐν ἐμοί, κἀγὼ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

I am the vine, [a] *ye are the branches: he that abideth in me, and I in him,* [b] *the same bringeth forth much fruit: for* * *without me ye can do nothing.*

* Or, *severed from me.*

[a] For if the first-fruit *be* holy, the lump *is* also *holy:* and if the root *be* holy, so *are* the branches. And if some of the branches be broken off, and thou, being a wild olive-tree, wert graffed in among them, and with them partakest of the root and fatness of the olive-tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be graffed in. Well: because of unbelief they were broken off; and thou standest by faith. Be not high-minded, but fear: For if God spared not the natural branches, *take heed* lest he also spare not thee. Behold, therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness; if thou continue in *his* goodness: otherwise thou also shalt be cut off. And they also, if they abide not in unbelief, shall be graffed in: for God is able to graff them in again. For if thou wert cut out of the olive-tree which is wild by nature, and wert graffed contrary to nature into a good olive-tree; how much more shall these, which be the natural *branches*, be graffed into their own olive-tree? Rom. xi. 16—24.

[b] See on Matt. vii. ver. 17. clause 1.

VER. 6.

Ἐὰν μή τις μείνῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα, καὶ ἐξηράνθη· καὶ συνάγουσιν αὐτὰ, καὶ εἰς πῦρ βάλλουσι, καὶ καίεται.

[a] *If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them,* [b] *and cast them into the fire, and they are burned.*

[a] See on Matt. iii. ver. 10. clause 4.

[b] See on Matt. iii. ver. 12. clause 5.

VER. 7.

Ἐὰν μείνητε ἐν ἐμοί, καὶ τὰ ῥήματά

μου ἐν ὑμῖν μείνῃ, ὃ ἐὰν θέλητε, αἰτήσεσθε, καὶ γενήσεται ὑμῖν.

If ye abide in me, [a] *and my words abide in you,* [b] *ye shall ask what ye will, and it shall be done unto you.*

[a] And these words, which I command thee this day, shall be in thine heart, Deut. vi. 6. Thy word have I hid in mine heart, that I might not sin against thee, Psal. cxix. 11. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live, Prov. iv. 4. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord, Col. iii. 16. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one, 1 John ii. 14.

[b] And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do *it,* John xiv. 13, 14. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full, xvi. 23, 24. Delight thyself also in the Lord; and he shall give thee the desires of thine heart, Psal. xxxvii. 4. The fear of the wicked, it shall come upon him; but the desire of the righteous shall be granted, Prov. x. 24. Then shalt thou call, and the Lord shall answer: thou shalt cry, and he shall say, Here I *am.* If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity, Isa. lviii. 9. See also on Matt. vii. ver. 7, 8.

VER. 8.

Ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε, καὶ γενήσεσθε ἐμοὶ μαθηταί.

[a] *Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.*

[a] Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified, Isa. lx. 21. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of Righteousness, The Planting of the Lord, that he might be glorified, lxi. 3. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God, 1 Cor. x. 31. Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men,* 2 Cor. x. 13. Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God, Phil. i. 11. See also on Matt. v. ver. 16. clause 2.

VER. 9.

Καθὼς ἠγάπησέ με ὁ πατὴρ, κἀγὼ ἠγάπησα ὑμᾶς· μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.

As the Father hath loved me, so have I loved you: [a] *continue ye in my love.*

[a] And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming, 1 John ii. 28. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life, Jude 20, 21. See also on chap. viii. ver. 31.

VER. 10.

Ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρός μου τετήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

[a] *If ye keep my commandments, ye shall abide in my love;* [b] *even as I have kept my Father's commandments, and abide in his love.*

[a] Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God, 1 Cor. vii. 19. Furthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound

more and more. For ye know what commandments we gave you by the Lord Jesus, 1 Thess. iv. 1, 2. For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them, 2 Pet. ii. 21. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him, 1 John ii. 5. Beloved, if our heart condemn us not, *then* have we confidence toward God: And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight, iv. 21, 22. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us, 24.

[b] See on chap. viii. ver. 29. clause 2.

VER. 11.

Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.

These things have I spoken unto you, that my joy might remain in you, and that [a] *your joy might be full.*

[a] Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full, John xvi. 24. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world, 33. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves, xvii. 13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, Rom. xv. 13.

VER. 12.

Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς·

[a] *This is my commandment, That ye love one another,* [b] *as I have loved you.*

[a] See on Mark ix. ver. 50. clause 3.

[b] See on chap. xiii. ver. 1. clause 4.

VER. 13.

Μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.

[a] *Greater love hath no man than this, that a man lay down his life for his friends.*

[a] See on Matt. xx. ver. 28. clause 3.

VER. 14.

Ὑμεῖς φίλοι μου ἐστὲ, ἐὰν ποιῆτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν.

[a] *Ye are my friends, if ye do whatsoever I command you.*

[a] See on Matt. xii. ver. 50.

VER. 15.

Οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δοῦλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἴρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου, ἐγνώρισα ὑμῖν.

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; [a] *for all things that I have heard of my Father I have made known unto you.*

[a] See on chap. vii. ver. 16.

VER. 16.

Οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε, καὶ καρπὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν μένῃ· ἵνα ὅ, τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῷ ὑμῖν.

[a] *Ye have not chosen me, but I have chosen you, and ordained you,* [b] *that ye should go and bring forth fruit, and* that *your fruit should remain:* [c] *that whatsoever ye shall ask of the Father in my name, he may give it you.*

[a] See on Mark iii. ver. 14. clause. 1.

[b] Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins: and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his

word were baptized: and the same day there were added *unto them* about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers, Acts ii. 36—42. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee; to open their eyes *and* to turn *them* from darkness to light, and *from* the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me, xxvi. 16—18. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed. Through mighty signs and wonders, by the power of the Spirit of God: so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ, Rom. xv. 17—19. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard of it, and knew the grace of God in truth, Col. i. 5, 6. For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost; So that ye were ensamples to all that believe in Macedonia and Achaia, 1 Thess. i. 5—7.

[c] See on ver. 7. clause 2.

VER. 17.

Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

[a] *These things I command you, that ye love one another.*

[a] See on Mark ix. ver. 50. clause 3.

VER. 18.

Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

If the world hate you, ye know that it hated me before it hated *you.*

VER. 19.

Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστὲ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.

[a] *If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*

[a] I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world, John xvii. 14—16. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, Gal. i. 4. That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*, 1 Pet. iv. 2—4. *And* we know that we are of God, and the whole world lieth in wickedness, v. 19.

VER. 20.

Μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν· Οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ. Εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.

Remember the word that I said unto you, [a] *The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.*

[a] See on Matt. x. ver. 24.

VER. 21.

Ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἴδασι τὸν πέμψαντά με.

[a]*But all these things will they do unto you for my name's sake,* [b]*because they know not him that sent me.*

[a] See on Matt. v. ver. 10. clause 1.
[b] See on chap. vii. ver. 28. clause 4.

VER. 22.

Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσι περὶ τῆς ἁμαρτίας αὐτῶν.

[a]*If I had not come and spoken unto them, they had not had sin: but now they have no* *cloke *for their sin.*

* Or, *excuse.*

[a] See on chap. iii. ver. 19. clause 1.

VER. 23.

Ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.

[a]*He that hateth me hateth my Father also.*

[a] See on chap. x. ver. 30.

VER. 24.

Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἃ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἑωράκασι, καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν πατέρα μου.

[a]*If I had not done among them the works which none other man did, they had not had sin:* [b]*but now have they both seen* [c]*and hated both me and my Father.*

[a] See on chap. iii. ver. 19. clause 1.
[b] See on chap. x. ver. 30.
[c] See on chap. iii. ver. 20.

VER. 25.

Ἀλλ', ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν· Ὅτι ἐμίσησάν με δωρεάν.

[a]*But* this cometh to pass, *that the word might be fulfilled that is written in their law,* [b]*They hated me without a cause.*

[a] See on Matt. i. ver. 22.
[b] Let not them that are mine enemies wrongfully rejoice over me: *neither* let them wink with the eye that hate me without a cause, Psal. xxxv. 19. They that hate me without a cause are more than the hairs of mine head: they that would destroy me, *being* mine enemies wrongfully, are mighty: then I restored *that* which I took not away, lxix. 4. They compassed me about also with words of hatred; and fought against me without a cause, cix. 3. *The following passages may also be consulted in the Greek:* Matt. x. 8. Rom. iii. 24. 2 Cor. xi. 7. Gal. ii. 21. 2 Thess. iii. 8. Rev. xxi. 8. xxii. 17.

VER. 26.

Ὅταν δὲ ἔλθῃ ὁ Παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ.

But when [a]*the Comforter is come,* [b]*whom I will send unto you from the Father,* even *the Spirit of truth, which proceedeth from the Father,* [c]*he shall testify of me:*

[a] See on chap. xiv. ver. 16. clause 2.
[b] See on chap. xiv. ver. 26. clause 2.
[c] Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew *it* unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you, John xvi. 13—15. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand, *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him, Acts v. 30—32.

VER. 27.

Καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.

[a]*And ye also shall bear witness, because ye have been with me from the beginning.*

[a] See on Luke xxiv. ver. 48.

CHAP. XVI.—VER. 1.

Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε.

These things have I spoken unto you, that ye should not be offended.

VER. 2.

Ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς, δόξῃ λατρείαν προσφέρειν τῷ Θεῷ.

[a] *They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service.*

[a] See on Matt. v. ver. 10. clause 1.

VER. 3.

Καὶ ταῦτα ποιήσουσιν ὑμῖν, ὅτι οὐκ ἔγνωσαν τὸν πατέρα, οὐδὲ ἐμέ.

And these things will they do unto you, [a] *because they have not known the Father, nor me.*

[a] See on chap. vii. ver. 28. clause 4.

VER. 4.

Ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην.

But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

VER. 5.

Νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, ποῦ ὑπάγεις;

[a] *But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?*

[a] See on chap. vii. ver. 33.

VER. 6.

Ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.

But because I have said these things unto you, sorrow hath filled your heart.

VER. 7.

Ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐὰν γὰρ μὴ ἀπέλθω, ὁ Παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς·

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, [a] *the Comforter will not come unto you; but if I depart,* [b] *I will send him unto you.*

[a] See on chap. xiv. ver. 16. clause 2.
[b] See on chap. xiv. ver. 26. clause 2.

VER. 8.

Καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως.

And when he is come, he will * *reprove the world of sin, and of righteousness, and of judgment:*

* Or, *convince.*

VER. 9.

Περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ·

[a] *Of sin, because they believe not on me;*

[a] See on chap. iii. ver. 18. clause 2.

VER. 10.

Περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκ ἔτι θεωρεῖτέ με·

[a] *Of righteousness,* [b] *because I go to my Father, and ye see me no more;*

[a] Surely, shall *one* say, In the LORD have I righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory, Isa. xlv. 24, 25. Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6. and xxxiii. 15—17. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy, Dan. ix. 24. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to

the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith, Rom. i. 16, 17. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God *which is* by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference, iii. 21, 22. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ: Therefore as by the offence of one, *judgment came* upon all men to condemnation: even so by the righteousness of one, *the free gift came* upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord, v. 17—21. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ *is* the end of the law for righteousness to every one that believeth, x. 3, 4. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, 1 Cor. i. 30. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. For we through the Spirit wait for the hope of righteousness by faith, Gal. v. 5. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. iii. 9.

[b] See on chap. vii. ver. 33.

VER. 11.

Περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

[a] Of judgment, because [b] the prince of this world is judged.

[a] See on Luke x. ver. 18. clause 2.
[b] See on chap. xii. ver. 31. clause 2.

VER. 12.

Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι·

I [a] have yet many things to say unto you, but ye cannot bear them now.

[a] And I, brethren, could not speak unto you, as unto spiritual, but as unto carnal, *even* as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to *bear it*, neither yet now are ye able, 1 Cor. iii. 1, 2. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God: and are become such as have need of milk, and not of strong meat. For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, *even* those who, by reason of use, have their senses exercised to discern both good and evil, Heb. v. 11—14.

VER. 13.

Ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ, λαλήσει· καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

Howbeit when he, [a] the Spirit of truth, is come, [b] he will guide you into all truth: [c] for he shall not speak of himself; but whatsoever he shall hear, that *shall he speak: [d] and he will shew you things to come.*

[a] See on chap. xiv. ver. 17. clause 1.
[b] But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him; even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that

we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual, 1 Cor. ii. 10—13. See also on chap. xiv. ver. 26. clause 3.

[c] See on chap. vii. ver. 16.

[d] And it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, Joel ii. 28. and Acts ii. 17. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar, xi. 27, 28. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me, xx. 22, 23. And the same man had four daughters, virgins, which did prophesy. And as we tarried *there* many days, there came down from Judæa a certain prophet, named Agabus. And when he was come unto us he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles, xxi. 9—11.

VER. 14.

Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν.

[a] *He shall glorify me: for he shall receive of mine, and shall shew* it *unto you.*

[a] See on chap. xv. ver. 26. clause 3.

VER. 15.

Πάντα ὅσα ἔχει ὁ πατὴρ, ἐμά ἐστι· διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν.

[a] *All things that the Father hath are mine: therefore said I, That he shall take of mine, and shew* it *unto you.*

[a] See on chap. x. ver. 30. and Matt. xxviii. ver. 18.

VER. 16.

Μικρὸν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με· ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα.

[a] *A little while, and ye shall not see me: and again,* [b] *a little while, and ye shall see me,* [c] *because I go to the Father.*

[a] See on chap. vii. ver. 33. clause 1.

[b] See on chap. xiv. ver. 18.

[c] See on chap. vii. ver. 33. clause 2.

VER. 17.

Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους· Τί ἐστι τοῦτο ὃ λέγει ἡμῖν· Μικρὸν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με· καί· Ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα;

Then said some *of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, A little while, and ye shall see me: and, because I go to the Father?*

VER. 18.

Ἔλεγον οὖν· Τοῦτο τί ἐστιν ὃ λέγει, τὸ μικρόν; οὐκ οἴδαμεν τί λαλεῖ.

They said therefore, What is this that he saith, A little while? We cannot tell what he saith.

VER. 19.

Ἔγνω οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾷν, καὶ εἶπεν αὐτοῖς· Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον· Μικρὸν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με;

Now [a] *Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, A little while, and ye shall see me?*

[a] See on Matt. ix. ver. 4. clause 1.

VER. 20.

Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

Verily, verily, I say unto you, [a] *That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful,*

[b]*but your sorrow shall be turned into joy.*

[a] See on Matt. ix. ver. 15. clause 2.
[b] See on Matt. v. ver. 4. clause 2.

VER. 21.

Ἡ γυνὴ ὅταν τίκτῃ, λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκ ἔτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον.

A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

VER. 22.

Καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν.

And ye now therefore have sorrow: [a]*but I will see you again, and your heart shall rejoice,* [b]*and your joy no man taketh from you.*

[a] Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord, John xx. 19, 20. and Luke xxiv. 41. And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me, Matt. xxviii. 8—10.

[b] See on chap. x. ver. 28. clause 2.

VER. 23.

Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν.

[a] *And in that day ye shall ask me nothing. Verily, verily, I say unto you,* [b] *Whatsoever ye shall ask the Father* [c] *in my name, he will give it you.*

[a] Now Jesus knew that they were desirous to ask him, and said unto them, ver. 19.
[b] See on Matt. vii. ver. 7, 8.
[c] See on chap. xiv. ver. 13. clause 2.

VER. 24.

Ἕως ἄρτι οὐκ ᾐτήσατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.

Hitherto have ye asked nothing in my name: [a] *ask, and ye shall receive,* [b] *that your joy may be full.*

[a] See on Matt. vii. ver. 7. clause 1.
[b] See on chap. xv. ver. 11.

VER. 25.

Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἀλλ' ἔρχεται ὥρα ὅτε οὐκ ἔτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παῤῥησίᾳ περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν.

These things have I spoken unto you in * *proverbs: but the time cometh when I shall no more speak unto you in* * *proverbs, but I shall shew you plainly of the Father.*

* Or, *parables.*

VER. 26.

Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·

At that day [a] *ye shall ask in my name: and I say not unto you, that I will pray the Father for you:*

[a] See on chap. xiv. ver. 13. clause 2.

VER. 27.

Αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον.

[a] *For the Father himself loveth you, because ye have loved me, and have believed* [b] *that I came out from God.*

[a] See on chap. xiv. ver. 21. clause 2.
[b] See on chap. viii. ver. 42. clauses 2, 3.

VER. 28.

Ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα.

[a] *I came forth from the Father, and*

am come into the world: again, [b] *I leave the world, and go to the Father.*

[a] See on chap. viii. ver. 42. clauses 2, 3.
[b] See on chap. vii. ver. 33.

VER. 29.

Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Ἴδε, νῦν παῤῥησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις.

His disciples said unto him, Lo, now speakest thou plainly, and speakest no * *proverb.*

* Or, *parable.*

VER. 30.

Νῦν οἴδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες.

Now are we sure that [a] *thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.*

[a] See on Matt. ix. ver. 4. clause 1.

VER. 31.

Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Ἄρτι πιστεύετε;

Jesus answered them, Do ye now believe?

VER. 32.

Ἰδοὺ, ἔρχεται ὥρα, καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστι.

Behold, the hour cometh, yea, is now come, [a] *that ye shall be scattered, every man to his* * *own, and shall leave me alone: and* [b] *yet I am not alone, because the Father is with me.*

* Or, *own home.*

[a] See on Matt. xxvi. ver. 31.
[b] See on chap. viii. ver. 16. clause 2.

VER. 33.

Ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε· ἐν τῷ κόσμῳ θλῖψιν ἕξετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

These things I have spoken unto you, that [a] *in me ye might have peace.* [b] *In the world ye shall have tribulation: but be of good cheer; I have overcome the world.*

[a] See on chap. xiv. ver. 27.
[b] That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know, 1 Thess. iii. 3, 4. Whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world, 1 Pet. v. 9. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, Rev. vii. 14. See also on Matt. v. ver. 10. clause 1.

CHAP. XVII.—VER. 1.

Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν, καὶ εἶπε· Πάτερ, ἐλήλυθεν ἡ ὥρα, δόξασόν σου τὸν υἱὸν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σε·

These words spake Jesus, and lifted up his eyes to heaven, and said, [a] *Father,* [b] *the hour is come;* [c] *glorify thy Son,* [d] *that thy Son also may glorify thee:*

[a] See on Matt. vii. ver. 21. clause 4.
[b] See on chap. vii. ver. 30. clause 2.
[c] See on chap. vii. ver. 39. clause 3.
[d] See on chap. xiii. ver. 31. clause 2.

VER. 2.

Καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκὸς, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον.

[a] *As thou hast given him power over all flesh,* [b] *that he should give* [c] *eternal life* [d] *to as many as thou hast given him.*

[a] See on Matt. xi. ver. 27. clause 1.
[b] See on 1 Cor. xv. ver. 45. clause 2.
[c] See on Matt. xix. ver. 16. clause 3.
[d] See on chap. vii. ver. 37. clause 1.

VER. 3.

Αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεὸν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

[a] *And this is life eternal, that they might know thee the only true God, and Jesus Christ,* [b] *whom thou hast sent.*

[a] And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, *even* in his Son Jesus Christ.

This is the true God, and eternal life, 1 John v. 20. See also on Mark xvi. ver. 16. clause 1.
[b] See on chap. viii. ver. 32. clause 3.

VER. 4.

Ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω·

[a] *I have glorified thee on earth: I have finished the work which thou gavest me to do.*

[a] See on chap. iv. ver. 34.

VER. 5.

Καὶ νῦν δόξασόν με σὺ πάτερ παρὰ σεαυτῷ τῇ δόξῃ ᾗ εἶχον, πρὸ τοῦ τὸν κόσμον εἶναι, παρὰ σοί.

And now, O [a] Father, glorify thou me with thine own self [b] with the glory which I had with thee before the world was.

[a] See on Matt. vii. ver. 21. clause 4.
[b] See on chap. iii. ver. 13. clause 1.

VER. 6.

Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τετηρήκασι.

[a] *I have manifested thy name unto the men* [b] *which thou gavest me* [c] *out of the world: thine they were, and thou gavest them me; and they have kept thy word.*

[a] See on Matt. xi. ver. 27. clauses 2, 3.
[b] See on chap. vi. ver. 37. clause 1.
[c] See on chap. xv. ver. 19.

VER. 7.

Νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστιν,

[a] *Now they have known that all things whatsoever thou hast given me are of thee.*

[a] See on chap. vii. ver. 16, 17.

VER. 8.

Ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.

[a] *For I have given unto them* [b] *the words which thou gavest me; and they have received* them, *and have known surely that* [c] *I came out from thee, and they have believed that* [d] *thou didst send me.*

[a] See on Matt. xiii. ver. 11. clause 1.
[b] See on chap. vii. ver. 16.
[c] See on chap. iii. ver. 13. clause 1.
[d] See on chap. viii. ver. 32. clause 3.

VER. 9.

Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσι,

[a] *I pray for them: I pray not for the world, but for them* [b] *which thou hast given me; for they are thine.*

[a] See on chap. xiii. ver. 1. clause 5.
[b] See on chap. vi. ver. 37. clause 1.

VER. 10.

Καὶ τὰ ἐμὰ πάντα σά ἐστι, καὶ τὰ σὰ ἐμά· καὶ δεδόξασμαι ἐν αὐτοῖς.

[a] *And all mine are thine, and thine are mine; and I am glorified in them.*

[a] See on chap. x. ver. 30.

VER. 11.

Καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρός σε ἔρχομαι. Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, οὓς δέδωκάς μοι, ἵνα ὦσιν ἓν καθὼς ἡμεῖς.

And now I am no more in the world, but these are in the world, and [a] *I come to thee.* [b] *Holy* [c] *Father,* [d] *keep through thine own name* [e] *those whom thou hast given me,* [f] *that they may be one,* [g] *as we* are.

[a] See on chap. vii. ver. 33.
[b] But thou *art* holy, *O thou* that inhabitest the praises of Israel, Psal. xxii. 3. Exalt ye the LORD our God, and worship at his footstool; *for* he *is* holy, xcix. 5. The LORD *is* righteous in all his ways, and holy in all his works, cxlv. 17. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel, Isa. xxix. 23. To whom then will ye liken me, or shall I be equal? saith the Holy One, xl. 25. I *am* the LORD, your Holy One, the Creator of Israel, your King, xliii. 15. *As for* our Redeemer, the LORD of hosts *is* his name, the Holy One of Israel, xlvii. 4. So will I make my holy name known in the midst of my people Israel; and I will not *let them* pollute my holy name any more; and the heathen shall know that I *am* the

Lord, the Holy One in Israel, xxxix. 7. And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come, Rev. iv. 8.

[c] See on Matt. vii. ver. 21. clause 4.

[d] Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, 1 Pet. i. 5. Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called, Jude 1.

[e] See on chap. vi. ver. 37. clause 1.

[f] Now the God of patience and consolation grant you to be likeminded one toward another, according to Christ Jesus; That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ, Rom. xv. 5, 6. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment, 1 Cor. i. 10. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where *were* the body? But now *are they* many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness. For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked: That there should be no schism in the body; but *that* the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular, xii. 12—27. Endeavouring to keep the unity of the Spirit in the bond of peace. *There is* one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, Eph. iv. 3—5. See also on chap. x. ver. 16. clause 2.

[g] See on chap. x. ver. 30.

VER. 12.

Ὅτι ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας· ἵνα ἡ γραφὴ πληρωθῇ.

While I was with them in the world, I kept them in thy name: [a] *those that thou gavest me I have kept,* [b] *and none of them is lost, but the son of perdition;* [c] *that the Scripture might be fulfilled.*

[a] See on chap. vi. ver. 37. clause 1.

[b] See on chap. vi. ver. 39. clause 3.

[c] See on Matt. i. ver. 22.

VER. 13.

Νῦν δὲ πρός σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.

And [a] *now come I to thee; and these things I speak in the world,* [b] *that they might have my joy fulfilled in themselves.*

[a] See on chap. vii. ver. 33.

[b] See on chap. xv. ver. 11.

VER. 14.

Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

[a] *I have given them* [b] *thy word;* [c] *and the world hath hated them,* [d] *because they*

are not of the world, even as I am not of the world.

[a] See on Matt. xiii. ver. 11. clause 1.
[b] See on chap. vii. ver. 16.
[c] See on Matt. v. ver. 10. clause 1.
[d] See on chap. xv. ver. 19.

VER. 15.

Οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου· ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.

I pray not that thou shouldest take them out of the world, [a] but that thou shouldest keep them from the evil.

[a] See on Matt. vi. ver. 13. clause 2.

VER. 16.

Ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμί.

[a] *They are not of the world, even as I am not of the world.*

[a] See on chap. xv. ver. 19.

VER. 17

Ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀλήθειά ἐστι.

[a] *Sanctify them through thy truth:* [b] *thy word is truth.*

[a] See on Luke i. ver. 75.
[b] The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times, Psal. xii. 6. Concerning thy testimonies, I have known of old that thou hast founded them for ever, cxix. 152. Heaven and earth shall pass away, but my words shall not pass away, Matt. xxiv. 35. In whom ye also *trusted,* after that ye heard the word of truth, the Gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, Eph. i. 13. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth, 2 Tim. ii. 15. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever, 1 Pet. i. 22, 23.

VER. 18.

Καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.

[a] *As thou hast sent me into the world, even* [b] *so have I also sent them into the world.*

[a] See on chap. viii. ver. 32. clause 3.
[b] See on Matt. ix. ver. 38. clauses 2, 3.

VER. 19.

Καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτόν· ἵνα καὶ αὐτοὶ ὦσιν ἡγιασμένοι ἐν ἀληθείᾳ.

And for their sakes [a] *I sanctify myself,* [b] *that they also might be* * *sanctified through the truth.*

* Or, *truly sanctified.*

[a] See on chap. iv. ver. 34. clause 1.
[b] Sanctify them through thy truth; ver. 17. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14.

VER. 20.

Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευσόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ·

Neither pray I for these alone, but for them also which shall believe on me through their word;

VER. 21.

Ἵνα πάντες ἓν ὦσι, καθὼς σὺ πάτερ ἐν ἐμοὶ, κἀγὼ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἓν ὦσιν· ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας.

[a] *That they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us:* [b] *that the world may believe that thou hast sent me.*

[a] See on ver. 11. clause 6.
[b] See on chap. x. ver. 30.
[c] But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, John xx. 31.

VER. 22.

Καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι, δέδωκα αὐτοῖς· ἵνα ὦσιν ἓν, καθὼς ἡμεῖς ἕν ἐσμεν.

And the glory which thou gavest me, I have given them; that they may be one, even as we are one.

VER. 23.

Ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοὶ, ἵνα ὦσι τετελειωμένοι εἰς ἕν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας, καὶ ἠγάπησας αὐτοὺς, καθὼς ἐμὲ ἠγάπησας.

[a] *I in them,* [b] *and thou in me,* [c] *that they may be made perfect in one; and that the world may know that thou hast sent me,* [d] *and hast loved them, as thou hast loved me.*

[a] See on chap. vi. ver. 56.
[b] See on chap. x. ver. 30.
[c] See on ver. 11. clause 6.
[d] See on chap. xiv. ver. 21. clause 2.

VER. 24.

Πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ, κἀκεῖνοι ὦσι μετ' ἐμοῦ· ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν ἣν ἔδωκάς μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.

[a] *Father, I will that they also,* [b] *whom thou hast given me,* [c] *be with me where I am:* [d] *that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.*

[a] See on Matt. vii. ver. 21. clause 4.
[b] See on chap. vi. ver. 37. clause 1.
[c] See on chap. xii. ver. 26. clause 3.
[d] And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was, ver. 5.

VER. 25.

Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας.

O [a] *righteous* [b] *Father,* [c] *the world hath not known thee:* [d] *but I have known thee,* [e] *and these have known that thou hast sent me.*

[a] See on ver. 11. clause 2.
[b] See on Matt. vii. ver. 21. clause 4.
[c] See on chap. vii. ver. 28. clause 3.
[d] See on Matt. xi. ver. 27. clause 3.
[e] Now are we sure that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God, John xvi. 30.

VER. 26.

Καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω· ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με, ἐν αὐτοῖς ᾖ, κἀγὼ ἐν αὐτοῖς.

And [a] *I have declared unto them thy name, and will declare it:* [b] *that the love wherewith thou hast loved me may be in them,* [c] *and I in them.*

[a] See on Matt. xi. ver. 27. clauses 2, 3.
[b] See on chap. xiv. ver. 21. clause 2.
[c] See on chap. vi. ver. 56.

CHAP. XVIII.—VER. 1.

Ταῦτα εἰπὼν ὁ Ἰησοῦς, ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάῤῥου τῶν Κέδρων, ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.

When Jesus had spoken these words, [a] *he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.*

[a] See on Luke xxii. ver. 39.

VER. 2.

Ἤδει δὲ καὶ Ἰούδας, ὁ παραδιδοὺς αὐτὸν, τὸν τόπον, ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.

And Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

VER. 3.

Ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν Ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων.

Judas then, [a] *having received a band of men, and officers from the Chief Priests and Pharisees, cometh thither with lanterns and torches and weapons.*

[a] See on Matt. xxvi. ver. 47.

VER. 4.

Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς· Τίνα ζητεῖτε;

Jesus therefore, [a] *knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?*

[a] See on Matt. xvi. ver. 21. clause 1.

VER. 5.

Ἀπεκρίθησαν αὐτῷ· Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐγώ εἰμι. Εἱστήκει δὲ καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν, μετ' αὐτῶν.

They answered him, Jesus of Nazareth. Jesus saith unto them, I am he.

And Judas also, which betrayed him, stood with them.

VER. 6.

Ὡς οὖν εἶπεν αὐτοῖς· Ὅτι ἐγώ εἰμι· ἀπῆλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί.

As soon then as he had said unto them, I am he, *they went backward, and fell to the ground.*

VER. 7.

Πάλιν οὖν αὐτοὺς ἐπηρώτησε· Τίνα ζητεῖτε; Οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζωραῖον.

Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

VER. 8.

Ἀπεκρίθη ὁ Ἰησοῦς· Εἶπον ὑμῖν ὅτι ἐγώ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν.

Jesus answered, I have told you that I am he: *if therefore ye seek me, let these go their way:*

VER. 9.

Ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν· Ὅτι οὓς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.

[a] *That the saying might be fulfilled, which he spake,* [b] *of them which thou gavest me have I lost none.*

[a] See on Matt. i. ver. 22.

[b] Those that thou gavest me I have kept, and none of them is lost, but the son of perdition, John xvii. 12.

VER. 10.

Σίμων οὖν Πέτρος ἔχων μάχαιραν, εἵλκυσεν αὐτὴν, καὶ ἔπαισε τὸν τοῦ Ἀρχιερέως δοῦλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν· ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.

[a] *Then Simon Peter having a sword drew it, and smote the High Priest's servant, and cut off his right ear. The servant's name was Malchus.*

[a] See on Luke xxii. ver. 50.

VER. 11.

Εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ· Βάλε τὴν μάχαιράν σου εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέ μοι ὁ πατὴρ, οὐ μὴ πίω αὐτό;

[a] *Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?*

[a] See on Matt. xxvi. ver. 52.

VER. 12.

Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν,

Then the band and the captain and officers of the Jews took Jesus, and bound him,

VER. 13.

Καὶ ἀπήγαγον αὐτὸν πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου.

[a] *And led him away to Annas first; for he was father in law to Caiaphas, which was the High Priest that same year.*[*]

[*] *And Annas sent Christ bound unto Caiaphas the High Priest,* ver. 24.

[a] See on Luke xxii. ver. 54.

VER. 14.

Ἦν δὲ Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις, ὅτι συμφέρει ἕνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ.

[a] *Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.*

[a] And one of them, *named* Caiaphas, being the High Priest that same year, said unto them, Ye know nothing at all. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being High Priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad, John xi. 49—52.

VER. 15.

Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ἄλλος μαθητής· ὁ δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ Ἀρχιερεῖ, καὶ συνεισῆλθε τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ Ἀρχιερέως.

[a] *And Simon Peter followed Jesus, and* so did *another disciple: that disciple was known unto the High Priest, and went in with Jesus into the palace of the High Priest.*

[a] See on Matt. xxvi. ver. 58.

VER. 16.

Ὁ δὲ Πέτρος εἱστήκει πρὸς τῇ θύρᾳ ἔξω, ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὃς ἦν γνω-

στὸς τῷ Ἀρχιερεῖ, καὶ εἶπε τῇ θυρωρῷ, καὶ εἰσήγαγε τὸν Πέτρον.

But Peter stood at the door without. Then went out that other disciple, which was known unto the High Priest, and spake unto her that kept the door, and brought in Peter.

VER. 17.

Λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; Λέγει ἐκεῖνος· Οὐκ εἰμί.

[a] *Then saith the damsel that kept the door unto Peter, Art not thou also* one *of this man's disciples? He saith, I am not.*

[a] See on Matt. xxvi. ver. 69, 70.

VER. 18.

Εἱστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψύχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἑστὼς καὶ θερμαινόμενος.

[a] *And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.*

[a] See on Luke xxii. ver. 55.

VER. 19.

Ὁ οὖν Ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς αὐτοῦ.

The High Priest then asked Jesus of his disciples, and of his doctrine.

VER. 20.

Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἐγὼ παῤῥησίᾳ ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν τῇ συναγωγῇ, καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.

Jesus answered him, [a] *I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.*

[a] See on Matt. iv. ver. 23. clause 2.

VER. 21.

Τί με ἐπερωτᾷς; ἐπερώτησον τοὺς ἀκηκοότας, τί ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἴδασιν ἃ εἶπον ἐγώ.

Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

VER. 22.

Ταῦτα δὲ αὐτοῦ εἰπόντος, εἷς τῶν ὑπηρετῶν παρεστηκὼς ἔδωκε ῥάπισμα τῷ Ἰησοῦ, εἰπών· Οὕτως ἀποκρίνῃ τῷ Ἀρχιερεῖ;

And when he had thus spoken, one of the officers which stood by [a] *struck Jesus with* * *the palm of his hand, saying, Answerest thou the High Priest so?*

* Or, *a rod.*

[a] See on Matt. xxvi. ver. 67. clause 2.

VER. 23.

Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

Jesus answered him, If I have spoken evil bear witness of the evil: but if well, why smitest thou me?

VER. 24.

Ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν Ἀρχιερέα.

Now Annas had sent him bound unto Caiaphas the High Priest.

VER. 25.

Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος· εἶπον οὖν αὐτῷ· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; Ἠρνήσατο ἐκεῖνος, καὶ εἶπεν· Οὐκ εἰμί.

[a] *And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also* one *of his disciples? He denied* it, *and said, I am not.*

[a] See on Matt. xxvi. ver. 71, 72.

VER. 26.

Λέγει εἷς ἐκ τῶν δούλων τοῦ Ἀρχιερέως, συγγενὴς ὢν οὗ ἀπέκοψε Πέτρος τὸ ὠτίον· Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;

One of the servants of the High Priest, being his *kinsman* [a] *whose ear Peter cut off, saith, Did not I see thee in the garden with him?*

[a] Then Simon Peter having a sword drew it, and smote the High Priest's servant, and cut off his right ear. The servant's name was Malchus, ver. 10.

VER. 27.

Πάλιν οὖν ἠρνήσατο ὁ Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

[a] *Peter then denied again: and immediately the cock crew.*

[a] See on Matt. xxvi. ver. 74.

VER. 28.

Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ πρωΐα· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα.

a *Then led they Jesus from Caiaphas unto* * *the hall of judgment: and it was early: and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat* b *the Passover.*

Or, *Pilate's house.*

a See on Matt. xxvii. ver. 2.

b See on Matt. xxvi. ver. 2. clause 2.

VER. 29.

Ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς, καὶ εἶπε· Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;

Pilate then went out unto them, and said, What accusation bring ye against this man?

VER. 30.

Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Εἰ μὴ ἦν οὗτος κακοποιὸς, οὐκ ἄν σοι παρεδώκαμεν αὐτόν.

They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

VER. 31.

Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος· Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα.

Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

VER. 32.

Ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε, σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

a *That the saying of Jesus might be fulfilled, which he spake,* b *signifying what death he should die.*

a See on Matt. i. ver. 22.

b Ye know that after two days is *the feast of* the Passover, and the Son of man is betrayed to be crucified, Matt. xxvi. 2.

VER. 33.

Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν· καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;

Then a *Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the king of the Jews?*

a See on Luke xxiii. ver. 3.

VER. 34.

Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· Ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ;

Jesus answered him, sayest thou this thing of thyself, or did others tell it thee of me?

VER. 35.

Ἀπεκρίθη ὁ Πιλάτος· Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ Ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;

Pilate answered, Am I a Jew? a *Thine own nation and the Chief Priests have delivered thee unto me: what hast thou done?*

a See on Matt. xxvii. ver. 1, 2.

VER. 36.

Ἀπεκρίθη ὁ Ἰησοῦς· Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἠγωνίζοντο ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.

Jesus answered, a *My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.*

a See on chap. vi. ver. 15.

VER. 37.

Εἶπεν οὖν αὐτῷ ὁ Πιλάτος· Οὐκοῦν βασιλεὺς εἶ σύ; Ἀπεκρίθη ὁ Ἰησοῦς· Σὺ λέγεις ὅτι βασιλεύς εἰμι ἐγώ. ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς.

a *Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world,* b *that I should bear witness unto the truth.* c *Every one that is of the truth heareth my voice.*

a See on Matt. xxvii. ver. 11.

b See on chap. i. ver. 4. clause 2.

c See on chap. vi. ver. 45.

VER. 38.

Λέγει αὐτῷ ὁ Πιλάτος· Τί ἐστιν ἀλήθεια; Καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς· Ἐγὼ οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ.

Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, [a] *I find in him no fault* at all.

[a] See on chap. viii. ver. 46.

VER. 39.

Ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἕνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα· βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων;

[a] *But ye have a custom, that I should release unto you one at the Passover: will ye therefore that I release unto you the king of the Jews?*

[a] See on Matt. xxvii. 15.

VER. 40.

Ἐκραύγασαν οὖν πάλιν πάντες, λέγοντες· Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν· ἦν δὲ ὁ Βαραββᾶς λῃστής.

[a] *Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.*

[a] And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas, Luke xxiii. 18.

CHAP. XIX.—VER. 1.

Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἐμαστίγωσε.

[a] *Then Pilate therefore took Jesus, and scourged* him.

[a] See on Matt. xxvii. ver. 26.

VER. 2.

Καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν.

[a] *And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe.*

[a] See on Matt. xxvii. ver. 27—29.

VER. 3.

Καὶ ἔλεγον· Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ῥαπίσματα.

[a] *And said, Hail, King of the Jews! and they smote him with their hands.*

[a] See on Matt. xvii. ver. 29, 30.

VER. 4.

Ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς· Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὑρίσκω.

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that [a] *I find no fault in him.*

[a] See on chap. viii. ver. 46.

VER. 5.

Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον, καὶ τὸ πορφυροῦν ἱμάτιον. Καὶ λέγει αὐτοῖς· Ἴδε ὁ ἄνθρωπος.

Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate *saith unto them, Behold the man!*

VER. 6.

Ὅτι οὖν εἶδον αὐτὸν οἱ Ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν, λέγοντες· Σταύρωσον, σταύρωσον. Λέγει αὐτοῖς ὁ Πιλάτος· Λάβετε αὐτὸν ὑμεῖς, καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν.

[a] *When the Chief Priests therefore and officers saw him, they cried out, saying, Crucify* him, *crucify* him. *Pilate saith unto them, Take ye him, and crucify* him; *for I find no fault in him.*

[a] See on Matt. xxvii. ver. 20.

VER. 7.

Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἑαυτὸν υἱὸν τοῦ Θεοῦ ἐποίησεν.

The Jews answered him, [a] *We have a law, and by our law he ought to die, because he made himself* [b] *the Son of God.*

[a] See on chap. viii. ver. 59. clause 1.
[b] See on Matt. xiv. ver. 33. clause 2.

VER. 8.

Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη.

When Pilate therefore heard that saying, he was the more afraid;

VER. 9.

Καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ· Πόθεν εἶ σύ; Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.

And went again into the judgment-

hall, and saith unto Jesus, Whence art thou? [a] *But Jesus gave him no answer.*

[a] See on Matt. xxvii. ver. 14.

VER. 10.

Λέγει οὖν αὐτῷ ὁ Πιλάτος· Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολῦσαί σε;

Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

VER. 11.

Ἀπεκρίθη ὁ Ἰησοῦς· Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοὶ δεδομένον ἄνωθεν· διὰ τοῦτο, ὁ παραδιδούς με σοὶ, μείζονα ἁμαρτίαν ἔχει.

Jesus answered, Thou couldest have no power at all *against me, except it were given thee from above:* [a] *therefore he that delivered me unto thee hath the greater sin.*

[a] See on chap. iii. ver. 2. clause 2.

VER. 12.

Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολῦσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἔκραζον, λέγοντες· Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα αὐτὸν ποιῶν, ἀντιλέγει τῷ Καίσαρι.

And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a King, speaketh against Cæsar.

VER. 13.

Ὁ οὖν Πιλάτος ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγόμενον· Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ.

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

VER. 14.

Ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὡσεὶ ἕκτη· καὶ λέγει τοῖς Ἰουδαίοις· Ἴδε ὁ βασιλεὺς ὑμῶν.

And it was the [a] *preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King!*

[a] See on Matt. xxvii. ver. 62.

VER. 15.

Οἱ δὲ ἐκραύγασαν· Ἆρον, ἆρον, σταύρωσον αὐτόν· Λέγει αὐτοῖς ὁ Πιλάτος· Τὸν βασιλέα ὑμῶν σταυρώσω; Ἀπεκρίθησαν οἱ ἀρχιερεῖς· Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.

But they cried out, [a] *Away with* him, *away with* him, *crucify* him. *Pilate saith unto them, Shall I crucify your King? The Chief Priests answered, We have no king but Cæsar.*

[a] See on Matt. xxvii. ver. 22.

VER. 16.

Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ. Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἀπήγαγον.

[a] *Then delivered he him therefore unto them to be crucified. And they took Jesus, and led* him *away.*

[a] See on Luke xxiii. ver. 25.

VER. 17.

Καὶ βαστάζων τὸν σταυρὸν αὐτοῦ ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ·

[a] *And he bearing his cross went forth into a place called* the place *of a skull, which is called in the Hebrew Golgotha:*

[a] See on Luke xxiii. ver. 26.

VER. 18.

Ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο, ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

[a] *Where they crucified him,* [b] *and two other with him, on either side one, and Jesus in the midst.*

[a] See on Matt. xxvii. ver. 33. and 35. clause 1.
[b] See on Matt. xxvii. ver. 38.

VER. 19.

Ἔγραψε δὲ καὶ τίτλον ὁ Πιλάτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον· ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

[a] *And Pilate wrote a title, and put* it *on the cross. And the writing was,* JE-*SUS OF NAZARETH THE KING OF THE JEWS.*

[a] See on Luke xxiii. ver. 38.

VER. 20.

Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων· ὅτι ἐγγὺς ἦν τῆς πόλεως ὁ τόπος ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστί.

This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and *Greek*, and *Latin*.

VER. 21.

Ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· Μὴ γράφε· Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ', ὅτι ἐκεῖνος εἶπε· Βασιλεύς εἰμι τῶν Ἰουδαίων.

Then said the Chief Priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

VER. 22.

Ἀπεκρίθη ὁ Πιλάτος· Ὃ γέγραφα, γέγραφα.

Pilate answered, What I have written I have written.

VER. 23.

Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν, τέσσαρα μέρη, ἑκάστῳ στρατιώτῃ μέρος· καὶ τὸν χιτῶνα· ἦν δὲ ὁ χιτὼν ἄῤῥαφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου·

[a] *Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also* his *coat: now the coat was without seam,* [*] *woven from the top throughout.*

[*] Or, *wrought.*

[a] See on Matt. xxvii. ver. 35.

VER. 24.

Εἶπον οὖν πρὸς ἀλλήλους· Μὴ σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ ἡ λέγουσα· Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.

They said therefore among themselves, [a] *Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.*

[a] See on Matt. xxvii. ver. 35.

VER. 25.

Εἱστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνή.

[a] *Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the* wife *of* [*] *Cleophas, and Mary Magdalene.*

Or, *Clopas.*

[a] See on Matt. xxvii. ver. 55, 56.

VER. 26.

Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα, ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ· Γύναι, ἰδοὺ ὁ υἱός σου.

When Jesus therefore saw his mother, [a] *and the disciple standing by, whom he loved, he saith unto his mother,* [b] *Woman, behold thy son!*

[a] See on chap. xiii. ver. 23. clause 2.
[b] See on chap. ii. ver. 4. clause 1.

VER. 27.

Εἶτα λέγει τῷ μαθητῇ· Ἰδοὺ, ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια.

Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

VER. 28.

Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι πάντα ἤδη τετέλεσται, ἵνα τελειωθῇ ἡ γραφὴ, λέγει· Διψῶ.

After this, [a] *Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.*

[a] See on Luke xxiv. ver. 46.

VER. 29.

Σκεῦος οὖν ἔκειτο ὄξους μεστόν· οἱ δὲ, πλήσαντες σπόγγον ὄξους, καὶ ὑσσώπῳ περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι.

[a] *Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put* it *upon hyssop, and put* it *to his mouth.*

[a] See on Matt. xxvii. ver. 34. 48.

VER. 30.

Ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε· Τετέλεσται· καὶ κλίνας τὴν κεφαλὴν, παρέδωκε τὸ πνεῦμα.

[a] *When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.*

[a] See on Matt. xxvii. ver. 50.

VER. 31.

Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἐπεὶ παρασκευὴ ἦν, (ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου,) ἠρώτησαν τὸν Πιλάτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν.

The Jews therefore, because it was the preparation, [a] that the bodies should not remain upon the cross on the sabbath day (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that *they might be taken away.*

[a] And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day (for he that is hanged is accursed of God); that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance, Deut. xxi. 22, 23.

VER. 32.

Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη, καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ.

Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

VER. 33.

Ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη.

But when they came to Jesus, and saw that he was dead already, [a] they brake not his legs:

[a] See on ver. 36. clause 2.

VER. 34.

Ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ.

But one of the soldiers with a spear pierced his side, [a] and forthwith came thereout blood and water.

[a] This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one, 1 John v. 6—8.

VER. 35.

Καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστιν ἡ μαρτυρία· κἀκεῖνος οἶδεν ὅτι ἀληθῆ λέγει ἵνα ὑμεῖς πιστεύσητε.

[a] *And he that saw* it *bare record, and his record is true: and he knoweth that he saith true, that ye might believe.*

[a] *When Jesus* therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! ver. 26. This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true, xxi. 24.

VER. 36.

Ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ· Ὀστοῦν οὐ συντριβήσεται αὐτοῦ.

[a] *For these things were done, that the Scripture should be fulfilled, [b] A bone of him shall not be broken.*

[a] See on Matt. i. ver. 22.

[b] In one house shall it be eaten: thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof, Exod. xii. 46. They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it, Numb. ix. 12.

VER. 37.

Καὶ πάλιν ἑτέρα γραφὴ λέγει· Ὄψονται εἰς ὃν ἐξεκέντησαν.

And again [a] another Scripture saith, They shall look on him whom they pierced.

[a] For dogs have compassed me; the assembly of the wicked have in-

closed me: they pierced my hands and my feet, Psal. xxii. 16. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* first-born, Zech. xii. 10.

VER. 38.

Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, (ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων,) ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. Ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ.

And after this, [a] *Joseph of Arimathæa being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave* him *leave. He came therefore, and took the body of Jesus.*

[a] See on Matt. xxvii. ver. 57—59.

VER. 39.

Ἦλθε δὲ καὶ Νικόδημος (ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον) φέρων μίγμα σμύρνης καὶ ἀλόης ὡσεὶ λίτρας ἑκατόν.

And there came also [a] *Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound* weight.

[b] There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him, John iii. 1, 2.

VER. 40.

Ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν.

[a] *Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.*

[a] And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel, Gen. l. 2. And Asa slept with his fathers, and died in the one and fortieth year of his reign. And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds *of spices* prepared by the apothecaries' art; and they made a very great burning for him, 2 Chron. xvi. 13, 14. And when Joseph had taken the body, and wrapped it in a clean linen cloth, Matt. xxvii. 59.

VER. 41.

Ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κῆπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη·

Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

VER. 42.

Ἐκεῖ οὖν, διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

[a] *There laid they Jesus therefore, because of the Jews' preparation* day; *for the sepulchre was nigh at hand.*

[a] See on Matt. xxvii. ver. 60.

CHAP. XX.—VER. 1.

Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωῒ, σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον· καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου.

The first day *of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.*

VER. 2.

Τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον, καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς· Ἦραν τὸν Κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἴδαμεν ποῦ ἔθηκαν αὐτόν.

Then she runneth, and cometh to Simon Peter, and to [a] *the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.*

[a] See on chap. xiii. ver. 23. clause 2.

VER. 3.

Ἐξῆλθεν οὖν ὁ Πέτρος, καὶ ὁ ἄλλος μαθητὴς, καὶ ἤρχοντο εἰς τὸ μνημεῖον.

Peter therefore went forth, and that other disciple, and came to the sepulchre.

VER. 4.

Ἔτρεχον δὲ οἱ δύο ὁμοῦ, καὶ ὁ ἄλλος μαθητὴς προέδραμε τάχιον τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον.

So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

VER. 5.

Καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια· οὐ μέντοι εἰσῆλθεν.

And he stooping down, and looking in, *saw the linen clothes lying; yet went he not in.*

VER. 6.

Ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα,

Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

VER. 7.

Καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς, ἐντετυλιγμένον εἰς ἕνα τόπον.

And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

VER. 8.

Τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε, καὶ ἐπίστευσεν.

Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

VER. 9.

Οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.

For as yet they knew not [a] *the Scripture, that he must rise again from the dead.*

[a] See on Matt. xvi. ver. 21.

VER. 10.

Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί.

Then the disciples went away again unto their own home.

VER. 11.

Μαρία δὲ εἱστήκει πρὸς τὸ μνημεῖον κλαίουσα ἔξω. Ὡς οὖν ἔκλαιε, παρέκυψεν εἰς τὸ μνημεῖον·

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked *into the sepulchre,*

VER. 12.

Καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς, καθεζομένους, ἕνα πρὸς τῇ κεφαλῇ, καὶ ἕνα πρὸς τοῖς ποσὶν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.

And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

VER. 13.

Καὶ λέγουσιν αὐτῇ ἐκεῖνοι· Γύναι, τί κλαίεις; Λέγει αὐτοῖς· Ὅτι ἦραν τὸν Κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.

And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

VER. 14.

Καὶ ταῦτα εἰποῦσα, ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἑστῶτα· καὶ οὐκ ᾔδει ὅτι ὁ Ἰησοῦς ἐστι.

And when she had thus said, [a] *she turned herself back, and saw Jesus standing, and knew not that it was Jesus.*

[a] Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils, Mark xvi. 9.

VER. 15.

Λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, τί κλαίεις; τίνα ζητεῖς; Ἐκείνη, δοκοῦσα ὅτι ὁ κηπουρός ἐστι, λέγει αὐτῷ· Κύριε, εἰ σὺ ἐβάστασας αὐτὸν, εἰπέ μοι ποῦ αὐτὸν ἔθηκας, κἀγὼ αὐτὸν ἀρῶ.

Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

VER. 16.

Λέγει αὐτῇ ὁ Ἰησοῦς· Μαρία. Στραφεῖσα ἐκείνη λέγει αὐτῷ· Ῥαββουνὶ, ὃ λέγεται, διδάσκαλε.

Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

VER. 17.

Λέγει αὐτῇ ὁ Ἰησοῦς· Μή μου ἅπτου· οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς· Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ Θεόν μου καὶ Θεὸν ὑμῶν.

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to [a] *my brethren, and say unto them,* [b] *I ascend unto* [c] *my Father,* [d] *and your Father; and to* [e] *my God, and* [f] *your God.*

[a] See on Matt. xii. ver. 50. clause 2.

[b] See on chap. vii. ver. 33.

[c] See on Matt. vii. ver. 21. clause 4.

[d] See on Matt. v. ver. 16. clause 3.

[e] Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ, Eph. i. 3. The God of our Lord Jesus Christ, the Father of glory, 17. Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows, Heb. i. 9. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God, x. 7.

[f] Fear thou not; for I *am* with thee; be not dismayed, for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness, Isa. xli. 10. But this *shall be* the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, Jer. xxxi. 33. and Heb. viii. 10. And they shall be my people, and I will be their God, xxxii. 38. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God, Ezek. xxxvi. 28. and xxxvii. 27. Awake, O sword, against my Shepherd, and against the man *that is* my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones. And it shall come to pass, *that* in all the land, saith the Lord, two parts therein shall be cut off, *and* die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them; I will say, It *is* my people; and they shall say, The Lord *is* my God, Zech. xiii. 7—9. But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city, Heb. xi. 16.

VER. 18.

Ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς ὅτι ἑώρακε τὸν Κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

[a] *Mary Magdalene came and told the disciples that she had seen the Lord, and* that *he had spoken these things unto her.*

[a] Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. *And she* went and told them that had been with him, as they mourned and wept, Mark xvi. 9, 10.

VER. 19.

Οὔσης οὖν ὀψίας, τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν.

[a] *Then the same day at evening, being the first* day *of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them,* [b] *Peace* be *unto you.*

[a] And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things *were done* in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you, Luke xxiv. 33—36.

[b] See on chap. xiv. ver. 27.

VER. 20.

Καὶ τοῦτο εἰπὼν, ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον.

[a] *And when he had so said, he shewed unto them his hands and his side.* [b] *Then were the disciples glad when they saw the Lord.*

[a] And when he had thus spoken, he shewed them *his* hands and *his* feet. And while they yet believed not for joy, and wondered, Luke xxiv. 40, 41.

[b] Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you, John xvi. 20—22.

VER. 21.

Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέ με ὁ πατὴρ, κἀγὼ πέμπω ὑμᾶς.

Then said Jesus to them again, Peace be unto you: [a] *as* my *Father hath sent me,* [b] *even so send I you.*

[a] See on chap. viii. ver. 42. clause 3.

[b] See on Matt. xxiii. ver. 34. clause 1.

VER. 22.

Καὶ τοῦτο εἰπὼν, ἐνεφύσησε, καὶ λέγει αὐτοῖς· Λάβετε Πνεῦμα ἅγιον·

And when he had said this, he breathed on them, *and saith unto them,* [a] *Receive ye the Holy Ghost:*

[a] See on chap. xiv. ver. 26. clause 2.

VER. 23.

Ἄν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ἄν τινων κρατῆτε, κεκράτηνται.

[a] *Whose soever sins ye remit, they are remitted unto them;* and *whose soever* sins *ye retain, they are retained.*

[a] See on Matt. xviii. ver. 18.

VER. 24.

Θωμᾶς δὲ, εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

VER. 25.

Ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· Ἑωράκαμεν τὸν Κύριον. Ὁ δὲ εἶπεν αὐτοῖς· Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

The other disciples therefore said unto him, We have seen [a] *the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.*

[a] See on Luke ii. ver. 11. clause 3.

VER. 26.

Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν· ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον, καὶ εἶπεν· Εἰρήνη ὑμῖν.

[a] *And after eight days again his disciples were within, and Thomas with them:* then *came Jesus, the doors being shut, and stood in the midst, and said,* [b] *Peace* be *unto you.*

[a] Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen, Mark xvi. 14.

[b] See on chap. xiv. ver. 27.

VER. 27.

Εἶτα λέγει τῷ Θωμᾷ· Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου· καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός.

Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it *into my side: and be not faithless, but believing.*

VER. 28.

Καὶ ἀπεκρίθη ὁ Θωμᾶς, καὶ εἶπεν αὐτῷ· Ὁ Κύριός μου καὶ ὁ Θεός μου.

And Thomas answered and said unto him, [a] *My Lord and my God.*

[a] See on chap. i. ver. 1. clause 4.

VER. 29.

Λέγει αὐτῷ ὁ Ἰησοῦς· ᵃὍτι ἑώρακάς με, Θωμᾶ, πεπίστευκας; μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

VER. 30.

Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ·

ᵃ *And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:*

ᵃ And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen, John xxi. 25.

VER. 31.

Ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἐστιν ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

ᵃ *But these are written, that ye might believe* ᵇ*that Jesus is the Christ,* ᶜ *the Son of God;* ᵈ *and that believing ye might* ᵉ *have life through his name.*

ᵃ For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope, Rom. xv. 4. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come, 1 Cor. x. 11. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith that is in Christ Jesus. All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, throughly furnished unto all good works, 2 Tim. iii. 15—17. (For the Life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal Life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship *is* with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full, 1 John i. 2—4.

ᵇ See on Luke iv. ver. 18. clause 2.

ᶜ See on Matt. xiv. ver. 33. clause 2.

ᵈ See on Mark xvi. ver. 16. clause 1.

ᵉ See on chap. vi. ver. 51. clause 5.

CHAP. XXI.—VER 1.

Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφανέρωσε δὲ οὕτως·

After these things Jesus shewed himself again to the disciples ᵃ *at the sea of Tiberias; and on this wise shewed he* himself.

ᵃ But after I am risen again, I will go before you into Galilee, Matt. xxvi. 32.

VER. 2.

Ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons *of Zebedee, and two other of his disciples.*

VER. 3.

Λέγει αὐτοῖς Σίμων Πέτρος· Ὑπάγω ἁλιεύειν. Λέγουσιν αὐτῷ· Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. Ἐξῆλθον, καὶ ἀνέβησαν εἰς τὸ πλοῖον εὐθὺς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.

Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

VER. 4.

Πρωΐας δὲ ἤδη γενομένης ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστι.

But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

VER. 5.

Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Παιδία, μή τι προσφάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ· Οὔ.

Then Jesus saith unto them, * *Children, have ye any meat? They answered him, No.*

* Or, *Sirs*.

VER. 6.

Ὁ δὲ εἶπεν αὐτοῖς· Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε. Ἔβαλον οὖν, καὶ οὐκ ἔτι αὐτὸ ἑλκῦσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων.

And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

VER. 7.

Λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς, τῷ Πέτρῳ· Ὁ Κύριός ἐστι· Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ Κύριός ἐστι, τὸν ἐπενδύτην διεζώσατο, (ἦν γὰρ γυμνὸς) καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν.

Therefore [a] *that disciple whom Jesus loved saith unto Peter,* [b] *It is the Lord. Now when Simon Peter heard that it was the Lord, he girt* his *fisher's coat* unto him, *(for he was naked,) and did cast himself into the sea.*

[a] See on chap. xiii. ver. 23. clause 2.
[b] See on Luke ii. ver. 11. clause 3.

VER. 8.

Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον (οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων,) σύροντες τὸ δίκτυον τῶν ἰχθύων.

And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

VER. 9.

Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην, καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον.

As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

VER. 10.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.

Jesus saith unto them, Bring of the fish which ye have now caught.

VER. 11.

Ἀνέβη Σίμων Πέτρος, καὶ εἵλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν· καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον.

Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

VER. 12.

Λέγει αὐτοῖς ὁ Ἰησοῦς· Δεῦτε, ἀριστήσατε. Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· Σὺ τίς εἶ; εἰδότες ὅτι ὁ Κύριός ἐστιν.

Jesus saith unto them, Come and *dine, And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.*

VER. 13.

Ἔρχεται οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον, καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως.

Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

VER. 14.

Τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.

[a] *This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.*

[a] Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you, John xx. 19. And after eight days again his disciples were within, and Thomas with them. *Then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you, 26.

VER. 15.

Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖόν τούτων; Λέγει αὐτῷ· Ναὶ Κύριε· σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ· Βόσκε τὰ ἀρνία μου.

So when they had dined, Jesus saith to Simon Peter, Simon, son *of Jonas,* [a] *lovest thou me more than these; He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him,* [b] *Feed* [c] *my lambs.*

[a] Peter answered and said unto him, Though all *men* shall be offended

because of thee, *yet* will I never be offended, Matt. xxvi. 33.

[b] Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood, Acts xx. 28. Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind, 1 Pet. v. 2.

[c] See on Matt. xviii. ver. 14. clause 3.

VER. 16.

Λέγει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωνᾶ, ἀγαπᾷς με; Λέγει αὐτῷ· Ναὶ Κύριε· σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ· Ποίμαινε τὰ πρόβατά μου.

He saith to him again [a] *the second time, Simon,* son *of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee.* [b] *He saith unto him, Feed* [c] *my sheep.*

[a] And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man, Matt. xxvi. 71, 72.

[b] See on Acts xx. ver. 28.

[c] See on Matt. xxv. ver. 33. clause 1.

VER. 17.

Λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωνᾶ, φιλεῖς με; Ἐλυπήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον, Φιλεῖς με; καὶ εἶπεν αὐτῷ· Κύριε, σὺ πάντα οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε. Λέγει αὐτῷ ὁ Ἰησοῦς· Βόσκε τὰ πρόβατά μου.

He saith unto him [a] *the third time, Simon,* son *of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him,* [b] *Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.*

[a] And after a while came *unto him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee. Then began he to curse and to swear, *saying,* I know not the man. And immediately the cock crew. And Peter remembered the words of Jesus, which said unto him, Before the cock crow thou shalt deny me thrice. And he went out, and wept bitterly, Matt. xxvii. 73—75.

[b] See on Matt. ix. ver. 4. clause 1.

VER. 18.

Ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος ἐζώννυες σεαυτὸν, καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει, καὶ οἴσει ὅπου οὐ θέλεις.

Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee *whither thou wouldest not.*

VER. 19.

Τοῦτο δὲ εἶπε, σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν. Καὶ τοῦτο εἰπὼν, λέγει αὐτῷ· Ἀκολούθει μοι.

This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

VER. 20.

Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ, καὶ εἶπε· Κύριε, τίς ἐστιν ὁ παραδιδούς σε;

Then Peter, turning about, seeth [a] *the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?*

[a] See on chap. xiii. ver. 23. clause 2.

VER. 21.

Τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ· Κύριε, οὗτος δὲ τί;

Peter seeing him saith to Jesus, Lord, and what shall *this man* do?

VER. 22.

Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρός σε; σὺ ἀκολούθει μοι.

Jesus saith unto him, If I will that he tarry till I come, what is that *to thee? follow thou me.*

VER. 23.

Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφοὺς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει· ἀλλ', Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρός σε;

Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, [a] *If I will that he tarry till I come, what* is that *to thee?*

[a] For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom, Matt. xvi. 27, 28.

VER. 24.

Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα· καὶ οἴδαμεν ὅτι ἀληθής ἐστιν ἡ μαρτυρία αὐτοῦ.

This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

VER. 25.

Ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἕν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. Ἀμήν.

And there are also many other things which Jesus did, the which, if they should be written every one, [a] *I suppose that even the world itself could not contain the books that should be written. Amen.*

[a] And there we saw the giants, the sons of Anak, *which come* of the giants; and we were in our own sight as grasshoppers, and so we were in their sight, Numb. xiii. 33. Then Amaziah, the priest of Beth-el, sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel? the land is not able to bear all his words, Amos vii. 10.

END OF ST. JOHN'S GOSPEL.

THE ACTS OF THE APOSTLES.

[Written A. D. *circa* 63.]

CHAP. I.—VER. 1.

ΤΟΝ μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων, ὦ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν,

[a] *The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,*

[a] Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things wherein thou hast been instructed, Luke i. 1—4.

VER. 2.

Ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ Πνεύματος ἁγίου, οὓς ἐξελέξατο, ἀνελήφθη.

[a] *Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:*

[a] And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 15—19.

VER. 3.

Οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ.

[a] *To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:*

[a] And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him, Matt. xxviii. 9. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted, 16, 17. After that he appeared in another form unto two of them, as they walked, and went into the country, Mark xvi. 12. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen, 14. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them *his* hands and *his* feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it,

and did eat before them, Luke xxiv. 36—43. And after eight days again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing, John xx. 26, 27. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead, xxi. 12—14. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: And that he was buried, and that he rose again the third day, according to the Scriptures: And that he was seen of Cephas, then of the twelve; After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the Apostles, 1 Cor. xv. 3—7.

VER. 4.

Καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς, ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἠκούσατέ μου,

[a] *And,* * *being assembled together with* them, *commanded them that they should not depart from Jerusalem, but wait for* [b] *the promise of the Father, which,* saith he, *ye have heard of me.*

* Or, *eating together, &c.*

[a] And they gave him a piece of a broiled fish, and of an honeycomb. And he took *it*, and did eat before them. And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high, Luke xxiv. 42—49.

[b] See on John vii. ver. 39. clause 1.

VER. 5.

Ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας.

[a] *For John truly baptized with water;* [b] *but ye shall be baptized with the Holy Ghost not many days hence.*

[a] See on Matt. iii. ver. 6. clause 1.
[b] See on Matt. iii. ver. 11. clause 3.

VER. 6.

Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν, λέγοντες· Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ;

When they therefore were come together, they asked of him, saying, [a] *Lord, wilt thou at this time restore again the kingdom to Israel?*

[a] The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*, Gen. xlix. 10. And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness, Isa. i. 26, 27. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the LORD of hosts will perform this, Isa. ix. 6, 7. Behold, the days come, saith the LORD, that I will raise unto David a righteous

Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6. Then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them, xxxiii. 26. And David my servant *shall be* king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they and their children, and their children's children for ever; and my servant David *shall be* their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore, Ezek. xxxvii. 24—28. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him, Dan. vii. 27. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim. Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days, Hos. iii. 4, 5. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace unto the heathen; and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth, Zech. ix. 9, 10. But we trusted that it had been he which should have redeemed Israel; and beside all this, to-day is the third day since these things were done, Luke xxiv, 21. See also on Luke i. ver. 54.

VER. 7.

Εἶπε δὲ πρὸς αὐτούς· Οὐχ ὑμῶν ἐστι γνῶναι χρόνους ἢ καιροὺς, οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ.

And he said unto them, [a] *It is not for you to know the times or the seasons, which the Father hath put in his own power.*

[a] See on Matt. xxiv. ver. 36.

VER. 8.

Ἀλλὰ λήψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς· καὶ ἔσεσθέ μοι μάρτυρες ἔν τε Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχάτου τῆς γῆς.

[a] *But ye shall receive* [*] *power, after that the Holy Ghost is come upon you:* [b] *and ye shall be witnesses unto me both in Jerusalem, and in all Judæa,* [c] *and in Samaria,* [d] *and unto the uttermost part of the earth.*

[*] Or, *the power of the Holy Ghost coming upon you.*

[a] And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them: And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance, Acts ii. 1—4. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all, iv. 33. And Stephen, full

of faith and power, did great wonders and miracles among the people, vi. 8.

[b] See on Luke xxiv. ver. 48.

[c] Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing, and seeing the miracles which he did, Acts viii. 5, 6. Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they *their* hands on them, and they received the Holy Ghost, 14—17. And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans, 25.

[d] See on Matt. viii. ver. 11. clause 1.

VER. 9.

Καὶ ταῦτα εἰπὼν, βλεπόντων αὐτῶν ἐπήρθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.

[a] *And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.*

[a] So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 19. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven, Luke xxiv. 50, 51.

VER. 10.

Καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν, πορευομένου αὐτοῦ, καὶ ἰδοὺ, ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθῆτι λευκῇ·

And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

VER. 11.

Οἳ καὶ εἶπον· Ἄνδρες Γαλιλαῖοι, τί ἑστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν, οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, [a] *shall so come in like manner as ye have seen him go into heaven.*

[a] See on Matt. xxiv. ver. 30.

VER. 12.

Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου Ἐλαιῶνος, ὅ ἐστιν ἐγγὺς Ἱερουσαλὴμ, σαββάτου ἔχον ὁδόν.

Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

VER. 13.

Καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερῷον, οὗ ἦσαν καταμένοντες ὅ, τε Πέτρος καὶ Ἰάκωβος, καὶ Ἰωάννης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου, καὶ Σίμων ὁ Ζηλωτὴς, καὶ Ἰούδας Ἰακώβου.

And when they were come in, [a] *they went up into an upper room, where abode both* [b] *Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James* the son *of Alphæus, and Simon Zelotes, and Judas* the brother *of James.*

[a] And he will shew you a large upper room furnished *and* prepared: there make ready for us, Mark xiv. 15.

[b] See on Matt. x. ver. 1—4. clause 1,

VER. 14.

Οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει σὺν γυναιξὶ, καὶ Μαρίᾳ τῇ μητρὶ τοῦ Ἰησοῦ, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.

[a] *These all continued with one accord in prayer and supplication,* [b] *with the women, and* [c] *Mary the mother of Jesus, and with his brethren.*

[a] See on Matt. xviii. ver. 19. clause 1.

[b] See on Matt. xxvii. ver. 56.

[c] See on Matt. xiii. ver. 55.

VER. 15.

Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν μαθητῶν, εἶπεν· (ἦν τε ὄχλος ὀνομάτων ἐπιτοαυτὸ ὡς ἑκατὸν εἴκοσιν·)

And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,)

VER. 16.

Ἄνδρες ἀδελφοὶ, ἔδει πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προεῖπε τὸ Πνεῦμα τὸ ἅγιον διὰ στόματος Δαβὶδ, περὶ Ἰούδα, τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν·

Men and brethren, this Scripture must needs have been fulfilled, [a] *which the Holy Ghost by the mouth of David* [b] *spake before concerning Judas,* [c] *which was guide to them that took Jesus.*

[a] See on Matt. x. ver. 20. clause 1.

[b] See on Matt. xxvi. ver. 23.

[c] And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the Chief Priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him, Matt. xxvi. 47—50.

VER. 17.

Ὅτι κατηριθμημένος ἦν σὺν ἡμῖν, καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης.

[a] *For he was numbered with us, and had obtained part of this ministry.*

[a] Simon the Canaanite; and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And, as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give, Matt. x. 4—8.

VER. 18.

Οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ τοῦ μισθοῦ τῆς ἀδικίας· καὶ πρηνὴς γενόμενος ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ.

[a] *Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.*

[a] Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the Chief Priests and elders. Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that.* And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the Chief Priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day, Matt. xxvii. 3—8.

VER. 19.

Καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν, Ἀκελδαμὰ, τοῦτεστι, χωρίον αἵματος.

And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

VER. 20.

Γέγραπται γὰρ ἐν βίβλῳ ψαλμῶν· Γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ· καί· Τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος.

[a] *For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein:* [b] *and his* * *bishoprick let another take.*

* Or, *office*, or, *charge.*

[a] Let their habitation be desolate; *and* let none dwell in their tents, Psal. lxix. 25.

[b] Let his days be few: *and* let another take his office, Psal. cix. 8.

VER. 21.

Δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ἐν ᾧ εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ Κύριος Ἰησοῦς,

Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

VER. 22.

Ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήφθη ἀφ' ἡμῶν,

μάρτυρα τῆς ἀναστάσεως αὐτοῦ γενέσθαι σὺν ἡμῖν ἕνα τούτων.

Beginning from [a] *the baptism of John,* [b] *unto that same day that he was taken up from us, must one be ordained to be* [c] *a witness with us of his resurrection.*

[a] See on Matt. iii. ver. 1. clause 1.
[b] See on ver. 9.
[c] See on Luke xxiv. ver. 48.

VER. 23.

Καὶ ἔστησαν δύο, Ἰωσὴφ τὸν καλούμενον Βαρσαβᾶν, ὃς ἐπεκλήθη Ἰοῦστος, καὶ Ματθίαν.

And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

VER. 24.

Καὶ προσευξάμενοι εἶπον· Σὺ Κύριε καρδιογνῶστα πάντων, ἀνάδειξον ἐκ τούτων τῶν δύο ἕνα ὃν ἐξελέξω,

And they prayed, and said, [a] *Thou Lord, which knowest the hearts of all* men, *shew whether of these two thou hast chosen,*

[a] See on Matt. ix. ver. 4. clause 1.

VER. 25.

Λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἐξ ἧς παρέβη Ἰούδας πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον.

That he may take part of this ministry and apostleship, from which Judas by transgression fell, [a] *that he might go to his own place.*

[a] The Son of man goeth, as it is written of him; but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born, Matt. xxvi. 24. Those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled, John xvii. 12.

VER. 26.

Καὶ ἔδωκαν κλήρους αὐτῶν, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν· καὶ συγκατεψηφίσθη μετὰ τῶν ἕνδεκα ἀποστόλων.

[a] *And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.*

[a] The lot is cast into the lap; but the whole disposing thereof is of the Lord, Prov. xvi. 33.

CHAP. II.—VER. 1.

Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπιτοαυτό.

And when the day of [a] *Pentecost was fully come,* [b] *they were all with one accord in one place.*

[a] And thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of in-gathering at the year's end, Exod. xxxiv. 22. And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations, in all your dwellings. And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord. Ye shall bring out of your habitations two wave-loaves, of two tenth deals: they shall be of fine flour; they shall be baken with leaven; *they are* the first-fruits unto the Lord. And ye shall offer with the bread seven lambs without blemish, of the first year, and one young bullock, and two rams: they shall be *for* a burnt-offering unto the Lord, with their meat-offering, and their drink-offerings, *even* an offering made by fire of sweet savour unto the Lord. Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings. And the priest shall wave them with the bread of the first-fruits, *for* a wave-offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest. And ye shall proclaim on the self-same day, *that* it may be an holy convocation unto you; ye shall do no servile work *therein*: *it shall be* a statute for ever in all your dwellings throughout your generations, Lev. xxiii. 14—21. That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put *it* in a basket, and shalt go unto the place which

the Lord thy God shall choose to place his name there. And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us. And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God. And thou shalt speak, and say before the Lord thy God, A Syrian ready to perish *was* my father; and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous. And the Egyptians evil-entreated us, and afflicted us, and laid upon us hard bondage: And when we cried unto the Lord God of our fathers, the Lord heard our voice and looked on our affliction, and our labour, and our oppression: And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders; And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey. And now, behold, I have brought the first-fruits of the land, which thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God, Deut. xxvi. 2—10.

[b] These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren, Acts i. 14.

VER. 2.

Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι.

[a] *And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.*

[a] And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear, Isa. lxv. 24.

VER. 3.

Καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός· ἐκάθισέ τε ἐφ' ἕνα ἕκαστον αὐτῶν.

And there appeared unto them cloven tongues [a] like as of fire, and it sat upon each of them.

[a] See on Matt. iii. ver. 11. clause 3.

VER. 4.

Καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις, καθὼς τὸ Πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι.

[a] *And they were all filled with the Holy Ghost,* [b] *and began to speak with other tongues, as the Spirit gave them utterance.*

[a] And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness, Acts iv. 31. And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost, ix. 17. See also on John vii. ver. 39. clause 1.

[b] And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled saying one to another, Behold, are not all these which speak Galileans? ver. 5—7. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost: For they heard them speak with tongues, and magnify God. Then answered Peter, x. 45, 46. And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied, xix. 6. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues, Mark xvi. 17. To another the working of miracles; to another prophecy; to another discerning of spirits; to an-

other *divers* kinds of tongues; to another the interpretation of tongues; But all these worketh that one and the self-same Spirit, dividing to every man severally as he will, 1 Cor. xii. 10, 11. In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe, xiv. 21, 22.

VER. 5.

Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς, ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

VER. 6.

Γενομένης δὲ τῆς φωνῆς ταύτης, συνῆλθε τὸ πλῆθος, καὶ συνεχύθη· ὅτι ἤκουον εἷς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν.

Now when this * *was noised abroad, the multitude came together, and were* † *confounded,* [a] *because that every man heard them speak in his own language.*

* Gr. *voice was made.*

† Or, *troubled in mind.*

[a] See on ver. 4. clause 2.

VER. 7.

Ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον, λέγοντες πρὸς ἀλλήλους· Οὐκ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι;

And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans?

VER. 8.

Καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν;

And how hear we every man in our own tongue, wherein we were born?

VER. 9.

Πάρθοι καὶ Μῆδοι καὶ Ἐλαμῖται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,

Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia,

VER. 10.

Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον, καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι,

Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

VER. 11.

Κρῆτες καὶ Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ.

Cretes and Arabians, [a] *we do hear them speak in our tongues* [b] *the wonderful works of God.*

[a] See on ver. 4. clause 2.

[b] God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? Heb. ii. 4.

VER. 12.

Ἐξίσταντο δὲ πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες· Τί ἂν θέλοι τοῦτο εἶναι;

And they were all amazed, and were in doubt, saying one to another, What meaneth this?

VER. 13.

Ἕτεροι δὲ χλευάζοντες ἔλεγον· Ὅτι γλεύκους μεμεστωμένοι εἰσί.

Others mocking said, [a] *These men are full of new wine.*

[a] And be not drunk with wine, wherein is excess; but be filled with the Spirit; Eph. v. 18.

VER. 14.

Σταθεὶς δὲ Πέτρος σὺν τοῖς ἕνδεκα, ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγξατο αὐτοῖς· Ἄνδρες Ἰουδαῖοι, καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ἅπαντες, τοῦτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου·

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

VER. 15.

Οὐ γὰρ, ὡς ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν· ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας.

For these are not drunken, as ye suppose, seeing it is but *the third hour of the day.*

VER. 16.

Ἀλλὰ τοῦτό ἐστι τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ.

But this is that which was spoken by the prophet Joel;

VER. 17.

Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ Θεὸς, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα· καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν, καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται.

[a] *And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams;*

[a] And it shall come to pass afterward, *that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, Joel ii. 28.

VER. 18.

Καί γε, ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύσουσι·

[a] *And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:*

[a] And also upon the servants and upon the handmaids in those days will I pour out my Spirit, Joel ii. 29.

VER. 19.

Καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ.

[a] *And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:*

[a] And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke, Joel ii. 30.

VER. 20.

Ὁ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἢ ἐλθεῖν τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ.

[a] *The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:*

[a] The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come, Joel ii. 31.

VER. 21.

Καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίου, σωθήσεται.

[a] *And it shall come to pass,* that *whosoever shall call on the name of the Lord shall be saved.*

[a] And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call, Joel ii. 32.

VER. 22.

Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς, δυνάμεσι καὶ τέρασι καὶ σημείοις οἷς ἐποίησε δι' αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἴδατε,

Ye men of Israel, hear these words; [a] *Jesus of Nazareth,* [b] *a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:*

[a] See on Matt. ii. ver. 23. clause 1.

[b] See on Matt. iv. ver. 23. clause 4. ver. 24. clauses 4—6. and xi. ver. 5. clauses 1—4.

VER. 23.

Τοῦτον τῇ ὡρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον λαβόντες, διὰ χειρῶν ἀνόμων προσπήξαντες ἀνείλετε·

[a] *Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken,* [b] *and by wicked hands have crucified and slain:*

[a] See on Matt. xxvi. ver. 24. clause 1.
[b] See on Matt. xvi. ver. 21. clause 1. and xxvii. ver. 35. clause 1.

VER. 24.

Ὃν ὁ Θεὸς ἀνέστησε, λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ.

[a] *Whom God hath raised up, having loosed the pains of death:* [b] *because it was not possible that he should be holden of it.*

[a] But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead: whereof we are witnesses, Acts iii. 14, 15. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, 26. Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead, x. 40, 41. Because he hath appointed a day in the which he will judge the world in righteousness, by *that* man whom he hath ordained: *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead, xvii. 31. Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) Gal. i. 1. Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, Eph. i. 20. And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come, 1 Thess. i. 10. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Heb. xiii. 20. See also on Matt. xvi. ver. 21. clause 3.

[b] I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes, Hos. xiii. 14. And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses, Acts iii. 15. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is the devil, Heb. ii. 14. See also on John ii. ver. 19. clause 3.

VER. 25.

Δαβὶδ γὰρ λέγει εἰς αὐτόν· Προωρώμην τὸν Κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μου ἐστιν, ἵνα μὴ σαλευθῶ.

[a] *For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved:*

[a] I have set the LORD always before me: because *he is* at my right hand, I shall not be moved, Psal. xvi. 8.

VER. 26.

Διὰ τοῦτο εὐφράνθη ἡ καρδία μου, καὶ ἠγαλλιάσατο ἡ γλῶσσά μου· ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι·

[a] *Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope,* Psal. xvi. 9.

[a] Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope, Psal. xvi. 9.

VER. 27.

Ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδου, οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.

[a] *Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.*

[a] For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption, Psal. xvi. 10.

VER. 28.

Ἐγνώρισάς μοι ὁδοὺς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.

[a] *Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.*

[a] Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand *there are* pleasures for evermore, Psal. xvi. 11.

VER. 29.

Ἄνδρες ἀδελφοὶ, ἐξὸν εἰπεῖν μετὰ παῤῥησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαβὶδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη καὶ τὸ μνῆμα αὐτοῦ ἐστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης.

*Men and brethren, * let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.*

* Gr. *I may.*

VER. 30.

Προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὅρκῳ ὤμοσεν αὐτῷ ὁ Θεὸς, ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν, καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ·

[a] *Therefore being a prophet,* [b] *and knowing that God hath sworn with an oath to him, that with the fruit of his loins,* [c] *according to the flesh,* [d] *he would raise up Christ to sit on his throne;*

[a] Men *and* brethren, this Scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus, Acts i. 16. Now these *be* the last words of David, David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the LORD spake by me, and his word *was* in my tongue, 2 Sam. xxiii. 1, 2. See also on Matt. xxii. ver. 44.

[b] See on Matt. i. ver. 1. clause 2.

[c] Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead: Rom. i. 3, 4. See also on John i. ver. 1. clause 3.

[d] See on Matt. ii. ver. 2. clause 1.

VER. 31.

Προϊδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς ᾅδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν.

[a] *He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.*

[a] And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption; But he whom God raised again saw no corruption, Acts xiii. 34—37.

VER. 32.

Τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεὸς, οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες.

[a] *This Jesus hath God raised up,* [b] *whereof we all are witnesses.*

[a] See on ver. 24. clause 1.

[b] See on Luke xxiv. ver. 48.

VER. 33.

Τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθεὶς, τήν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεε τοῦτο ὃ νῦν ὑμεῖς βλέπετε καὶ ἀκούετε.

[a] *Therefore, being by the right hand of God exalted,* [b] *and having received of the Father the promise of the Holy Ghost,* [c] *he hath shed forth this, which ye now see and hear.*

[a] See on Matt. xi. ver. 27. clause 1.

[b] See on John xiv. ver. 16. clause 2.

[c] And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost, Acts x. 45. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour, Tit. iii. 4—6.

VER. 34.

Οὐ γὰρ Δαβὶδ ἀνέβη εἰς τοὺς οὐρανούς· λέγει δὲ αὐτός· Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου,

For David is not ascended into the heavens: [a] *but he saith himself, The*

LORD said unto my Lord, Sit thou on my right hand,

[a] See on Matt. xxii. ver. 44.

VER. 35.

Ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

Until I make thy foes thy footstool.

VER. 36.

Ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ, ὅτι Κύριον καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.

Therefore let all the house of Israel know assuredly, [a] that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

[a] See on Luke iv. ver. 18. clause 2.

VER. 37.

Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἶπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους· Τί ποιήσομεν, ἄνδρες ἀδελφοί;

[a] *Now when they heard* this *they were pricked in their heart, and said unto Peter and to the rest of the apostles,* [b] *Men* and *brethren, what shall we do?*

[a] And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me, John xvi. 8, 9.

[b] And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do, Acts ix. 4—6. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas: And brought them out, and said, Sirs, what must I do to be saved? xvi. 29, 30.

VER. 38.

Πέτρος δὲ ἔφη πρὸς αὐτούς· Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν· καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου Πνεύματος·

Then Peter said unto them, [a] *Repent,* [b] *and be baptized every one of you in the name of Jesus Christ,* [c] *for the remission of sins,* [d] *and ye shall receive the gift of the Holy Ghost.*

[a] See on Matt. iii. ver. 2. clause 1.
[b] See on Matt. iii. ver. 6. clause 1.
[c] See on Matt. vi. ver. 12. clause 1.
[d] See on John vii. ver. 39. clauses 1, 2.

VER. 39.

Ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακρὰν, ὅσους ἂν προσκαλέσηται Κύριος ὁ Θεὸς ἡμῶν.

[a] *For the promise is unto you, and to your children,* [b] *and to all that are afar off,* [c] even *as many as the Lord our God shall call.*

[a] Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed, Acts iii. 25. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee, Gen. xvii. 7. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts that they shall not depart from me, Jer. xxxii. 39, 40.

[b] And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost, Acts x. 45. I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners: and it came even to me: Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so, Lord:

for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common, xi. 5—9. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life, 15—18. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles, xiv. 27. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren, xv. 3. And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us; And put no difference between us and them, purifying their hearts by faith, 7—9. Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us;* Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God, Eph. ii. 11—19. Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the Gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, iii. 5—8.

c And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call, Joel ii. 32.

VER. 40.

Ἑτέροις τε λόγοις πλείοσι διεμαρτύρετο, καὶ παρεκάλει, λέγων· Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.

And with many other words did he testify and exhort, saying, [a] *Save yourselves from this untoward generation.*

[a] Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? Matt. xvii. 17. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels, Mark viii. 38.

VER. 41.

Οἱ μὲν οὖν ἀσμένως ἀποδεξάμενοι τὸν

λόγον αὐτοῦ, ἐβαπτίσθησαν· καὶ προσετέθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὡσεὶ τρισχίλιαι.

Then they that gladly received his word [a] *were baptized: and the same day there were added* unto them *about three thousand souls.*

[a] See on Matt. iii. ver. 6. clause 1.

VER. 42.

Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων, καὶ τῇ κοινωνίᾳ, καὶ τῇ κλάσει τοῦ ἄρτου, καὶ ταῖς προσευχαῖς.

And [a] *they continued stedfastly in the apostles' doctrine and fellowship and* [b] *in breaking of bread,* [c] *and in prayers.*

[a] Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed, John viii. 31.

[b] And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, ver. 46. And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight, xx. 7. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed, 11.

[c] Rejoicing in hope; patient in tribulation; continuing instant in prayer, Rom. xii. 12. Continue in prayer, and watch in the same with thanksgiving, Col. iv. 2. Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more as ye see the day approaching, Heb. x. 25.

VER. 43.

Ἐγένετο δὲ πάσῃ ψυχῇ φόβος· πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο.

[a] *And fear came upon every soul:* [b] *and many wonders and signs were done by the apostles.*

[a] And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it, Jer. xxxiii. 9. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people, Luke vii. 16.

[b] See on Matt. x. ver. 8. clause 1.

VER. 44.

Πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ, καὶ εἶχον ἅπαντα κοινά·

[a] *And all that believed were together, and had all things common;*

[a] And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common, Acts iv. 32. And in those days, when the number of the disciples were multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples *unto them,* and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business, vi. 1—3.

VER. 45.

Καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσι, καθότι ἄν τις χρείαν εἶχε.

[a] *And sold their possessions and goods, and parted them to all* men, *as every man had need.*

[a] Neither was there any among them that lacked: for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold, And laid *them* down at the apostles' feet: and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus, Having land, sold *it,* and brought the money, and laid *it* at the apostles' feet, Acts iv. 34—37. But a certain

man named Ananias, with Sapphira his wife, sold a possession, And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God, v. 1—4.

VER. 46.

Καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας,

And they, continuing daily with one accord in the temple, [a] *and breaking bread* * *from house to house, did eat their meat with gladness and singleness of heart,*

* Or, *at home*.

[a] See on ver. 42. clause 2.

VER. 47.

Αἰνοῦντες τὸν Θεὸν, καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Ὁ δὲ Κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.

Praising God, and having favour with all the people. [a] *And the Lord added to the church daily such as should be saved.*

[a] And when the Gentiles heard this they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed, Acts xiii. 48.

CHAP. III.—VER. 1.

Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς, τὴν ἐννάτην.

Now Peter and John went up together into the temple at the hour of prayer, being *the ninth* hour.

VER. 2.

Καί τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ἐβαστάζετο· ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὡραίαν, τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν.

And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

VER. 3.

Ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιέναι εἰς τὸ ἱερον, ἠρώτα ἐλεημοσύνην λαβεῖν.

Who, seeing Peter and John about to go into the temple, asked an alms.

VER. 4.

Ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ, εἶπε· Βλέψον εἰς ἡμᾶς.

And Peter, fastening his eyes upon him, with John, said, Look on us.

VER. 5.

Ὁ δὲ ἐπεῖχεν αὐτοῖς, προσδοκῶν τι παρ' αὐτῶν λαβεῖν.

And he gave heed unto them, expecting to receive something of them.

VER. 6.

Εἶπε δὲ Πέτρος· Ἀργύριον καὶ χρύσιον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι δίδωμι· Ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου ἔγειραι καὶ περιπάτει.

Then Peter said, [a] *Silver and gold have I none:* [b] *but such as I have give I thee:* [c] *In the name of* [d] *Jesus Christ of Nazareth, rise up and walk.*

[a] Provide neither gold, nor silver, nor brass, in your purses, Matt. x. 9.

[b] Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give, Matt. x. 8.

[c] And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? Acts iv. 7. And Peter said unto him, Eneas, Jesus Christ maketh thee whole; arise, and make thy bed. And he arose immediately, ix. 34. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ, to come out of her. And he came out the same hour, xvi. 18. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus

whom Paul preacheth, xix. 13. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover, Mark xvi. 17, 18. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick, Luke ix. 1, 2. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name, x. 17. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, 19.

[d] See on Matt. ii. ver. 23. clause 1.

VER. 7.

Καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρε· παραχρῆμα δὲ ἐστερεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά.

And he took him by the right hand, and lift him *up: and immediately his feet and ancle-bones received strength.*

VER. 8.

Καὶ ἐξαλλόμενος ἔστη, καὶ περιεπάτει· καὶ εἰσῆλθε σὺν αὐτοῖς εἰς τὸ ἱερὸν, περιπατῶν καὶ ἀλλόμενος, καὶ αἰνῶν τὸν Θεόν.

And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

VER. 9.

Καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα καὶ αἰνοῦντα τὸν Θεόν.

And all the people saw him walking and praising God:

VER. 10.

Ἐπεγίνωσκόν τε αὐτὸν, ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ Ὡραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

VER. 11.

Κρατοῦντος δὲ τοῦ ἰαθέντος χωλοῦ τὸν Πέτρον καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶντος, ἔκθαμβοι.

And as the lame man which was healed held Peter and John, all the people ran together unto them, in the porch that is called Solomon's, greatly wondering.

VER. 12.

Ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν· Ἄνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε, ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσι τοῦ περιπατεῖν αὐτόν;

And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

VER. 13.

Ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ, ὁ Θεὸς τῶν πατέρων ἡμῶν ἐδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς παρεδώκατε, καὶ ἠρνήσασθε αὐτὸν κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν.

[a] *The God of Abraham, and of Isaac, and of Jacob, the God of our fathers,* [b] *hath glorified his Son Jesus;* [c] *whom ye delivered up,* [d] *and denied him in the presence of Pilate, when he was determined to let* him *go.*

[a] See on Matt. xxii. ver. 32.
[b] See on John vii. ver. 39. clause 3.
[c] See on Matt. xxvii. ver. 2.
[d] See on Matt. xxvii. ver. 20.

VER. 14.

Ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε, καὶ ᾐτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν.

But ye denied [a] *the holy One and* [b] *the Just,* [c] *and desired a murderer to be granted unto you;*

[a] See on Mark i. ver. 24. clause 2.

[b] Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers, Acts vii. 52. And he said, The God of our Fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth, xxii. 14. Ye have condemned *and* killed the just; *and* he doth not resist you, James v. 6. For Christ also

hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, 1 Pet. iii. 18. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous, 1 John ii. 1.

[c] See on Matt. xxvii. ver. 20.

VER. 15.

Τὸν ἀρχηγὸν τῆς ζωῆς ἀπεκτείνατε, ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν.

And killed [a] *the* * *Prince of life,* [b] *whom God hath raised from the dead;* [c] *whereof we are witnesses.*

* Or, *author.*

[a] See on John i. ver. 4. clause 1.
[b] See on chap. ii. ver. 24.
[c] See on Luke xxiv. ver. 48.

VER. 16.

Καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ, τοῦτον ὃν θεωρεῖτε καὶ οἴδατε, ἐστερέωσε τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὁλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν.

And his name, [a] *through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.*

[a] See on Matt. xv. ver. 28. clause 2.

VER. 17.

Καὶ νῦν, ἀδελφοὶ, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν·

[a] *And now, brethren, I wot that through ignorance ye did it, as did also your rulers.*

[a] For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled *them* in condemning *him*, xiii. 27. See also on John i. ver. 10. clause 3.

VER. 18.

Ὁ δὲ Θεὸς ἃ προκατήγγειλε διὰ στόματος πάντων τῶν προφητῶν αὐτοῦ, παθεῖν τὸν Χριστὸν, ἐπλήρωσεν οὕτω.

[a] *But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.*

[a] See on Luke xxiv. ver. 44.

VER. 19.

Μετανοήσατε οὖν καὶ ἐπιστρέψατε, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ Κυρίου,

[a] *Repent ye therefore,* [b] *and be converted,* [c] *that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;*

[a] See on Matt. iii. ver. 6. clause 1.
[b] See on Matt. xviii. ver. 3. clause 2.
[c] See on Matt. vi. ver. 12. clause 1. and ix. ver. 2. clause 4.

VER. 20.

Καὶ ἀποστείλῃ τὸν προκεκηρυγμένον ὑμῖν Ἰησοῦν Χριστόν·

[a] *And he shall send Jesus Christ, which before was preached unto you:*

[a] Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, ver. 26.

VER. 21.

Ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων ὧν ἐλάλησεν ὁ Θεὸς διὰ στόματος πάντων ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος.

Whom the heaven must receive until [a] *the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.*

[a] See on Matt. xvi. ver. 27. clauses 1. 3.

VER. 22.

Μωσῆς μὲν γὰρ πρὸς τοὺς πατέρας εἶπεν· Ὅτι προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν, ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς.

[a] *For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you.*

[a] See on Matt. v. ver. 22. clause 1.

VER. 23.

Ἔσται δὲ, πᾶσα ψυχὴ, ἥτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ.

And it shall come to pass, that every soul, which will not hear that Prophet shall be destroyed from among the people.

VER. 24.

Καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς, ὅσοι ἐλάλησαν, καὶ προκατήγγειλαν τὰς ἡμέρας ταύτας.

[a] *Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.*

[a] See on Matt. xi. ver. 3.

VER. 25.

Ὑμεῖς ἐστε υἱοὶ τῶν προφητῶν, καὶ τῆς διαθήκης ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραάμ· Καὶ τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς.

Ye are the children of the prophets, and of [a] *the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.*

[a] See on Matt. i. ver. 1. clause 3.

VER. 26.

Ὑμῖν πρῶτον ὁ Θεὸς, ἀναστήσας τὸν παῖδα αὐτοῦ Ἰησοῦν, ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς, ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.

[a] *Unto you first,* [b] *God, having raised up his Son Jesus,* [c] *sent him to bless you,* [d] *in turning away every one of you from his iniquities.*

[a] See on Matt. x. ver. 6. clause 1.

[b] See on chap. ii. ver. 24. clause 1.

[c] *Then* shall the earth yield her increase; *and* God, *even* our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him, Psal. lxvii. 6, 7. Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ, Eph. i. 3.

[d] And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD, Isa. lix. 20. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me, Jer. xxxiii. 8. See also on Matt. i. ver. 21. clause 3.

CHAP. IV.—VER. 1.

Λαλούντων δὲ αὐτῶν πρὸς τὸν λαὸν, ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ, καὶ οἱ Σαδδουκαῖοι,

And as they spake unto the people, [a] *the Priests, and the captain of the temple, and the* [b] *Sadducees, came upon them,*

[a] See on Matt. ii. ver. 4. clause 1.

[b] See on Matt. iii. ver. 7. clause 1.

VER. 2.

Διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν.

[a] *Being grieved that they taught the people,* [b] *and preached through Jesus the resurrection from the dead.*

[a] See on Matt. xxiii. ver. 13.

[b] See on Matt. xxii. ver. 30. clause 1.

VER. 3.

Καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας, καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον· ἦν γὰρ ἑσπέρα ἤδη.

[a] *And they laid hands on them, and* put them *in hold unto the next day: for it was now even-tide.*

[a] See on Matt. x. ver. 17, 18.

VER. 4.

Πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον, ἐπίστευσαν· καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν ὡσεὶ χιλιάδες πέντε.

Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

VER. 5.

Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς Ἄρχοντας καὶ Πρεσβυτέρους, καὶ Γραμματεῖς εἰς Ἱερουσαλὴμ,

And it came to pass on the morrow, that their rulers and elders, and scribes,

VER. 6.

Καὶ Ἄνναν τὸν Ἀρχιερέα, καὶ Καϊάφαν, καὶ Ἰωάννην, καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ.

[a] *And Annas the High Priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the High Priest were gathered together at Jerusalem.*

[a] See on Luke xxii. ver. 54.

VER. 7.

Καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ ἐπυνθάνοντο· Ἐν ποίᾳ δυνάμει, ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;

[a] *And when they had set them in the midst, they asked,* [b] *By what power,* [c] *or by what name, have ye done this?*

[a] See on Matt. x. ver. 17. clause 2. and ver. 18. clause 1.
[b] See on Matt. xxi. ver. 23.
[c] See on chap. iii. ver. 6. clause 3.

VER. 8.

Τότε Πέτρος πλησθεὶς Πνεύματος ἁγίου, εἶπε πρὸς αὐτούς· Ἄρχοντες τοῦ λαοῦ, καὶ Πρεσβύτεροι τοῦ Ἰσραήλ,

Then Peter, [a] *filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,*

[a] See on Matt. x. ver. 19, and 20. clause 1.

VER. 9.

Εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται·

If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

VER. 10.

Γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραήλ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής.

Be it known unto you all, and to all the people of Israel, [a] *that by the name* [b] *of Jesus Christ of Nazareth,* [c] *whom ye crucified,* [d] *whom God raised from the dead,* even *by him doth this man stand here before you whole.*

[a] See on chap. iii. ver. 6. clause 3.
[b] See on Matt. ii. ver. 23. clause 1.
[c] See on Matt. xxvii. ver. 35. clause 1.
[d] See on chap. ii. ver. 24. clause 1.

VER. 11.

Οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδομούντων, ὁ γενόμενος εἰς κεφαλὴν γωνίας.

[a] *This is the stone which was set at nought of you builders, which is become the head of the corner.*

[a] See on Matt. xxi. ver. 42.

VER. 12.

Καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία· οὔτε γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.

[a] *Neither is there salvation in any other:* [b] *for there is none other name under heaven given among men whereby we must be saved.*

[a] For other foundation can no man lay than that is laid, which is Jesus Christ, 1 Cor. iii. 11. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life: *and* he that hath not the Son of God, hath not life, 1 John v. 11, 12. And whosoever was not found written in the book of life was cast into the lake of fire, Rev. xx. 15.

[b] See on Matt. i. ver. 21. clause 3.

VER. 13.

Θεωροῦντες δὲ τὴν τοῦ Πέτρου παῤῥησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσι καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν.

[a] *Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men,* [b] *they marvelled; and they took knowledge of them, that they had been with Jesus.*

[a] See on Matt. x. ver. 19, and 20. clause 1.
[b] See on Luke xxi. ver. 15. clause 2.

VER. 14.

Τὸν δὲ ἄνθρωπον βλέποντες σὺν αὐτοῖς ἑστῶτα, τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντειπεῖν.

And beholding the man which was healed standing with them, they could say nothing against it.

VER. 15.

Κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν, συνέβαλον πρὸς ἀλλήλους.

But when they had commanded them to go aside out of the council, they conferred among themselves,

VER. 16.

Λέγοντες· Τί ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονε δι' αὐτῶν, πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερὸν, καὶ οὐ δυνάμεθα ἀρνήσασθαι·

Saying, [a] *What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.*

[a] Then gathered the Chief Priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all *men* will believe on him; and the Romans shall come, and take away both our place and nation, John xi. 47, 48.

VER. 17.

Ἀλλ' ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ εἰς τὸν λαὸν, ἀπειλῇ ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων.

[a] *But that it spread no further among the people,* [b] *let us straitly threaten them, that they speak henceforth to no man in this name.*

[a] See on Matt. xxiii. ver. 13.

[b] Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever! That this *is* a rebellious people, lying children, children *that* will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophesy not unto us right things: speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us, Isa. xxx. 8—11. But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy not, Amos ii. 12.

VER. 18.

Καὶ καλέσαντες αὐτοὺς, παρήγγειλαν αὐτοῖς τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ.

And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

VER. 19.

Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες πρὸς αὐτοὺς εἶπον· Εἰ δικαιόν ἐστιν ἐνώπιον τοῦ Θεοῦ, ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ, κρίνατε.

[a] *But Peter and John answered and said unto them,* [b] *Whether it be right in the sight of God* [c] *to hearken unto you more than unto God, judge ye.*

[a] See on Matt. x. ver 28. clause 1.

[b] Commending ourselves to every man's conscience in the sight of God, 2 Cor. iv. 2. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ, Gal. i. 10.

[c] See on chap. v. ver. 29.

VER. 20.

Οὐ δυνάμεθα γὰρ ἡμεῖς, ἃ εἴδομεν καὶ ἠκούσαμεν, μὴ λαλεῖν.

[a] *For we cannot but speak* [b] *the things which we have seen and heard.*

[a] For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me if I preach not the Gospel. For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the Gospel* is committed unto me, 1 Cor. ix. 16, 17. See also on Matt. x. ver. 5. clause 1.

[b] See on Luke xxiv. ver. 48.

VER. 21.

Οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτοὺς, μηδὲν εὑρίσκοντες τὸ, πῶς κολάσωνται αὐτοὺς, διὰ τὸν λαόν· ὅτι πάντες ἐδόξαζον τὸν Θεὸν ἐπὶ τῷ γεγονότι.

So when they had further threatened them, they let them go, finding nothing how they might punish them, [a] *because of the people:* [b] *for all* men *glorified God for that which was done.*

[a] See on Matt. xiv. ver. 5. clause 1.

[b] See on Matt. ix. ver. 8.

VER. 22.

Ἐτῶν γὰρ ἦν πλειόνων τεσσαράκοντα ὁ ἄνθρωπος ἐφ' ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.

For the man was above forty years old on whom this miracle of healing was shewed.

VER. 23.

Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ Ἀρχιερεῖς καὶ οἱ Πρεσβύτεροι εἶπον.

And being let go, they went to their own company, and reported all that the Chief Priests and elders had said unto them.

VER. 24.

Οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ἦραν φωνὴν πρὸς τὸν Θεὸν, καὶ εἶπον· Δέσποτα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς·

And when they heard that, they lift up their voice to God with one accord, and said, [a] *Lord, thou* art *God, which hast made heaven and earth, and the sea, and all that in them is;*

[a] And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth, 2 Kings xix. 15. Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the Lord God, *even* thou only, 19. Thou, *even* thou, *art* Lord alone: thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee, Neh. ix. 6. Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the Lord his God; Which made heaven and earth, the sea, and all that therein *is*; which keepeth truth for ever, Psal. cxlvi. 5, 6. I, *even* I, *am* he that conformeth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass; And forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth, Isa. li. 12, 13. But the Lord *is* the true God, he *is* the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion, Jer. x. 10—12. Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the Lord, saying, Ah, Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, *and* there is nothing too hard for thee, xxxii. 16, 17.

VER. 25.

Ὁ διὰ στόματος Δαβὶδ τοῦ παιδός σου εἰπών· Ἱνατί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά;

[a] *Who by the mouth of thy servant David* [b] *hast said,* [c] *Why did the heathen rage, and the people imagine vain things?*

[a] See on chap. ii. ver. 30. clause 1.

[b] See on Matt. x. ver. 20. clause 1.

[c] Why do the heathen rage, and the people imagine a vain thing? Psal. ii. 1.

VER. 26.

Παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ.

[a] *The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Christ.*

[a] The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his Anointed, *saying*, Psal. ii. 2.

VER. 27.

Συνήχθησαν γὰρ ἐπ' ἀληθείας ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος, σὺν ἔθνεσι, καὶ λαοῖς Ἰσραὴλ,

For of a truth against thy [a] *holy child Jesus,* [b] *whom thou hast anointed, both* [c] *Herod and* [d] *Pontius Pilate with the Gentiles* [e] *and the people of Israel were gathered together.*

[a] See on Mark i. ver. 24. clause 2.

[b] See on Luke iv. ver. 18. clause 2.

[c] When Herod the king had heard *these things* he was troubled, and all Jerusalem with him. And when he had gathered all the Chief Priests and scribes of the people together, he demanded of them where Christ should be born, Matt. ii. 3, 4. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men, 16. The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee, Luke xiii. 31. And Herod with his men of war set him at nought, and

mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate, xxiii. 11.

[d] And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor, Matt. xxvii. 2. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to be crucified, 26.

[e] See on Matt. xxvii. ver. 20.

VER. 28.

Ποιῆσαι ὅσα ἡ χείρ σου καὶ ἡ βουλή σου προώρισε γενέσθαι.

For to do [a] *whatsoever thy hand and thy counsel* [b] *determined before to be done.*

[a] See on Matt. xxvii. ver. 24. clause 1.

[b] Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, Acts ii. 23. Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain, Psal. lxxvi. 10. Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, 1 Pet. i. 20.

VER. 29.

Καὶ τὰ νῦν, Κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παῤῥησίας πάσης λαλεῖν τὸν λόγον σου,

[a] *And now, Lord, behold their threatenings:* [b] *and grant unto thy servants, that with all boldness they may speak thy word,*

[a] Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see; and hear all the word of Sennacherib, which hath sent to reproach the living God. Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries, And have cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now, therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou *art* the LORD, *even* thou only, Isa. xxxvii. 17—20.

[b] Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands, Acts xiv. 3. And he went into the synagogue, and spake boldly for the space of three months, disputing, and persuading the things concerning the kingdom of God, xix. 8. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak, Eph. vi. 18—20. And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear, Phil. i. 14. But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the Gospel of God, with much contention, 1 Thess. ii. 2. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God, 2 Tim. i. 7, 8. At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion, iv. 16, 17.

VER. 30.

Ἐν τῷ τὴν χεῖρά σου ἐκτείνειν σε εἰς ἴασιν, καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ.

By stretching forth thine hand to heal; [a] *and that signs and wonders may be done by the name of thy* [b] *holy child Jesus.*

[a] See on Matt. x. ver. 8. clause 1.

[b] See on Mark i. ver. 24. clause 2.

VER. 31.

Καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι· καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετὰ παῤῥησίας.

And when they had prayed, the place was shaken where they were assembled together, [a] *and they were all filled with the Holy Ghost,* [b] *and they spake the word of God with boldness.*

[a] See on ver. 29.
[b] See on chap. iii. ver. 29. clause 2.

VER. 32.

Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία· καὶ οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά.

[a] *And the multitude of them that believed were of one heart and of one soul:* [b] *neither said any* of them *that ought of the things which he possessed was his own; but they had all things common.*

[a] See on John xvii. ver. 11. clause 6. and Mark ix. ver. 50. clause 3.
[b] And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all *men,* as every man had need, Acts ii. 44, 45.

VER. 33.

Καὶ μεγάλῃ δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ Κυρίου Ἰησοῦ· χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς.

[a] *And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.*

[a] See on Luke xxiv. ver. 48.

VER. 34.

Οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων,

[a] *Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,*

[a] See on chap. ii. ver. 44, 45.

VER. 35.

Καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων· διεδίδοτο δὲ ἑκάστῳ καθότι ἄν τις χρείαν εἶχεν.

And laid them *down at the apostles' feet: and distribution was made unto every man according as he had need.*

VER. 36.

Ἰωσῆς δὲ, ὁ ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν ἀποστόλων, (ὅ ἐστι μεθερμηνευόμενον, υἱὸς παρακλήσεως,) Λευΐτης, Κύπριος τῷ γένει,

And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and *of the country of Cyprus,*

VER. 37.

Ὑπάρχοντος αὐτῷ ἀγροῦ, πωλήσας ἤνεγκε τὸ χρῆμα, καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων.

[a] *Having land, sold* it, *and brought the money, and laid* it *at the apostles' feet.*

[a] See on chap. ii. ver. 44, 45.

CHAP. V.—VER. 1.

Ανηρ δέ τις Ἀνανίας ὀνόματι, σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ, ἐπώλησε κτῆμα·

But a certain man named Ananias, with Sapphira his wife, sold a possession,

VER. 2.

Καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ· καὶ ἐνέγκας μέρος τι, παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν.

And kept back part *of the price, his wife also being privy* to it, *and brought a certain part, and laid* it *at the apostles' feet.*

VER. 3.

Εἶπε δὲ Πέτρος· Ἀνανία, διατί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ Πνεῦμα τὸ ἅγιον, καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου;

But Peter said, Ananias, [a] *why hath Satan filled thine heart* * *to lie* [b] *to the Holy Ghost, and to keep back* part *of the price of the land?*

* Or, *to deceive.*

[a] See on John viii. ver. 44. clause 5.
[b] He therefore that despised, despiseth not man, but God, who hath also given unto us his holy Spirit, 1 Thess. iv. 8.

VER. 4.

Οὐχὶ μένον, σοὶ ἔμενε, καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ.

Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? [a] *Thou hast not lied unto men, but unto God.*

[a] That which is born of the Spirit is spirit, John iii. 6. *Compared with*—For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith, 1 John v. 4. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them, Acts xiii. 2. *Compared with*—And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron, Heb. v. 4. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest, Matt. ix. 38. *Compared with*—So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus, Acts xiii. 4. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ, Luke ii. 26. *Compared with*—Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word, ver. 28, 29. All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness, 2 Tim. iii. 16. *Compared with*—For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost, 2 Pet. i. 21. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me, John vi. 45. *Compared with*—Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual, 1 Cor. ii. 13. Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are, 1 Cor. iii. 16, 17. *Compared with*—What! know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? vi. 19. Know ye that the LORD he *is* God: *it is* he *that* hath made us, and not we ourselves: *we are* his people, and the sheep of his pasture, Psal. c. 3. *Compared with*—The Spirit of God hath made me, and the breath of the Almighty hath given me life, Job xxxiii. 4. Thus saith the LORD, thy Redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things;* that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself, Isa. xliv. 24. For every house is builded by some *man*, but he that built all things *is* God, Heb. iii. 4. *Compared with*—By the word of the LORD were the heavens made: and all the host of them by the breath of his mouth, Psal. xxxiii. 6. The Father raiseth up the dead, and quickeneth *them*, John v. 21. *Compared with*—It is the Spirit that quickeneth, vi. 63. Thus saith the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go, Isa. xlviii. 17. *Compared with*—For as many as are led by the Spirit of God, they are the sons of God, Rom. viii. 14. And there are diversities of operations; but it is the same God which worketh all in all, 1 Cor. xii. 6. *Compared with*—But all these worketh that one and the self-same Spirit, dividing to every man severally as he will, ver. 11.

VER. 5.

Ἀκούων δὲ Ἀνανίας τοὺς λόγους τούτους, πεσὼν ἐξέψυξε· καὶ ἐγένετο φόϐος μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.

And Ananias, hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things.

VER. 6.

Ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν, καὶ ἐξενέγκαντες ἔθαψαν.

And the young men arose, wound him up, and carried him *out, and buried* him.

VER. 7.

Ἐγένετο δὲ ὡς ὡρῶν τριῶν διάστημα, καὶ ἡ γυνὴ αὐτοῦ, μὴ εἰδυῖα τὸ γεγονὸς, εἰσῆλθεν.

And it was about the space of three hours after, when his wife, not knowing what was done, came in.

VER. 8.

Ἀπεκρίθη δὲ αὐτῇ ὁ Πέτρος· Εἰπέ μοι, εἰ τοσούτου τὸ χωρίον ἀπέδοσθε; Ἡ δὲ εἶπε· Ναί, τοσούτου.

And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

VER. 9.

Ὁ δὲ Πέτρος εἶπε πρὸς αὐτήν· Τί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ Πνεῦμα Κυρίου; ἰδοὺ οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου, ἐπὶ τῇ θύρᾳ, καὶ ἐξοίσουσί σε.

Then Peter said unto her, How is it that ye have agreed together to tempt [a]*the Spirit of the Lord? Behold, the feet of them which have buried thy husband* are *at the door, and shall carry thee out.*

[a] See on ver. 4.

VER. 10.

Ἔπεσε δὲ παραχρῆμα παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐξέψυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς.

Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in and found her dead, and, carrying her *forth, buried* her *by her husband.*

VER. 11.

Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.

And great fear came upon all the church, and upon as many as heard these things.

VER. 12.

Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ τέρατα ἐν τῷ λαῷ πολλά· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ Σολομῶντος.

[a] *And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.*

[a] See on Matt. x. ver. 8. clause 1.

VER. 13.

Τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός.

And of the rest durst no man join himself to them: but the people magnified them.

VER. 14.

Μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ Κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν·

And believers were the more added to the Lord, multitudes both of men and women;)

VER. 15.

Ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι ἐπὶ κλινῶν καὶ κραβάτων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιὰ ἐπισκιάσῃ τινὶ αὐτῶν.

*Insomuch that they brought forth the sick** *into the streets, and laid* them *on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.*

* Or, *in every street.*

VER. 16.

Συνήρχετο δὲ καὶ τὸ πλῆθος τῶν πέριξ πόλεων εἰς Ἱερουσαλήμ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων· οἵτινες ἐθεραπεύοντο ἅπαντες.

There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and [a]*them which were vexed with unclean spirits:* [b]*and they were healed every one.*

[a] See on Matt. iv. ver. 24. clause 4.
[b] See on Matt. x. ver. 8. clause 1.

VER. 17.

Ἀναστὰς δὲ ὁ Ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου·

Then [a]*the High Priest rose up, and all they that were with him, (which is* [b]*the sect of the Sadducees,) and were filled with* **indignation.*

* Or, *envy.*

[a] See on Matt. ii. ver. 4. clause 2.
[b] See on Matt. iii. ver. 7. clause 1.

VER. 18.

Καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ.

[a] *And laid their hands on the apostles, and put them in the common prison.*

[a] See on Matt. v. ver. 10. clause 1.

VER. 19.

Ἄγγελος δὲ Κυρίου διὰ τῆς νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς· ἐξαγαγών τε αὐτοὺς εἶπε·

[a] *But the angel of the Lord by night opened the prison doors, and brought them forth, and said,*

[a] See on Matt. xviii. ver. 10. clause 2.

VER. 20.

Πορεύεσθε, καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης.

Go, stand and speak in the temple to the people all the words of this life.

VER. 21.

Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερὸν, καὶ ἐδίδασκον. Παραγενόμενος δὲ ὁ Ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ, συνεκάλεσαν τὸ συνέδριον, καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραήλ· καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον, ἀχθῆναι αὐτούς.

And when they heard that, *they entered into the temple early in the morning, and taught. But the High Priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.*

VER. 22.

Οἱ δὲ ὑπηρέται παραγενόμενοι οὐχ εὗρον αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν,

But when the officers came, and found them not in the prison, they returned and told.

VER. 23.

Λέγοντες· Ὅτι τὸ μὲν δεσμωτήριον εὕρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς φύλακας ἔξω ἑστῶτας πρὸ τῶν θυρῶν· ἀνοίξαντες δὲ, ἔσω οὐδένα εὕρομεν.

Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

VER. 24.

Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὅ τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο.

Now when the High Priest and the captain of the temple and the Chief Priests heard these things, they doubted of them whereunto this would grow.

VER. 25.

Παραγενόμενος δέ τις ἀπήγγειλεν αὐτοῖς, λέγων· Ὅτι ἰδοὺ, οἱ ἄνδρες οὓς ἔθεσθε ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ ἑστῶτες καὶ διδάσκοντες τὸν λαόν.

Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

VER. 26.

Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις, ἤγαγεν αὐτοὺς, οὐ μετὰ βίας· ἐφοβοῦντο γὰρ τὸν λαὸν ἵνα μὴ λιθασθῶσιν.

Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

VER. 27.

Ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ· καὶ ἐπηρώτησεν αὐτοὺς ὁ Ἀρχιερεὺς,

And when they had brought them, [a] *they set* them *before the council: and the High Priest asked them,*

[a] See on Matt. x. ver. 17. clause 2.

VER. 28.

Λέγων· Οὐ παραγγελίᾳ παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ; καὶ ἰδοὺ, πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου.

Saying, [a] *Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring* [b] *this man's blood upon us.*

[a] So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done, Acts iv. 21.

[b] See on Matt. xxvii. ver. 25.

VER. 29.

Ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι, εἶπον· Πειθαρχεῖν δεῖ Θεῷ μᾶλλον ἢ ἀνθρώποις.

Then Peter and the other *apostles answered and said,* [a] *We ought to obey God rather than men.*

[a] But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye, Acts iv. 19. And Micaiah said, *As the* LORD

liveth, what the LORD saith unto me, that will I speak, 1 Kings xxii. 14. Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we *are* not careful to answer thee in this matter. If it be *so*, our God, whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver *us* out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up, Dan. iii. 16—18. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree. Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a-day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God, vi. 6—11. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's, Matt. xxii. 21. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible, Heb. xi. 24—27. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here *are* they that keep the commandments of God, and the faith of Jesus, Rev. xiv. 9—12.

VER. 30.

Ὁ Θεὸς τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου.

[a] *The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.*

[a] See on chap. ii. ver. 24. clause 1.

VER. 31.

Τοῦτον ὁ Θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσε τῇ δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν τῷ Ἰσραὴλ, καὶ ἄφεσιν ἁμαρτιῶν.

[a] *Him hath God exalted with his right hand* to be [b] *a Prince and* [c] *a Saviour,* [d] *for to give* [e] *repentance to Israel,* [f] *and forgiveness of sins.*

[a] See on Matt. xi. ver. 27. clause 1.

[b] For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace, Isa. ix. 6. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children for ever: and my servant David *shall be* their prince for ever, Ezek. xxxvii. 25. From the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times, Dan. ix. 25. And from Jesus Christ, *who is* the faithful witness, *and* the first-be-

gotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Rev. i. 3.

[c] See on Matt. i. ver. 21. clause 3.

[d] When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life, Acts xi. 18. Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah; Not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; (which my covenant they brake, although I was an husband unto them, saith the LORD;) But this *shall be* the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, Jer. xxxi. 31—33. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*, Ezek. xxxvi. 25—27. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* first-born, Zech. xii. 10. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, Luke xxiv. 47. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will, 2 Tim. ii. 25, 26.

[e] See on Matt. iii. ver. 2. clause 1.

[f] See on Matt. vi. ver. 12. clause 1. and ix. ver. 2. clause 4.

VER. 32.

Καὶ ἡμεῖς ἐσμεν αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ Πνεῦμα δὲ τὸ ἅγιον, ὃ ἔδωκεν ὁ Θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.

[a] *And we are his witnesses of these things;* [b] *and so is also the Holy Ghost,* [c] *whom God hath given to them that obey him.*

[a] See on Luke xxiv. ver. 48.

[b] God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? Heb. ii. 4. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 12. See also on John xv. ver. 26.

[c] See on John vii. ver. 39. clause 1.

VER. 33.

Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ ἐβουλεύοντο ἀνελεῖν αὐτούς.

When they heard that, *they were cut* to the heart, [a] *and took counsel to slay them.*

[a] See on Matt. v. ver. 10. clause 1.

VER. 34.

Ἀναστὰς δέ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι Γαμαλιὴλ, νομοδιδάσκαλος, τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχύ τι τοὺς ἀποστόλους ποιῆσαι·

Then stood there up one in the council, [a] *a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;*

[a] See on Matt. iii. ver. 7. clause 1.

VER. 35.

Εἶπέ τε πρὸς αὐτούς· Ἄνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις, τί μέλλετε πράσσειν.

And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

VER. 36.

Πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θευδᾶς, λέγων εἶναί τινα ἑαυτὸν, ᾧ προσε-

προσεκλίθη ἀριθμὸς ἀνδρῶν ὡσεὶ τετρακοσίων· ὃς ἀνῃρέθη, καὶ πάντες, ὅσοι ἐπείθοντο αὐτῷ, διελύθησαν, καὶ ἐγένοντο εἰς οὐδέν.

For before these days [a]*rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as* [*]*obeyed him, were scattered, and brought to nought.*

[*] Or, *believed.*

[a] See on Matt. xxiv. ver. 24. clause 1.

VER. 37.

Μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ· κἀκεῖνος ἀπώλετο, καὶ πάντες, ὅσοι ἐπείθοντο αὐτῷ, διεσκορπίσθησαν.

After this man rose up Judas of Galilee [a] *in the days of the taxing, and drew away much people after him: he also perished; and all,* even *as many as obeyed him, were dispersed.*

[c] See on Luke ii. ver. 1. clause 1.

VER. 38.

Καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων, καὶ ἐάσατε αὐτούς· ὅτι ἐὰν ᾖ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται·

And now I say unto you, Refrain from these men, and let them alone: [a] *for if this counsel or this work be of men, it will come to nought:*

[a] *There is* no wisdom nor understanding nor counsel against the LORD, Prov. xxi. 30. Who *is* he *that* saith, and *it* cometh to pass, *when* the LORD commandeth *it* not? Lam. iii. 37. But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up, Matt. xv. 13.

VER. 39.

Εἰ δὲ ἐκ Θεοῦ ἐστιν, οὐ δύνασθε καταλῦσαι αὐτό, μήποτε καὶ θεομάχοι εὑρεθῆτε.

[a] *But if it be of God, ye cannot overthrow it;* [b] *lest haply ye be found even to fight against God.*

[a] When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only, Job xxxiv. 29. Yea, before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall let it? Isa. xliii. 13. That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise *men* backward, and maketh their knowledge foolish; That confirmeth the word of his servant, and performeth the counsel of his messengers, xliv. 25, 26. Remember the former things of old; for I *am* God, and *there is* none else; I *am* God, and *there is* none like me; Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure, xlvi. 9, 10. And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? Dan. iv. 35. And I say also unto thee, That thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it, Matt. xvi. 18.

[b] Woe unto him that striveth with his Maker! *Let* the potsherd *strive* with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Isa. xlv. 9.

VER. 40.

Ἐπείσθησαν δὲ αὐτῷ· καὶ προσκαλεσάμενοι τοὺς ἀποστόλους, δείραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς.

And to him they agreed: [a] *and when they had called the apostles, and beaten* them, *they commanded that they should not speak in the name of Jesus, and let them go.*

[a] See on Matt. x. ver. 17. clause 3.

VER. 41.

Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος αὐτοῦ κατηξιώθησαν ἀτιμασθῆναι,

And they departed from the presence of the council, [a] *rejoicing that they were counted worthy to suffer shame for his name.*

[b] See on Matt. v. ver. 12. clause 1.

VER. 42.

Πᾶσαν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν.

And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

CHAP. VI.—VER. 1.

Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθητῶν, ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐτῶν.

And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, [a] *because their widows were neglected* [b] *in the daily ministration.*

[a] Let not a widow be taken into the number under threescore years old, having been the wife of one man, 1 Tim. v. 9. If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed, 16.

[b] See on chap. ii. ver. 44, 45.

VER. 2.

Προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν, εἶπον· Οὐκ ἀρεστόν ἐστιν ἡμᾶς, καταλείψαντας τὸν λόγον τοῦ Θεοῦ, διακονεῖν τραπέζαις.

Then the twelve called the multitude of the disciples unto them, *and said,* [a] *It is not reason that we should leave the word of God, and serve tables.*

[a] No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier, 2 Tim. ii. 4.

VER. 3.

Ἐπισκέψασθε οὖν, ἀδελφοὶ, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἑπτὰ, πλήρεις Πνεύματος ἁγίου καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης.

Wherefore, brethren, look ye out among you seven men of honest report, [a] *full of the Holy Ghost and wisdom,* [b] *whom we may appoint over this business.*

[a] See on chap. ii. ver. 4. clause 1.

[b] See on ver. 6.

VER. 4.

Ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν.

But we will give ourselves continually to prayer, and to the ministry of the word.

VER. 5.

Καὶ ἤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους· καὶ ἐξελέξαντο Στέφανον, ἄνδρα πλήρη πίστεως καὶ Πνεύματος ἁγίου, καὶ Φίλιππον, καὶ Πρόχορον, καὶ Νικάνορα, καὶ Τίμωνα, καὶ Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντιοχέα·

And the saying pleased [a] *the whole multitude: and they chose Stephen, a man* [b] *full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch:*

[a] Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren, Acts xv. 22.

[b] See on chap. ii. ver. 4. clause 1.

VER. 6.

Οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων· καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας.

Whom they set before the apostles: [a] *and when they had prayed, they laid* their *hands on them.*

[a] And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost, Acts ix. 17. And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away, xiii. 3. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery, 1 Tim. iv. 14. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure, v. 22. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands, 2 Tim. i. 6.

VER. 7.

Καὶ ὁ λόγος τοῦ Θεοῦ ηὔξανε, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα· πολύς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.

[a] *And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests* [b] *were obedient to the faith.*

[a] But the word of God grew and multiplied, Acts xii. 24. So mightily grew the word of God, and prevailed, xix. 20. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth, Col. i. 5, 6.

[b] By whom we have received grace and apostleship for obedience to the faith among all nations, for his name, Rom. i. 5. But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, xvi. 26. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went, Heb. xi. 8.

VER. 8.

Στέφανος δὲ πλήρης πίστεως καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ.

And [a] *Stephen, full of faith and power, did great wonders* [b] *and miracles among the people.*

[a] See on Matt. xvii. ver. 20.
[b] See on Matt. x. ver. 8. clause 1.

VER. 9.

Ἀνέστησαν δέ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων, καὶ Κυρηναίων, καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, συζητοῦντες τῷ Στεφάνῳ.

Then there arose certain of the synagogue, which is called the synagogue *of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.*

VER. 10.

Καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει.

[a] *And they were not able to resist the wisdom and the spirit by which he spake.*

[a] See on Matt. x. ver. 19.

VER. 11.

Τότε ὑπέβαλον ἄνδρας λέγοντας· Ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα εἰς Μωσῆν καὶ τὸν Θεόν.

[a] *Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and* against *God.*

[a] And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove, Acts xxv. 7. Now the Chief Priests and elders, and all the council, sought false witness against Jesus, to put him to death: But found none: yea, though many false witnesses came; *yet* found they none. At last came two false witnesses, And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days, Matt. xxvi. 59—61. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole him *away* while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day, xxviii. 12—15.

VER. 12.

Συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς· καὶ ἐπιστάντες συνήρπασαν αὐτὸν, καὶ ἤγαγον εἰς τὸ συνέδριον,

[a] *And they stirred up the people, and the elders, and the scribes, and came upon* him, *and caught* him, *and brought* him *to the council,*

[a] See on Matt. x. ver. 17. clause 2. and 18. clause 1.

VER. 13.

Ἔστησάν τε μάρτυρας ψευδεῖς, λέγοντας· Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα

βλάσφημα λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου τούτου καὶ τοῦ νόμου.

[a]*And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place and the law:*

[a] See on ver. 11.

VER. 14.

Ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος, ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον, καὶ ἀλλάξει τὰ ἔθη ἃ παρέδωκεν ἡμῖν Μωϋσῆς.

*For we have heard him say, that this [a]Jesus of Nazareth shall destroy this place, [b]and shall change the * customs which Moses delivered us.*

* Or, *rites.*

[a] See on Matt. xxiv. ver. 2.

[b] And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name, Isa. lxv. 15. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim, Hos. iii. 4. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father, John iv. 21. Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator, Gal. iii. 19. But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed. Wherefore the law was our school-master *to bring us* unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master; 23—25. If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the altar. For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou *art* a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof: For the law made nothing perfect; but the bringing in of a better hope *did*; by the which we draw nigh unto God, Heb. vii. 11—19. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first *covenant* had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt: because they continued not in my covenant, and I regarded them not, saith the Lord. For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old, *is* ready to vanish away, viii. 6—13. Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the conscience: *Which stood* only in meats and drinks, and

divers washings, and carnal ordinances, imposed *on them* until the time of reformation, ix. 9, 10. For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those *sacrifices there is* a remembrance again *made* of sins every year. For *it is* not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt offerings and *sacrifices* for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second, x. 1—9. Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain, xii. 26, 27.

VER. 15.

Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.

And all that sat in council, looking stedfastly on him, [a] *saw his face as it had been the face of an angel.*

[a] See on Matt. xvii. ver. 2. clause 1.

CHAP. VII.—VER. 1.

Εἶπε δὲ ὁ Ἀρχιερεύς· Εἰ ἄρα ταῦτα οὕτως ἔχει;

Then said the High Priest, Are these things so?

VER. 2.

Ὁ δὲ ἔφη· Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε· Ὁ Θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραὰμ ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαῤῥὰν,

And he said, Men, brethren, and fathers, hearken; [a] *The God of glory* [b] *appeared unto our father Abraham,* [c] *when he was in Mesopotamia, before he dwelt in* [d] *Charran,*

[a] Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in. Who is this king of glory? The LORD of hosts, he *is* the King of glory. Selah, Psal. xxiv. 7—10. The voice of the LORD *is* upon the waters: the God of glory thundereth; the LORD *is* upon many waters, xxix. 3. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Tit. ii. 13. Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, Heb. i. 2, 3.

[b] Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee, Gen. xii. 1.

[c] And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, *even* Terah the father of Abraham, and the father of Nachor: and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac, Josh. xxiv. 2, 3.

[d] And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan: and they came unto Haran, and dwelt there, Gen. xi. 31.

VER. 3.

Καὶ εἶπε πρὸς αὐτόν· Ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο εἰς γῆν ἣν ἄν σοι δείξω.

[a] ***And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew you.***

[b] See on ver. 2. clause 2.

VER. 4.

Τότε ἐξελθὼν ἐκ γῆς Χαλδαίων, κατῴκησεν ἐν Χαῤῥάν. Κἀκεῖθεν, μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετῴκισεν αὐτὸν εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε.

[a] ***Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, [b] when his father was dead, [c] he removed him into this land, wherein ye now dwell.***

[a] See on ver. 2. clause 4.

[b] And the days of Terah were two hundred and five years: and Terah died in Haran, Gen. xi. 32.

[c] So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance, that they had gathered, and the souls that they had gotten in Haran: and they went forth to go into the land of Canaan; and into the land of Canaan they came, Gen. xii. 4, 5.

VER. 5.

Καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός· καὶ ἐπηγγείλατο αὐτῷ δοῦναι εἰς κατάσχεσιν αὐτὴν, καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτὸν, οὐκ ὄντος αὐτῷ τέκνου.

[a] ***And he gave him none inheritance in it, no, not*** **so much as** ***to set his foot on: [b] yet he promised that he would give it to him for a possession, and to his seed after him, [c] when*** **as yet** ***he had no child.***

[a] And Sarah died in Kirjath-arba: the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I *am* a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight, Gen. xxiii. 2—4. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise, Heb. xi. 8, 9.

[b] And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him, Gen. xii. 7. And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever, xiii. 14, 15. In that same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates, xv. 18. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God, xvii. 8. And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of. Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I sware unto Abraham thy father, xxvi. 2, 3. And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed: And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed. And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land: for I

will not leave thee, until I have done *that* which I have spoken to thee of, xxviii. 13—15. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD, Exod. vi. 8. He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations: Which *covenant* he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant: Saying, Unto thee will I give the land of Canaan, the lot of your inheritance: When they were *but* a few men in number; yea, very few, and strangers in it, Psal. cv. 8—12.

[c] And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus? And Abram said, Behold to me thou hast given no seed: and, lo, one born in my house is mine heir, Gen. xv. 2, 3.

VER. 6.

Ἐλάλησε δὲ οὕτως ὁ Θεός· Ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν ἔτη τετρακόσια.

And God spake on this wise, [a] *That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat* them *evil four hundred years.*

[a] And he said unto Abram, Know of a surety, that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years, Gen. xv. 13.

VER. 7.

Καὶ τὸ ἔθνος, ᾧ ἐὰν δουλεύσωσι, κρινῶ ἐγὼ, εἶπεν ὁ Θεός· καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ.

[a] *And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.*

[a] And also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance, Gen. xv. 14. But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full, 16.

VER. 8.

Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως ἐγέννησε τὸν Ἰσαὰκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ· καὶ ὁ Ἰσαὰκ τὸν Ἰακὼβ, καὶ ὁ Ἰακὼβ τοὺς δώδεκα πατριάρχας.

[a] *And he gave him the covenant of circumcision:* [b] *and so* Abraham *begat Isaac,* [c] *and circumcised him the eighth day; and* [d] *Isaac* begat *Jacob;* [e] *and Jacob* begat *the twelve patriarchs.*

[a] And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This *is* my covenant, which ye shall keep, between me and you, and thy seed after thee: Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which *is* not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant, Gen. xvii. 9—14. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath-day circumcise a man, John vii. 22. And he received the sign of circumcision; a seal of the righteousness of the faith which *he had, yet* being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also, Rom. iv. 11.

[b] See on Matt. i. ver. 2. clause 1.

[c] And Abraham circumcised his son Isaac, being eight days old, as God had commanded him, Gen. xxi. 4.

[d] See on Matt. ii. ver. 2. clause 2.

[e] See on Matt. ii. ver. 2. clause 3.

VER. 9.

Καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσὴφ, ἀπέδοντο εἰς Αἴγυπτον· καὶ ἦν ὁ Θεὸς μετ' αὐτοῦ,

[a] *And the patriarchs moved with envy, sold Joseph into Egypt;* [b] *but God was with him.*

[a] Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun, and the moon, and the eleven stars, made obeisance to me. And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I, and thy mother, and thy brethren, indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying, Gen. xxxvii. 3—11. And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now, therefore, and let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams. And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him: that he might rid him out of their hands, to deliver him to his father again. And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, *his* coat of *many* colours, that *was* on him: And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it. And they sat down to eat bread: and they lifted up their eyes, and looked, and, behold, a company of Ishmeelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt. And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh: And his brethren were content. Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt, 17—28.

[b] And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither. And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the LORD *was* with him, and that the LORD made all that he did to prosper in his hand, Gen. xxxix. 1—3. But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*. The keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him; and *that* which he did, the LORD made *it* to prosper, 21—23. And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the Spirit of God *is*? And Pharaoh

said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art*, xli. 38, 39. Joseph *is* a fruitful bough, *even* a fruitful bough by a well, *whose* branches run over the wall. The archers have sorely grieved him, and shot *at him*, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence *is* the Shepherd, the stone of Israel:) xlix. 22—24.

VER. 10.

Καὶ ἐξείλετο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ.

[a] *And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.*

[a] And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the Spirit of God *is?* And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art:* Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck: And he made him to ride in the second chariot which he had: and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt. And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt, Gen. xli. 37—44. And Joseph *was* the governor over the land, *and* he *it was* that sold to all the people of the land, xlii. 6. Then Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh, xliv. 18. He sent a man before them, *even* Joseph, *who* was sold for a servant; Whose feet they hurt with fetters: he was laid in iron; Until the time that his word came; the word of the LORD tried him. The king sent and loosed him; *even* the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance. To bind his princes at his pleasure, and teach his senators wisdom, Psal. cv. 17—22.

VER. 11.

Ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου καὶ Χαναὰν, καὶ θλίψις μεγάλη· καὶ οὐχ εὕρισκον χορτάσματα οἱ πατέρες ἡμῶν.

[a] *Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.*

[a] And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. And the famine was over all the face of the earth. And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy *corn:* because that the famine was *so* sore in all lands, Gen. xli. 54—57. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life. For these two years *hath* the famine *been* in the land; and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest, xlv. 5—7. And *there was* no bread in all the land: for the famine *was* very sore, so that the land of Egypt, and *all* the land of Canaan, fainted by reason of the famine, xlvii. 13. Moreover, he called for a famine upon the land: he brake the whole staff of bread, Psal. cv. 16.

VER. 12.

Ἀκούσας δὲ Ἰακὼβ ὄντα σῖτα ἐν Αἰγύπτῳ, ἐξαπέστειλε τοὺς πατέρας ἡμῶν πρῶτον.

[a] *But when Jacob heard that there was corn in Egypt, he sent out our fathers first.*

[a] Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live and not die. And Joseph's ten brethren went down to buy corn in Egypt, Gen. xlii. 1—3.

VER. 13.

Καὶ ἐν τῷ δευτέρῳ, ἀνεγνωρίσθη Ἰωσὴφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερὸν ἐγένετο τῷ Φαραῶ τὸ γένος τοῦ Ἰωσήφ.

[a] *And at the second* time *Joseph was made known to his brethren;* [b] *and Joseph's kindred was made known unto Pharaoh.*

[a] Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I *am* Joseph: doth my father yet live? And his brethren could not answer him; for they were troubled at his presence, Gen. xlv. 1—3.

[b] And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: And it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; And take your father, and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land, Gen. xlv. 16—18.

VER. 14.

Ἀποστείλας δὲ Ἰωσὴφ μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακὼβ, καὶ πᾶσαν τὴν συγγένειαν αὐτοῦ ἐν ψυχαῖς ἑβδομηκοντα-πέντε.

[a] *Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.*

[a] Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast, Gen. xlv. 9—11. Now thou art commanded, this do ye; Take your waggons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff: for the good of all the land of Egypt *is* yours. And the children of Israel did so: and Joseph gave them waggons, according to the commandment of Pharaoh, and gave them provision for the way, 19—21.

VER. 15.

Κατέβη δὲ Ἰακὼβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς, καὶ οἱ πατέρες ἡμῶν.

[a] *So Jacob went down into Egypt,* [b] *and died, he, and our fathers,*

[a] And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt, Gen. xlvi. 5—7.

[b] And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people, Gen. xlix. 33.

VER. 16.

Καὶ μετετέθησαν εἰς Συχὲμ· καὶ ἐτέθησαν ἐν τῷ μνήματι, ὃ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου, παρὰ τῶν υἱῶν Ἐμμὸρ τοῦ Συχέμ.

[a] *And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor* the father *of Sychem.*

ª And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt. And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. And there went up with him both chariots and horsemen; and it was a very great company. And they came to the threshing-floor of Atad, which *is* beyond Jordan; and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which *is* beyond Jordan. And his sons did unto him according as he commanded them; For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, before Mamre, Gen. l. 7—13.

VER. 17.

Καθὼς δὲ ἤγγισεν ὁ χρόνος τῆς ἐπαγγελίας ἧς ὤμοσεν ὁ Θεὸς τῷ Ἀβραὰμ, ηὔξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ,

But when the time of the promise drew nigh, which God had sworn to Abraham, ª *the people grew and multiplied in Egypt,*

ª And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them, Exod. i. 7.

VER. 18.

Ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος, ὃς οὐκ ᾔδει τὸν Ἰωσήφ.

ª *Till another king arose, which knew not Joseph.*

ª Now there arose up a new king over Egypt, which knew not Joseph, Exod. i. 8.

VER. 19.

Οὗτος κατασοφισάμενος τὸ γένος ἡμῶν, ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι.

ª *The same dealt subtilly with our kindred, and evil-entreated our fathers, so that they cast out their young children, to the end they might not live.*

ª And he said unto his people, Behold, the people of the children of Israel *are* more and mightier than we: Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land. Therefore they did set over them task-masters, to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses. But the more they afflicted them the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour: And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour. And the king of Egypt spake to the Hebrew midwives; (of which the name of one *was* Shiprah, and the name of the other Puah;) And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools, if it *be* a son, then ye shall kill him; but if it *be* a daughter, then she shall live, Exod. i. 9—16.

VER. 20.

Ἐν ᾧ καιρῷ ἐγεννήθη Μωσῆς, καὶ ἦν ἀστεῖος τῷ Θεῷ· ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ.

ª *In which time Moses was born, and was* * *exceeding fair, and nourished up in his father's house three months:*

* Or, *fair to God.*

ª And there went a man of the house of Levi, and took *to wife* a daughter of Levi. And the woman conceived and bare a son: and when she saw him that he *was a* goodly *child,* she hid him three months, Exod. ii. 1, 2. By faith Moses, when he was born, was hid three months of his parents, because they saw *he was*

a proper child; and they were not afraid of the king's commandment, Heb. xi. 23.

VER. 21.

Ἐκτεθέντα δὲ αὐτὸν, ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραὼ, καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν.

[a] *And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.*

[a] And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him. And the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened *it*, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water, Exod. ii. 3—10. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, Heb. xi. 24.

VER. 22.

Καὶ ἐπαιδεύθη Μωσῆς πάσῃ σοφίᾳ Αἰγυπτίων· ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις.

And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

VER. 23.

Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταετὴς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφοὺς αὐτοῦ, τοὺς υἱοὺς Ἰσραήλ.

And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

VER. 24.

Καὶ ἰδών τινα ἀδικούμενον ἠμύνατο, καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ, πατάξας τὸν Αἰγύπτιον·

[a] *And seeing one* of them *suffer wrong, he defended* him, *and avenged him that was oppressed, and smote the Egyptian:*

[a] And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and, when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand, Exod. ii. 11, 12.

VER. 25.

Ἐνόμιζε δὲ συνιέναι τοὺς ἀδελφοὺς αὐτοῦ ὅτι ὁ Θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ συνῆκαν.

For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

VER. 26.

Τῇ τε ἐπιούσῃ ἡμέρᾳ ὤφθη αὐτοῖς μαχομένοις, καὶ συνήλασεν αὐτοὺς εἰς εἰρήνην, εἰπών· Ἄνδρες ἀδελφοί ἐστε ὑμεῖς· ἱνατί ἀδικεῖτε ἀλλήλους;

[a] *And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?*

[a] And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? Exod. ii. 13.

VER. 27.

Ὁ δὲ ἀδικῶν τὸν πλησίον, ἀπώσατο αὐτὸν, εἰπών· Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμᾶς;

[a] *But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?*

[a] And he said, Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known, Exod. ii. 14.

VER. 28.

Μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνεῖλες χθὲς τὸν Αἰγύπτιον;

Wilt thou kill me, as thou diddest the Egyptian yesterday?

VER. 29.

Ἔφυγε δὲ Μωσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῇ Μαδιὰμ, οὗ ἐγέννησεν υἱοὺς δύο.

[a] *Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.*

[a] Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian, Exod. ii. 15. And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter. And she bare *him* a son, and he called his name Gershom; for he said, I have been a stranger in a strange land, 21, 22.

VER. 30.

Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα, ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος Κυρίου ἐν φλογὶ πυρὸς βάτου.

And when forty years were expired, [a] *there appeared to him in the wilderness of Mount Sina* [b] *an angel of the Lord, in a flame of fire in a bush.*

[a] Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back side of the desert, and came to the mountain of God, *even* to Horeb. And the angel of the LORD appeared unto him in a flame of fire, out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed, Exod. iii. 1, 2.

[b] See on ver. 35. clause 2.

VER. 31.

Ὁ δὲ Μωσῆς ἰδὼν, ἐθαύμασε τὸ ὅραμα· προσερχομένου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ Κυρίου πρὸς αὐτὸν·

[a] *When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him,*

[a] And Moses said, I will now turn aside and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I, Exod. iii. 3, 4.

VER. 32.

Ἐγὼ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ. Ἔντρομος δὲ γενόμενος Μωσῆς οὐκ ἐτόλμα κατανοῆσαι.

[a] Saying, *I* am *the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.*

[a] Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God, Exod. iii. 6.

VER. 33.

Εἶπε δὲ αὐτῷ ὁ Κύριος· Λῦσον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ ἕστηκας, γῆ ἁγία ἐστίν.

[a] *Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.*

[a] And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest *is* holy ground, Exod. iii. 5.

VER. 34.

Ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα, καὶ κατέβην ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς Αἴγυπτον.

[a] *I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.*

[a] And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their task-masters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring

them up out of that land unto a good land and a large, unto a land flowing with milk and honey, unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel out of Egypt, Exod. iii. 7—10.

VER. 35.

Τοῦτον τὸν Μωϋσῆν ὃν ἠρνήσαντο, εἰπόντες· Τίς σε κατέστησεν ἄρχοντα καὶ δικαστήν; τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυτρωτὴν ἀπέστειλεν ἐν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ.

[a] *This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send* to be *a ruler and a deliverer* [b] *by the hand of the angel which appeared to him in the bush.*

[a] See on ver. 27.

[b] And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the Lord said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand *will* be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren. And she called the name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? Gen xvi. 7—13. And the angel of the Lord called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only *son*: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea-shore; and thy seed shall possess the gate of his enemies: And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice, xxii. 15—18. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth, xlviii. 15, 16. Behold, I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name *is* in him, Exod. xxiii. 20, 21. He took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over the angel, and prevailed: he wept and made supplication unto him: he found him *in* Beth-el, and there he spake with us; Even the Lord God of hosts; The Lord *is* his memorial, Hos. xii. 3—5.

VER. 36.

Οὗτος ἐξήγαγεν αὐτοὺς, ποιήσας τέρατα καὶ σημεῖα ἐν γῇ Αἰγύπτου, καὶ ἐν ἐρυθρᾷ θαλάσσῃ, καὶ ἐν τῇ ἐρήμῳ, ἔτη τεσσαράκοντα.

[a] *He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea,* [b] *and in the wilderness forty years.*

[a] See Exod. vii.—xiv.

[b] See Exod. xv.—Josh. iii. He divided the sea, and caused them to pass through; and he made the waters to stand as an heap. In the day-time also he led them with a cloud, and all the night with a light of fire. He clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths. He brought streams also out of the rock, and caused waters to run down like rivers. And they sinned yet more against him, by provoking

the Most High in the wilderness. And they tempted God in their heart, by asking meat for their lust. Yea, they spake against God: they said, Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people? Therefore the LORD heard *this*, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel. Because they believed not in God, and trusted not in his salvation; Though he had commanded the clouds from above, and opened the doors of heaven, And had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: he sent them meat to the full. He caused an east wind to blow in the heaven; and by his power he brought in the south wind. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea, And he let *it* fall in the midst of their camp, round about their habitations. So they did eat, and were well filled: for he gave them their own desire; They were not estranged from their lust: but while their meat *was* yet in their mouths, The wrath of God came upon them, and slew the fattest of them, and smote down the chosen *men* of Israel. For all this they sinned still, and believed not for his wondrous works. Therefore their days did he consume in vanity, and their years in trouble. When he slew them, then they sought him; and they returned and inquired early after God: And they remembered that God *was* their Rock, and the high God their Redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues: For their heart was not right with him, neither were they stedfast in his covenant. But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time turned he his anger away, and did not stir up all his wrath: For he remembered that they *were but* flesh: a wind that passeth away, and cometh not again. How oft did they provoke him in the wilderness, *and* grieve him in the desert! Yea, they turned back, and tempted God, and limited the Holy One of Israel. They remembered not his hand, *nor* the day when he delivered them from the enemy, Psal. lxxviii. 13—42. But made his own people to go forth like sheep, and guided them in the wilderness like a flock. And he led them on safely, so that they feared not: but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, *even to* this mountain, *which* his right hand had purchased. He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents, 52—55. And the waters covered their enemies; there was not one of them left. Then believed they his words; they sang his praise. They soon forgat his works; they waited not for his counsel; But lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request; but sent leanness into their soul. They envied Moses also in the camp, *and* Aaron the saint of the LORD. The earth opened and swallowed up Dathan, and covered the company of Abiram. And a fire was kindled in their company; the flame burned up the wicked. They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass. They forgat God their saviour, which had done great things in Egypt; Wondrous works in the land of Ham, *and* terrible things by the Red sea. Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath lest he should destroy *them*. Yea, they despised the pleasant land; they believed not his word; But murmured in their tents, *and* hearkened not unto the voice of the LORD: Therefore he lifted up his hand against them, to overthrow them in the wilderness: To overthrow their seed also among the nations, and to scatter them in the lands. They joined themselves also unto Baal-peor, and ate the sacrifices of the dead. Thus they provoked *him* to anger with their inventions; and the plague brake in upon them. Then stood up Phinehas,

and executed judgment: and *so* the plague was stayed. And that was counted unto him for righteousness, unto all generations for evermore. They angered *him* also at the waters of strife, so that it went ill with Moses for their sakes: Because they provoked his spirit, so that he spake unadvisedly with his lips, cvi. 11—33.

VER. 37.

Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς Ἰσραήλ· Προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε.

[a] *This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren,* * *like unto me; him shall ye hear.*

* Or, *as myself.*

[a] See on Matt. v. ver. 22. clause 1.

VER. 38.

Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ, μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ, καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα, δοῦναι ἡμῖν·

This is he, that was in the church in the wilderness [a] *with the angel which spake to him in the mount Sina, and with our fathers:* [b] *who received* [c] *the lively oracles to give unto us:*

[a] See on ver. 35. clause 2.

[b] Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments: And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant, Neh. ix. 13, 14. See also on John i. ver. 17. clause 1.

[c] What advantage then hath the Jew? or what profit *is there* of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God, Rom. iii. 1, 2. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth, 1 Pet. iv. 11.

VER. 39.

Ὧ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ᾽ ἀπώσαντο, καὶ ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον,

[a] *To whom our fathers would not obey but thrust him from them,* [b] *and in their hearts turned back again into Egypt,*

[a] But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage, Neh. ix. 16, 17. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them, Ezek. xx. 13.

[b] And they said unto Moses, Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? *Is* not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? for *it had been* better for us to serve the Egyptians, than that we should die in the wilderness, Exod. xiv. 11, 12. And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh-pots, *and* when we did eat bread to the full! for ye have brought us forth into this wilderness, to kill this whole assembly with hunger, xvi. 3. And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? xvii. 3. And the mixed multitude that *was* among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: But now our soul *is* dried away: *there is* nothing at all, beside this manna, *before* our eyes, Numb. xi. 4—6. And all the children of Israel murmured against Moses and against Aaron:

and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt, xiv. 2—4. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt, to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread, xxi. 5.

VER. 40.

Εἰπόντες τῷ Ἀαρών· Ποίησον ἡμῖν θεοὺς οἳ προπορεύσονται ἡμῶν· ὁ γὰρ Μωσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἴδαμεν τί γέγονεν αὐτῷ.

[a] *Saying unto Aaron, Make us gods to go before us: for* as for *this Moses, which brought us out of the land of Egypt, we wot not what is become of him.*

[a] And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him, Exod. xxxii. 1.

VER. 41.

Καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν.

[a] *And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.*

[a] And Aaron said unto them, Break off the golden ear-rings, which *are* in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me. And all the people brake off the golden ear-rings which *were* in their ears, and brought *them* unto Aaron. And he received *them* at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw *it*, he built an altar before it; and Aaron made proclamation, and said, To-morrow *is* a feast to the LORD. And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people sat down to eat and to drink, and rose up to play. And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves*: They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt, Exod. xxxii. 2—8.

VER. 42.

Ἔστρεψε δὲ ὁ Θεὸς, καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ, καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν· Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραήλ;

[a] *Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets,* [b] *O ye house of Israel, have ye offered to me slain beasts and sacrifices* by the space of *forty years in the wilderness?*

[a] But my people would not hearken to my voice: and Israel would none of me. So I gave them up unto their own hearts' lust; *and* they walked in their own counsels, Psal. lxxxi. 11, 12.

[b] Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? Amos v. 25.

VER. 43.

Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥεμφὰν, τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς· καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος.

Yea, [a] *ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them:* [b] *and I will carry you away beyond Babylon.*

[a] And thou shalt not let any of thy seed pass through *the fire* to Molech,

neither shalt thou profane the name of thy God: I *am* the LORD, Lev. xviii. 24.

[b] See on Matt. i. ver. 11. clause 2.

VER. 44.

Ἡ σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ Μωσῇ, ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἑωράκει.

[a] *Our fathers had the tabernacle of witness in the wilderness,* [b] *as he had appointed,* * *speaking unto Moses, that he should make it according to the fashion that he had seen.*

* Or, *who spake.*

[a] And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them, Numb. vii. 1. And on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely,* the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning, ix. 15. And Moses laid up the rods before the LORD in the tabernacle of witness. And it came to pass, that, on the morrow, Moses went into the tabernacle of witness; and, behold, the rod of Aaron, for the house of Levi, was budded, and brought forth buds, and bloomed blossoms, and yielded almonds, xvii. 7, 8. And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them, Josh. xviii. 1.

[b] And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it,* Exod. xxv. 8, 9. And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount, xxvi. 30.

VER. 45.

Ἣν καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ, ἐν τῇ κατασχέσει τῶν ἐθνῶν, ὧν ἔξωσεν ὁ Θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν, ἕως τῶν ἡμερῶν Δαβίδ·

[a] *Which also our fathers* * *that came after brought in with Jesus into the possession of the Gentiles,* [b] *whom God drave out before the face of our fathers, unto the days of David;*

* Or, *having received.*

[a] And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan. And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God. And Joshua said, Hereby ye shall know that the living God *is* among you, and *that* he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites. Behold, the ark of the covenant of the LORD of all the earth passeth over before you into Jordan. Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they shall stand upon an heap. And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water (for Jordan overfloweth all his banks all the time of harvest), That the waters which came down from above stood *and* rose up upon an heap very far from the city Adam, that *is* beside Zaretan: and those that came down toward the sea of the plain, *even* the salt sea, failed, *and* were cut off: and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people

were passed clean over Jordan, Josh. iii. 8—17.

[b] So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel, according to their divisions by their tribes. And the land rested from war, Josh. xi. 23. He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents, Psal. lxxviii. 55.

VER. 46.

Ὃς εὗρε χάριν ἐνώπιον τοῦ Θεοῦ, καὶ ᾐτήσατο εὑρεῖν σκήνωμα τῷ Θεῷ Ἰακώβ.

[a] *Who found favour before God,* [b] *and desired to find a tabernacle for the God of Jacob.*

[a] And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go; I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons, 1 Sam. xvi. 1. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up and went to Ramah, 13.

[b] And it came to pass, when the king sat in his house, and the Lord had given him rest round about from all his enemies, That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. And Nathan said to the king, Go, do all that *is* in thine heart: for the Lord *is* with thee, 2 Sam. vii. 1—3. And it was in the heart of David my father to build an house for the name of the Lord God of Israel. And the Lord said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart, 1 Kings viii. 17, 18. Lord, remember David, *and* all his afflictions; How he sware unto the Lord, *and* vowed unto the mighty *God* of Jacob; Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, *or* slumber to mine eyelids, Until I find out a place for the Lord, an habitation for the mighty *God* of Jacob, Psal. cxxxii. 1—5.

VER. 47.

Σολομῶν δὲ ᾠκοδόμησεν αὐτῷ οἶκον.

[a] *But Solomon built him an house.*

[a] And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever, 2 Sam. vii. 12, 13. *Concerning* this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father: And I will dwell among the children of Israel, and will not forsake my people Israel. So Solomon built the house, and finished it, 1 Kings vi. 12—14.

VER. 48.

Ἀλλ' οὐχ ὁ ὕψιστος ἐν χειροποιήτοις ναοῖς κατοικεῖ, καθὼς ὁ προφήτης λέγει·

Howbeit [a] *the most High dwelleth not in temples made with hands; as saith the prophet,*

[a] God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, Acts xvii. 24. But will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens, cannot contain thee; how much less this house that I have builded, 1 Kings viii. 27.

VER. 49.

Ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ μοι; λέγει Κύριος· ἢ τίς τόπος τῆς καταπαύσεώς μου;

[a] *Heaven* is *my throne, and earth* is *my footstool: what house will ye build me? saith the Lord: or what* is *the place of my rest?*

[a] Thus saith the Lord, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest? Isa. lxvi. 1.

VER. 50.

Οὐχὶ ἡ χείρ μου ἐποίησε ταῦτα πάντα;

[a] *Hath not my hand made all these things?*

[a] For all those *things* hath mine hand made, and all those *things* have been, saith the LORD, Isa. lxvi. 2.

VER. 51.

Σκληροτράχηλοι, καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσὶν, ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε· ὡς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς.

Ye stiffnecked and uncircumcised in heart and ears, [a] *ye do always resist the Holy Ghost: as your fathers* did, *so* do *ye.*

[a] But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them, Isa. lxiii. 10. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption, Eph. iv. 30. Quench not the Spirit, 1 Thess. v. 19.

VER. 52.

Τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγείλαντας περὶ τῆς ἐλεύσεως τοῦ δικαίου, οὗ νῦν ὑμεῖς προδόται καὶ φονεῖς γεγένησθε·

[a] *Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of* [b] *the Just One; of whom ye have been now the betrayers and murderers:*

[a] See on Matt. v. ver. 12. clause 3.
[b] See on chap. iii. ver. 14. clause 2.

VER. 53.

Οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε.

[a] *Who have received the law by the disposition of angels,* [b] *and have not kept it.*

[a] The chariots of God *are* twenty thousand, *even* thousands of angels: the LORD *is* among them *as in* Sinai, in the holy *place,* Psal. lxviii. 17. Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator, Gal. iii. 19. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward, Heb. ii. 2.

[b] See on John vii. ver. 19. clause 2.

VER. 54.

Ἀκούοντες δὲ ταῦτα, διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν.

[a] *When they heard these things, they were cut to the heart, and they gnashed on him with* their *teeth.*

[a] When they heard *that,* they were cut *to the heart,* and took counsel to slay them, Acts v. 33.

VER. 55.

Ὑπάρχων δὲ πλήρης Πνεύματος ἁγίου, ἀτενίσας εἰς τὸν οὐρανὸν, εἶδε δόξαν Θεοῦ, καὶ Ἰησοῦν ἑστῶτα ἐκ δεξιῶν τοῦ Θεοῦ,

But he, [a] *being full of the Holy Ghost, looked up stedfastly into heaven,* [b] *and saw the glory of God,* [c] *and Jesus standing on the right hand of God,*

[a] And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, Acts vi. 5.
[b] See on John i. ver. 14. clause 2.
[c] See on Matt. xxii. ver. 44.

VER. 56.

Καὶ εἶπεν· Ἰδοὺ, θεωρῶ τοὺς οὐρανοὺς ἀνεῳγμένους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἑστῶτα τοῦ Θεοῦ.

And said, Behold, I see the heavens opened, [a] *and the Son of man* [b] *standing on the right hand of God.*

[a] See on Matt. xvi. ver. 13. clause 4.
[b] See on Matt. xxii. ver. 44.

VER. 57.

Κράξαντες δὲ φωνῇ μεγάλῃ, συνέσχον τὰ ὦτα αὐτῶν, καὶ ὥρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν·

Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

VER. 58.

Καὶ ἐκβαλόντες ἔξω τῆς πόλεως, ἐλιθοβόλουν· καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου,

[a] *And cast* him *out of the city, and stoned* him: [b] *and the witnesses* [c] *laid down their clothes at a young man's feet, whose name was Saul.*

[a] See on John viii. ver. 59. clause 1.

[b] The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you, Deut xvii. 7.

[c] And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem, Acts viii. 1. And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the High Priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem, ix. 1, 2.

VER. 59.

Καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλούμενον καὶ λέγοντα· Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου.

[a] *And they stoned Stephen, calling upon* God, [b] *and saying, Lord Jesus, receive my spirit.*

[a] See on chap. ix. ver. 14. clause 2.

[b] Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth, Psal. xxxi. 5.

VER. 60.

Θεὶς δὲ τὰ γόνατα, ἔκραξε φωνῇ μεγάλῃ· Κύριε, μὴ στήσῃς αὐτοῖς τὴν ἁμαρτίαν ταύτην. Καὶ τοῦτο εἰπὼν, ἐκοιμήθη.

And he kneeled down, and cried with a loud voice, [a] *Lord, lay not this sin to their charge.* [b] *And when he had said this, he fell asleep.*

[a] See on Matt. v. ver. 44. clause 2.

[b] For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption, Acts xiii. 36. For this cause many *are* weak and sickly among you, and many sleep, 1 Cor. xi. 30. After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep, xv. 6. Then they also which are fallen asleep in Christ, are perished, 18. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him, 1 Thess. iv. 13, 14. See also on Matt. ix. ver. 24.

CHAP. VIII.—VER. 1.

Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις· πάντες τε διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλὴν τῶν ἀποστόλων,

And Saul was consenting unto his death. [a] *And at that time there was a great persecution against the Church which was at Jerusalem;* [b] *and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.*

[a] See on Matt. v. ver. 10. clause 1.

[b] See on Matt. x. ver. 23. clause 1.

VER. 2.

Συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς, καὶ ἐποιήσαντο κοπετὸν μέγαν ἐπ' αὐτῷ.

And devout men carried Stephen to his burial, *and made great lamentation over him.*

VER. 3.

Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακήν.

[a] *As for Saul, he made havock of the Church, entering into every house, and hailing men and women committed* them *to prison.*

[a] And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the High Priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem, Acts ix. 1, 2. I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city, at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women, xxii. 3, 4. I verily thought with myself, that I ought to do many things con-

trary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the Chief Priests; and when they were put to death, I gave my voice against *them*. And I punished them oft in every synagogue, and compelled *them* to blaspheme: and being exceedingly mad against them, I persecuted *them* even unto strange cities, xxvi. 9—11. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God, 1 Cor. xv. 9. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it, Gal. i. 13. Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless, Phil. iii. 6. Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did *it* ignorantly in unbelief, 1 Tim. i. 13.

VER. 4.

Οἱ μὲν οὖν διασπαρέντες διῆλθον, εὐαγγελιζόμενοι τὸν λόγον.

[a] *Therefore they that were scattered abroad went every where preaching the word.*

[a] Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only, Acts xi. 19. And when there was an assault made, both of the Gentiles and also of the Jews, with their rulers, to use *them* despitefully, and to stone them, They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: And there they preached the Gospel, xiv. 5—7. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come, Matt. x. 23.

VER. 5.

Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας, ἐκήρυσσεν αὐτοῖς τὸν Χριστόν.

[a] *Then Philip went down to the city of Samaria, and preached Christ unto them.*

[a] See on chap. i. ver. 8. clause 3.

VER. 6.

Προσεῖχόν τε οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν, ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει.

And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

VER. 7.

Πολλῶν γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα, βοῶντα μεγάλῃ φωνῇ, ἐξήρχετο· πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν,

[a] *For unclean spirits, crying with loud voice, came out of many that were possessed* with them: [b] *and many taken with palsies,* [c] *and that were lame, were healed.*

[a] See on Matt. iv. ver. 24. clause 4.
[b] See on Matt. iv. ver. 24. clause 6.
[c] See on Matt. xi. ver. 5. clause 2.

VER. 8.

Καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ.

And there was great joy in that city.

VER. 9.

Ἀνὴρ δέ τις ὀνόματι Σίμων προϋπῆρχεν ἐν τῇ πόλει μαγεύων, καὶ ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναί τινα ἑαυτὸν μέγαν·

But there was a certain man, called Simon, which beforetime in the same city [a] *used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:*

[a] And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus, Acts xiii. 6. And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being

grieved, turned and said to the spirit, I command thee in the name of Jesus Christ, to come out of her. And he came out the same hour, xvi. 16—18. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments, Exod. vii. 11. And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people, Lev. xx. 6. There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things *are* an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee, Deut. xviii. 10—12. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live, Rev. xiii. 13, 14.

VER. 10.

ᾯ προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες· Οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ ἡ μεγάλη.

To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

VER. 11.

Προσεῖχον δὲ αὐτῷ διὰ τὸ ἱκανῷ χρόνῳ ταῖς μαγείαις ἐξεστακέναι αὐτούς.

And to him they had regard, because that of long time he had bewitched them with sorceries,

VER. 12.

Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοῦ ὀνόματος τοῦ Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες.

But when they believed Philip preaching the things concerning [a] *the kingdom of God, and the name of Jesus Christ,* [b] *they were baptized, both men and women.*

[a] See on Matt. iii. ver. 2. clause 2.

[b] See on Matt. iii. ver. 6. clause 1.

VER. 13.

Ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε, καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ, θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας γινομένας, ἐξίστατο.

Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the * *miracles and signs which were done.*

* Gr. *signs and great miracles.*

VER. 14.

Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ Θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέτρον καὶ Ἰωάννην·

Now [a] *when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:*

[a] And at that time there was a great persecution against the Church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles, ver. 1.

VER. 15.

Οἵτινες καταβάντες προσηύξαντο περὶ αὐτῶν, ὅπως λάβωσι Πνεῦμα ἅγιον.

Who, when they were come down, [a] *prayed for them, that they might receive the Holy Ghost:*

[a] See on John vii. ver. 39. clause 1.

VER. 16.

Οὔπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκὸς, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ.

(For as yet he was fallen upon none of them: [a] *only they were baptized in the name of the Lord Jesus.)*

[a] See on chap. x. ver. 48.

VER. 17.

Τότε ἐπετίθουν τὰς χεῖρας ἐπ' αὐτοὺς, καὶ ἐλάμβανον Πνεῦμα ἅγιον.

[a] *Then laid they* their *hands on them, and they received the Holy Ghost.*

[a] And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied, Acts xix. 6.

VER. 18.

Θεασάμενος δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων δίδοται τὸ Πνεῦμα τὸ ἅγιον, προσήνεγκεν αὐτοῖς χρήματα,

And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

VER. 19.

Λέγων· Δότε κἀμοὶ τὴν ἐξουσίαν ταύτην, ἵνα ᾧ ἂν ἐπιθῶ τὰς χεῖρας, λαμβάνῃ Πνεῦμα ἅγιον.

Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

VER. 20.

Πέτρος δὲ εἶπε πρὸς αὐτόν· Τὸ ἀργύριόν σου σύν σοι εἴη εἰς ἀπώλειαν, ὅτι τὴν δωρεὰν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι.

But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

VER. 21.

Οὐκ ἔστι σοι μερὶς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ· ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεῖα ἐνώπιον τοῦ Θεοῦ.

Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

VER. 22.

Μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ Θεοῦ, εἰ ἄρα ἀφεθήσεταί σοι ἡ ἐπίνοια τῆς καρδίας σου.

[a] *Repent therefore of this thy wickedness,* [b] *and pray God, if perhaps the thought of thine heart may be forgiven thee.*

[a] See on Matt. iii. ver. 2. clause 1.

[b] In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth: And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will, 2 Tim. ii. 25, 26.

VER. 23.

Εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα.

For I perceive that thou art [a] *in the gall of bitterness,* [b] *and in the bond of iniquity.*

[a] Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled, Heb. xii. 15.

[b] His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins, Prov. v. 22. See also on John viii. ver. 34.

VER. 24.

Ἀποκριθεὶς δὲ ὁ Σίμων εἶπε· Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε.

Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

VER. 25.

Οἱ μὲν οὖν διαμαρτυράμενοι, καὶ λαλήσαντες τὸν λόγον τοῦ Κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλήμ, πολλάς τε κώμας τῶν Σαμαρειτῶν εὐηγγελίσαντο.

And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans.

VER. 26.

Ἄγγελος δὲ Κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων· Ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος.

And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.

VER. 27.

Καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδοὺ, ἀνὴρ Αἰθίοψ εὐνοῦχος, δυνάστης Κανδάκης τῆς βασιλίσσης Αἰθιόπων, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, ὃς ἐληλύθει προσκυνήσων εἰς Ἱερουσαλήμ,

And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

VER. 28.

Ἦν τε ὑποστρέφων, καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ, καὶ ἀνεγίνωσκε τὸν προφήτην Ἡσαΐαν.

Was returning, and sitting in his chariot read Esaias the prophet.

VER. 29.

Εἶπε δὲ τὸ Πνεῦμα τῷ Φιλίππῳ· Πρόσελθε, καὶ κολλήθητι τῷ ἅρματι τούτῳ.

[a] *Then the Spirit said unto Philip, Go near, and join thyself to this chariot.*

[a] While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee, Acts x. 19. And the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me; and we entered into the man's house, xi. 12. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them, xiii. 2. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not, xvi. 6, 7. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me, xx. 22, 23. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, 1 Tim. iv. 1.

VER. 30.

Προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην Ἡσαΐαν, καὶ εἶπεν· Ἆρά γε γινώσκεις ἃ ἀναγινώσκεις;

And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

VER. 31.

Ὁ δὲ εἶπε· Πῶς γὰρ ἂν δυναίμην, ἐὰν μή τις ὁδηγήσῃ με; Παρεκάλεσέ τε τὸν Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ.

And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

VER. 32.

Ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν ἦν αὕτη· Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.

The place of the Scripture which he read was this, [a] *He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:*

[a] He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth, Isa. liii. 7.

VER. 33.

Ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη· τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.

[a] *In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.*

[a] He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken, Isa. liii. 8.

VER. 34.

Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ, εἶπε· Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ, ἢ περὶ ἑτέρου τινός;

And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

VER. 35.

Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης, εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν.

Then Philip opened his mouth, and began at the same Scripture, and preached unto him Jesus.

VER. 36.

Ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδὸν, ἦλθον ἐπί τι ὕδωρ· καί φησιν ὁ εὐνοῦχος· Ἰδοὺ ὕδωρ· τί κωλύει με βαπτισθῆναι;

And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

VER. 37.

Εἶπε δὲ ὁ Φίλιππος· Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν· Ἀποκριθεὶς δὲ εἶπε· Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν.

And Philip said, [a] *If thou believest* [b] *with all thine heart, thou mayest. And he answered and said,* [c] *I believe that Jesus Christ is the Son of God.*

[a] Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Matt. xxviii. 19. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Mark xvi. 16.

[b] For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation, Rom. x. 10.

[c] See on Matt. xiv. ver. 33. clause 2.

VER. 38.

Καὶ ἐκέλευσε στῆναι τὸ ἅρμα· καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὅ, τε Φίλιππος καὶ ὁ εὐνοῦχος· καὶ ἐβάπτισεν αὐτόν.

And he commanded the chariot to stand still: [a] *and they went down both into the water, both Philip and the eunuch;* [b] *and he baptized him.*

[a] And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, Matt. iii. 16. And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him, Mark i. 10.

[b] See on Matt. iii. ver. 6. clause 1.

VER. 39.

Ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, Πνεῦμα Κυρίου ἥρπασε τὸν Φίλιππον, καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος· ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων.

And when they were come up out of the water, [a] *the Spirit of the Lord caught away Philip, that the eunuch saw him no more:* [b] *and he went on his way rejoicing.*

[a] And it shall come to pass, *as soon as* I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not, 1 Kings xviii. 12. And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master; lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send, 2 Kings ii. 16. Then the spirit took me up, and I heard behind me a voice of a great rushing, *saying,* Blessed *be* the glory of the Lord from his place. *I heard* also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me, Ezek. iii. 12—14. And he put forth the form of an hand, and took me by a lock of mine head, and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north, viii. 3. Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity: so the vision that I had seen went up from me, xi. 24.

[b] And the disciples were filled with joy, and with the Holy Ghost, Acts xiii. 52. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God, with all his house, xvi. 34. Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field, Matt. xiii. 44. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God, Rom. v. 2. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people, xv. 10, 11. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, Phil. iii. 3.

VER. 40.

Φίλιππος δὲ εὑρέθη εἰς Ἄζωτον· καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας, ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.

But Philip was found at [a] *Azotus: and passing through he preached in all the cities, till he came to* [b] *Cæsarea.*

[a] And the Philistines took the ark of God, and brought it from Eben-ezer unto Ashdod, 1 Sam. v. 1.

[b] And the next *day*, we that were of Paul's company departed, and came unto Cæsarea: and we entered into the house of Philip the evangelist, which was *one* of the seven: and abode with him, Acts xxi. 8.

CHAP. IX.—VER. 1.

Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς μαθητὰς τοῦ Κυρίου, προσελθὼν τῷ ἀρχιερεῖ,

[a] *And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the High Priest,*

[a] See on chap. viii. ver. 3.

VER. 2.

Ἠτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως ἐάν τινας εὕρῃ τῆς ὁδοῦ ὄντας, ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλήμ.

[a] *And desired of him letters to Damascus to the synagogues, that if he found any* * *of this way, whether they were men or women, he might bring them bound unto Jerusalem.*

* Gr. *of the way.*

[a] As also the High Priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, for to be punished, Acts xxii. 5. Whereupon as I went to Damascus, with authority and commission from the Chief Priests, xxvi. 12.

VER. 3.

Ἐν δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ· καὶ ἐξαίφνης περιήστραψεν αὐτὸν φῶς ἀπὸ τοῦ οὐρανοῦ,

[a] *And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:*

[a] And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me, Acts xxii. 6. At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me, xxvi. 13.

VER. 4.

Καὶ πεσὼν ἐπὶ τὴν γῆν, ἤκουσε φωνὴν λέγουσαν αὐτῷ· Σαοὺλ, Σαοὺλ, τί με διώκεις;

[a] *And he fell to the earth, and heard a voice saying unto him, Saul, Saul,* [b] *why persecutest thou me?*

[a] And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? Acts xxii. 7. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks, xxvi. 14.

[b] In all their affliction he was afflicted, Isa. lxiii. 9. For thus saith the LORD of hosts, After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of his eye, Zech. ii. 8. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me, Matt. x. 40. And the King shall answer and say unto them, Verily I say unto you, In as much as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me, xxv. 40. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me, Luke x. 16. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones, Eph. v. 30.

VER. 5.

Εἶπε δέ· Τίς εἶ, Κύριε; Ὁ δὲ Κύριος εἶπεν· Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις· σκληρόν σοι πρὸς κέντρα λακτίζειν.

[a] *And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest:* [b] it is *hard for thee to kick against the pricks.*

[a] And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest, Acts xxii. 8. And I said, Who art thou, Lord? And he said, I am

Jesus whom thou persecutest, xxvi. 15.

[b] *He is* wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered? Job ix. 4. Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him, Psal. ii. 12. Woe unto him that striveth with his Maker! *Let* the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Isa. xlv. 9.

VER. 6.

Τρέμων τε καὶ θαμβῶν εἶπε· Κύριε, τί με θέλεις ποιῆσαι; Καὶ ὁ Κύριος πρὸς αὐτόν· Ἀνάστηθι καὶ εἴσελθε εἰς τὴν πόλιν καὶ λαληθήσεταί σοι τί σε δεῖ ποιεῖν.

[a] *And he trembling and astonished said,* [b] *Lord, what wilt thou have me to do? And the Lord* said *unto him, Arise, and go into the city, and it shall be told thee what thou must do.*

[a] And I said, What shall I do Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do, Acts xxii. 10.

[b] See on chap. ii. ver. 37. clause 2.

VER. 7.

Οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ, εἱστήκεισαν ἐνεοὶ, ἀκούοντες μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες.

[a] *And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.*

[a] And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me, Acts xxii. 9.

VER. 8.

Ἠγέρθη δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς· ἀνεῳγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ, οὐδένα ἔβλεπε· χειραγωγοῦντες δὲ αὐτὸν, εἰσήγαγον εἰς Δαμασκόν.

[a] *And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and* brought him *into Damascus.*

[a] And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus, Acts xxii. 11.

VER. 9.

Καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων· καὶ οὐκ ἔφαγεν, οὐδὲ ἔπιεν.

And he was three days without sight, and neither did eat nor drink.

VER. 10.

Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας, καὶ εἶπε πρὸς αὐτὸν ὁ Κύριος ἐν ὁράματι· Ἀνανία. Ὁ δὲ εἶπεν· Ἰδοὺ, ἐγὼ, Κύριε.

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, *Lord.*

VER. 11.

Ὁ δὲ Κύριος πρὸς αὐτόν· Ἀναστὰς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθεῖαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι, Ταρσέα· ἰδοὺ γὰρ προσεύχεται.

And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one *called Saul, of Tarsus: for, behold, he prayeth,*

VER. 12.

Καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι Ἀνανίαν εἰσελθόντα, καὶ ἐπιθέντα αὐτῷ χεῖρα, ὅπως ἀναβλέψῃ.

And hath seen in a vision a man named Ananias coming in, and putting his *hand on him, that he might receive his sight.*

VER. 13.

Ἀπεκρίθη δὲ ὁ Ἀνανίας· Κύριε, ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε τοῖς ἁγίοις σου ἐν Ἱερουσαλήμ·

Then Ananias answered, Lord, I have heard by many of this man, [a] *how much evil he hath done to thy saints at Jerusalem:*

[a] See on chap. viii. ver. 3.

VER. 14.

Καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων, δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου.

[a] *And here he hath authority from the Chief Priests to bind all that* [b] *call on thy name.*

[a] See on ver. 2.

[b] And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, re-

ceive my spirit, Acts vii. 59. And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord, xxii. 16. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Rom. x. 12—14. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours, 1 Cor. i. 2. Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart, 2 Tim. ii. 22. See also on Matt. ii. ver. 2. clause 3.

VER. 15.

Εἶπε δὲ πρὸς αὐτὸν ὁ Κύριος· Πορεύου, ὅτι σκεῦος ἐκλογῆς μοι ἐστὶν οὗτος, τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν, καὶ βασιλέων, υἱῶν τε Ἰσραήλ·

But the Lord said unto him, Go thy way: [a] *for he is a chosen vessel unto me,* [b] *to bear my name before the Gentiles,* [c] *and kings, and the children of Israel:*

[a] See on Mark iii. ver. 14. clause 1.

[b] Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, Acts xiii. 46. And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles, xiv. 27. And the *day* following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry, xxi. 18, 19. And he said unto me, Depart: for I will send thee far hence, unto the Gentiles, xxii. 21. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks and to the Barbarians, both to the wise and the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also, Rom. i. 13—15. For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office, xi. 13. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ, xv. 15—19. But contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as *the Gospel* of the circumcision *was* unto Peter; (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles,) Gal. ii. 7, 8. Whereby, when ye read, ye may understand my knowledge in the mystery of Christ; Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel; Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 4—8. Whereunto I am ordained a preacher, and an apostle, (I speak the

truth in Christ, *and* lie not,) a teacher of the Gentiles in faith and verity, 1 Tim. ii. 7.

[c] And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth, Acts xxv. 23. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus, but speak forth the words of truth and soberness.* For the king knoweth of these things; before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds, xxvi. 24—29. For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee, xxvii. 23, 24.

VER. 16.

Ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν.

For I will shew him [a]*how great things he must suffer for my name's sake.*

[a] See on Matt. v. ver. 10. clause 1. and x. ver. 17. clauses 2, 3.

VER. 17.

Ἀπῆλθε δὲ Ἀνανίας, καὶ εἰσῆλθεν εἰς τὴν οἰκίαν· καὶ ἐπιθεὶς ἐπ' αὐτὸν τὰς χεῖρας, εἶπε· Σαοὺλ ἀδελφὲ, ὁ Κύριος ἀπέσταλκέ με (Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ ὁδῷ ᾗ ἤρχου) ὅπως ἀναβλέψῃς, καὶ πλησθῇς Πνεύματος ἁγίου.

[a]*And Ananias went his way, and entered into the house;* [b]*and putting his hands on him said, Brother Saul,* [c]*the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me,* [d]*that thou mightest receive thy sight,* [e]*and be filled with the Holy Ghost.*

[a] And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*, Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men, of what thou hast seen and heard, Acts xxii. 12—15.

[b] See on chap. viii. ver. 17.

[c] See on Luke ii. ver. 11. clause 3.

[d] And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus, And he was three days without sight, and neither did eat nor drink, ver. 8, 9.

[e] See on chap. ii. ver. 4. clause 1.

VER. 18.

Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὡσεὶ λεπίδες, ἀνέβλεψέ τε παραχρῆμα· καὶ ἀναστὰς ἐβαπτίσθη.

[a]*And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose,* [b]*and was baptized.*

[a] But their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the old testament: which *vail* is done away in Christ. But even unto this day, when Moses is read, the vail is upon their hearts. Nevertheless when it shall turn to the Lord, the vail shall be taken away, 2 Cor. iii. 14—16.

[b] See on Matt. iii. ver. 6. clause 1.

VER. 19.

Καὶ λαβὼν τροφὴν, ἐνίσχυσεν. Ἐγένετο δὲ ὁ Σαῦλος μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς.

And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

VER. 20.

Καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν Χριστὸν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

[a] *And straightway he preached Christ*

in the synagogues, [b] *that he is the Son of God.*

[a] Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance, Acts xxvi. 19, 20. And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called *me* by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus, Gal. i. 14—17.

[b] See on Matt. xiv. ver. 33. clause 2.

VER. 21.

Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες, καὶ ἔλεγον· Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο· καὶ ὧδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς;

But all that heard him *were amazed, and said;* [a] *Is not this he that destroyed* [b] *them which called on his name in Jerusalem, and came hither for that intent, that he might bring them bound unto the Chief Priests?*

[a] See on chap. viii. ver. 3.
[b] See on ver. 14. clause 2.

VER. 22.

Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο, καὶ συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός.

But Saul increased the more in strength and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

VER. 23.

Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναὶ, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν·

[a] *And after that many days were fulfilled, the Jews took counsel to kill him:*

[a] In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me, 2 Cor. xi. 32.

VER. 24.

Ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν· παρετήρουν τε τὰς πύλας ἡμέρας τε καὶ νυκτὸς, ὅπως αὐτὸν ἀνέλωσι.

But their laying await was known of Saul. And they watched the gates day and night to kill him.

VER. 25.

Λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτὸς, καθῆκαν διὰ τοῦ τείχους, χαλάσαντες ἐν σπυρίδι.

[a] *Then the disciples took him by night, and let* him *down by the wall in a basket.*

[a] And through a window in a basket was I let down by the wall, and escaped his hands, 2 Cor. xi. 33.

VER. 26.

Παραγενόμενος δὲ ὁ Σαῦλος εἰς Ἱερουσαλὴμ, ἐπειρᾶτο κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτὸν, μὴ πιστεύοντες ὅτι ἐστὶ μαθητής.

[a] *And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.*

[a] Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days, Gal. i. 18.

VER. 27.

Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν, ἤγαγε πρὸς τοὺς ἀποστόλους, καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδε τὸν Κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαῤῥησιάσατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ.

[a] *But Barnabas took him, and brought* him *to the apostles, and declared unto them* [b] *how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.*

[a] Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. Now the things which I write unto you, behold, before God, I lie not. Afterwards I

came into the regions of Syria and Cilicia; And was unknown by face unto the Churches of Judæa which were in Christ: But they had heard only, That he which persecuted us in times past, now preacheth the faith which once he destroyed. And they glorified God in me, Gal. i. 18—24.

[b] And last of all he was seen of me also, as of one born out of due time, 1 Cor. i. 8.

VER. 28.

Καὶ ἦν μετ᾽ αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος ἐν Ἱερουσαλὴμ, καὶ παῤῥησιαζόμενος ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ.

And he was with them coming in and going out at Jerusalem.

VER. 29.

Ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐτὸν ἀνελεῖν.

And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: [a] but they went about to slay him.

[a] And it came to pass, that when I was come again unto Jerusalem, even while I prayed in the temple, I was in a trance; And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me, Acts xxii. 17, 18.

VER. 30.

Ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν, καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν.

Which *when the brethren knew,* [a] *they brought him down to Cæsarea, and sent him forth to* [b] *Tarsus.*

[a] Afterwards I came into the regions of Syria and Cilicia; And was unknown by face unto the Churches, of Judæa which were in Christ, Gal. i. 21, 22.

[b] Then departed Barnabas to Tarsus, for to seek Saul, Acts xi. 25.

VER. 31.

Αἱ μὲν οὖν ἐκκλησίαι καθ᾽ ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχον εἰρήνην, οἰκοδομούμεναι· καὶ πορευόμεναι τῷ φόβῳ τοῦ Κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου Πνεύματος, ἐπληθύνοντο.

Then had the Churches rest throughout all Judæa and Galilee and Samaria, and were edified; and [a] *walking in the fear of the Lord,* [b] *and in the comfort of the Holy Ghost, were multiplied.*

[a] The fear of the Lord *is* the beginning of wisdom: a good understanding have all they that do *his commandments:* his praise endureth for ever, Psal. cxi. 10. The fear of the Lord *is* to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate, Prov. viii. 13. In the fear of the Lord *is* strong confidence; and his children shall have a place of refuge. The fear of the Lord *is* a fountain of life, to depart from the snares of death, xiv. 26, 27. Let not thine heart envy sinners: but *be thou* in the fear of the Lord all the day long, xxiii. 17. And wisdom and knowledge shall be the stability of thy times, *and* strength of salvation: for the fear of the Lord *is* his treasure, xxxiii. 6. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, 2 Cor. vii. 1. Submitting yourselves one to another in the fear of God, Eph. v. 21.

[b] See on John xiv. ver. 16. clause 2.

VER. 32.

Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων, κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδαν.

And it came to pass, as Peter passed throughout all quarters, *he came down also to* [a] *the saints which dwelt at Lydda.*

[a] Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem, ver. 13. To all that be in Rome, beloved of God, called *to be* saints: Grace to you, and peace, from God our Father, and the Lord Jesus Christ, Rom. i. 7. Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, 1 Cor. i. 2. For God is not *the author* of confusion, but of peace, as in all Churches of the saints, xiv. 33. Unto the church of God which is at Corinth, with all the saints which are in all Achaia, 2 Cor. i. 1. Paul, an apostle

of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus, Eph. i. 1. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, ii. 19.

VER. 33.

Εὗρε δὲ ἐκεῖ ἄνθρωπόν τινα Αἰνέαν ὀνόματι, ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κραββάτῳ, ὃς ἦν παραλελυμένος,

And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy.

VER. 34.

Καὶ εἶπεν αὐτῷ ὁ Πέτρος· Αἰνέα, ἰᾶταί σε Ἰησοῦς ὁ Χριστός· ἀνάστηθι, καὶ στρῶσον σεαυτῷ. Καὶ εὐθέως ἀνέστη.

And Peter said unto him, Æneas, [a] *Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.*

[a] See on chap. iii. ver. 6. clause 3.

VER. 35.

Καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Σαρωνᾶν, οἵτινες ἐπέστρεψαν ἐπὶ τὸν Κύριον.

And all that dwelt in Lydda and Saron saw him, and turned to the Lord.

VER. 36.

Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβιθὰ, ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσυνῶν ὧν ἐποίει.

Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called * *Dorcas,* [a] *this woman was full of good works and* [b] *almsdeeds which she did.*

* Or, *Doe,* or, *Roe.*

[a] See on Matt. v. ver. 16. clause 1.
[b] See on Matt. v. ver. 42. clause 1.

VER. 37.

Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερῴῳ.

And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her *in an upper chamber.*

VER. 38.

Ἐγγὺς δὲ οὔσης Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν, παρακαλοῦντες μὴ ὀκνῆσαι διελθεῖν ἕως αὐτῶν.

And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him *that he would not* * *delay to come to them.*

* Or, *be grieved.*

VER. 39.

Ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῷον· καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι, καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια, ὅσα ἐποίει μετ' αὐτῶν οὖσα ἡ Δορκάς.

Then Peter arose and went with them. When he was come, they brought him into the upper chamber: [a] *and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.*

[a] See on Matt. ix. ver. 23.

VER. 40.

Ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, θεὶς τὰ γόνατα προσηύξατο· καὶ ἐπιστρέψας πρὸς τὸ σῶμα, εἶπε· Ταβιθὰ, ἀνάστηθι. Ἡ δὲ ἤνοιξε τοὺς ὀφθαλμοὺς αὐτῆς, καὶ ἰδοῦσα τὸν Πέτρον, ἀνεκάθισε.

[a] *But Peter put them all forth, and kneeled down, and prayed; and turning* him *to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.*

[a] And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived, 1 Kings xvii. 19—22. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the

LORD. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes, 2 Kings iv. 32—35.

VER. 41.

Δοὺς δὲ αὐτῇ χεῖρα, ἀνέστησεν αὐτήν· φωνήσας δὲ τοὺς ἁγίους, καὶ τὰς χήρας, παρέστησεν αὐτὴν ζῶσαν.

And he gave her his *hand, and lifted her up, and when he had called the saints and widows, he presented her alive.*

VER. 42.

Γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης· καὶ πολλοὶ ἐπίστευσαν ἐπὶ τὸν Κύριον.

And it was known throughout all Joppa; and many believed in the Lord.

VER. 43.

Ἐγένετο δὲ ἡμέρας ἱκανὰς μεῖναι αὐτὸν ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

CHAP. X.—VER. 1.

Ἀνὴρ δέ τις ἦν ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς,

There was a certain man in Cæsarea called Cornelius, [a] *a centurion of the band called the Italian* band,

[a] See on Matt. viii. ver. 5. clause. 2.

VER. 2.

Εὐσεβὴς καὶ φοβούμενος τὸν Θεὸν, σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ Θεοῦ διαπαντός·

[a] A *devout* man, *and one that feared God with all his house,* [b] *which gave much alms to the people,* [c] *and prayed to God alway.*

[a] See on chap. ix. ver. 31. clause 1.
[b] See on Matt. v. ver. 42. clause 1.
[c] See on Luke xviii. ver. 1.

VER. 3.

Εἶδεν ἐν ὁράματι φανερῶς, ὡσεὶ ὥραν ἐννάτην τῆς ἡμέρας, ἄγγελον τοῦ Θεοῦ εἰσελθόντα πρὸς αὐτὸν, καὶ εἰπόντα αὐτῷ· Κορνήλιε.

He saw in a vision evidently about the ninth hour of the day [a] *an angel of God coming into him, and saying unto him, Cornelius.*

[a] See on Matt. xviii. ver. 10. clause 2.

VER. 4.

Ὁ δὲ ἀτενίσας αὐτῷ, καὶ ἔμφοβος γενόμενος, εἶπε· Τί ἐστι Κύριε; Εἶπε δὲ αὐτῷ· Αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ Θεοῦ.

And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, [a] *Thy prayers and thine alms are come up for a memorial before God.*

[a] LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee *as* incense, *and* the lifting up of my hands *as* the evening sacrifice, Psal. cxli. 1, 2. Then they that feared the LORD spake often one to another; and the LORD hearkened, and heard *it:* and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him, Mal. iii. 16, 17. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John, Luke i. 13. For God *is* not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister, Heb. xii. 10.

VER. 5.

Καὶ νῦν πέμψον εἰς Ἰόππην ἄνδρας, καὶ μετάπεμψαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος·

And now send men to Joppa, and call for one *Simon, whose surname is Peter:*

VER. 6.

Οὗτος ξενίζεται παρά τινι Σίμωνι βυρσεῖ, ᾧ ἐστιν οἰκία παρὰ θάλασσαν· οὗτος λαλήσει σοι, τί σε δεῖ ποιεῖν.

He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.

VER. 7.

Ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν τῷ Κορνηλίῳ, φωνήσας δύο τῶν οἰκετῶν αὐτοῦ, καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ,

And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

VER. 8.

Καὶ ἐξηγησάμενος αὐτοῖς ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην.

And when he had declared all these *things unto them, he sent them to Joppa.*

VER. 9.

Τῇ δὲ ἐπαύριον ὁδοιπορούντων ἐκείνων, καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι, περὶ ὥραν ἕκτην.

On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:

VER. 10.

Ἐγένετο δὲ πρόσπεινος, καὶ ἤθελε γεύσασθαι· παρασκευαζόντων δὲ ἐκείνων, ἐπέπεσεν ἐπ᾽ αὐτὸν ἔκστασις·

And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

VER. 11.

Καὶ θεωρεῖ τὸν οὐρανὸν ἀνεῳγμένον, καὶ καταβαῖνον ἐπ᾽ αὐτὸν σκεῦός τι ὡς ὀθόνην μεγάλην, τέσσαρσιν ἀρχαῖς δεδεμένον, καὶ καθιέμενον ἐπὶ τῆς γῆς·

And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

VER. 12.

Ἐν ᾧ ὑπῆρχε πάντα τὰ τετράποδα τῆς γῆς, καὶ τὰ θηρία, καὶ τὰ ἑρπετὰ, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ.

Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

VER. 13.

Καὶ ἐγένετο φωνὴ πρὸς αὐτόν· Ἀναστὰς, Πέτρε, θῦσον καὶ φάγε.

And there came a voice to him, Rise, Peter; kill, and eat.

VER. 14.

Ὁ δὲ Πέτρος εἶπε· Μηδαμῶς, Κύριε· ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον.

But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

VER. 15.

Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν· Ἃ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου.

And the voice spake *unto him again the second time, What God hath cleansed,* that *call not thou common.*

VER. 16.

Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ πάλιν ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν.

This was done thrice: and the vessel was received up again into heaven.

VER. 17.

Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος τί ἂν εἴη τὸ ὅραμα ὃ εἶδε, καὶ ἰδοὺ, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες τὴν οἰκίαν Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα.

Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

VER. 18.

Καὶ φωνήσαντες ἐπυνθάνοντο εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται.

And called, and asked whether Simon, which was surnamed Peter, were lodged there.

VER. 19.

Τοῦ δὲ Πέτρου ἐνθυμουμένου περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ Πνεῦμα, Ἰδοὺ, ἄνδρες τρεῖς ζητοῦσί σε·

While Peter thought on the vision, [a] the Spirit said unto him, Behold, three men seek thee.

[a] See on chap. viii. ver. 29.

VER. 20.

Ἀλλὰ ἀναστὰς κατάβηθι, καὶ πορεύου σὺν αὐτοῖς, μηδὲν διακρινόμενος, διότι ἐγὼ ἀπέσταλκα αὐτούς.

Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

VER. 21.

Καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτὸν, εἶπεν· Ἰδοὺ, ἐγώ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία δι' ἣν πάρεστε;

Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

VER. 22.

Οἱ δὲ εἶπον, Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν Θεὸν, μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκοῦσαι ῥήματα παρά σου.

And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel, to send for thee into his house, and to hear words of thee.

VER. 23.

Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισε. Τῇ δὲ ἐπαύριον ὁ Πέτρος ἐξῆλθε σὺν αὐτοῖς· καί τινες τῶν ἀδελφῶν τῶν ἀπὸ τῆς Ἰόππης συνῆλθον αὐτῷ.

Then called he them in, and lodged them. *And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.*

VER. 24.

Καὶ τῇ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν. ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους.

And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

VER. 25.

Ὡς δὲ ἐγένετο εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος, πεσὼν ἐπὶ τοὺς πόδας, προσεκύνησεν.

And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

VER. 26.

Ὁ δὲ Πέτρος αὐτὸν ἤγειρε, λέγων· Ἀνάστηθι· κἀγὼ αὐτὸς ἄνθρωπός εἰμι.

[a] *But Peter took him up, saying, Stand up; I myself also am a man.*

[a] And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us, in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities, unto the living God, which made heaven and earth, and the sea, and all things that are therein, Acts xiv. 11—15. I *am* the LORD; that *is* my name: and my glory will I not give to another, neither my praise to graven images, Isa. xlii. 8. and xlviii. 11. And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy, Rev. xix. 10.

VER. 27.

Καὶ συνομιλῶν αὐτῷ εἰσῆλθε, καὶ εὑρίσκει συνεληλυθότας πολλούς.

And as he talked with him, he went in, and found many that were come together.

VER. 28.

Ἔφη τε πρὸς αὐτούς· Ὑμεῖς ἐπίστασθε, ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ· καὶ ἐμοὶ ὁ Θεὸς ἔδειξε, μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον.

And he said unto them, [a] *Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation;* [b] *but God hath shewed me that I should not call any man common or unclean.*

[a] And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them, Acts xi. 2, 3.

[b] See ver. 11—16.

VER. 29.

Διὸ καὶ ἀναντιῤῥήτως ἦλθον μεταπεμφθείς. Πυνθάνομαι οὖν, τίνι λόγῳ μετεπέμψασθέ με;

Therefore came I unto you, without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

VER. 30.

Καὶ ὁ Κορνήλιος ἔφη· Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην νηστεύων, καὶ τὴν ἐννάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ἰδοὺ, ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθῆτι λαμπρᾷ,

And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

VER. 31.

Καί φησι· Κορνήλιε, εἰσηκούσθη σου ἡ προσευχὴ, καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ.

And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

VER. 32.

Πέμψον οὖν εἰς Ἰόππην, καὶ μετακάλεσαι Σίμωνα, ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν· ὃς παραγενόμενος λαλήσει σοι.

Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one *Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.*

VER. 33.

Ἐξαυτῆς οὖν ἔπεμψα πρός σε· σύ τε καλῶς ἐποίησας παραγενόμενος. Νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ Θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ Θεοῦ.

[a] *Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.*

[a] See on Matt. xix. ver. 30.

VER. 34.

Ἀνοίξας δὲ Πέτρος τὸ στόμα, εἶπεν· Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι οὐκ ἔστι προσωπολήπτης ὁ Θεός·

Then Peter opened his mouth, and said, [a] *Of a truth I perceive that God is no respecter of persons:*

[a] For there is no respect of persons with God, Rom. ii. 11. But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they who seemed *to be somewhat*, in conference added nothing to me, Gal. ii. 6. And ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him, Eph. vi. 9. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons, Col. iii. 25. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear, 1 Pet. i. 17.

VER. 35.

Ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν, καὶ ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῷ ἐστι.

[a] *But in every nation* [b] *he that feareth him, and worketh righteousness,* [c] *is accepted with him.*

[a] And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us: And put no difference between us and them, purifying their hearts by faith, Acts xv. 7—9. *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also, Rom. iii. 29. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? x. 12—14.

[b] See on Matt. x. ver. 28. clause 2.

[c] If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door: And unto thee *shall be* his desire, and thou shalt rule over him, Gen. iv. 7. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him, Heb. xi. 4—6.

VER. 36.

Τὸν λόγον ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ· οὗτός ἐστι πάντων Κύριος.

The word which God *sent unto the children of Israel,* [a] *preaching peace by Jesus Christ:* [b] *(he is Lord of all:)*

[a] See on Luke ii. ver. 14. clause 2.
[b] See on Luke ii. ver. 11. clause 3.

VER. 37.

Ὑμεῖς οἴδατε τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης·

That word, I say, *ye know, which was published throughout all Judæa, and began from Galilee,* [a] *after the baptism which John preached;*

[a] See on Matt. iii. ver. 1, 2. 6.

VER. 38.

Ἰησοῦν τὸν ἀπὸ Ναζαρὲτ, ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διῆλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ.

[a] *How God anointed* [b] *Jesus of Nazareth* [c] *with the Holy Ghost and with power:* [d] *who went about doing good, and healing all that were oppressed of the devil;* [e] *for God was with him.*

[a] See on Luke iv. ver. 18. clause 2.
[b] See on Matt. ii. ver. 23.
[c] See on Matt. iii. ver. 16.
[d] See on Matt. iv. ver. 23, 24.
[e] See on John iii. ver. 2. clause 2.

VER. 39.

Καὶ ἡμεῖς ἐσμεν μάρτυρες πάντων ὧν ἐποίησεν ἔν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλήμ· ὃν ἀνεῖλον κρεμάσαντες ἐπὶ ξύλου.

[a] *And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem;* [b] *whom they slew and hanged on a tree:*

[a] See on Luke xxiv. ver. 48.
[b] See on Matt. xxvii. ver. 35. clause 1.

VER. 40.

Τοῦτον ὁ Θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι.

[a] *Him God raised up the third day,* [b] *and shewed him openly;*

[a] See on chap. ii. ver. 24. clause 1.
[b] See on chap. i. ver. 3.

VER. 41.

Οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ Θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ, μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν.

Not to all the people, [a] *but unto witnesses chosen before of God,* [b] even *to us, who did eat and drink with him after he rose from the dead.*

[a] See on Luke xxiv. ver. 48.
[b] See on chap. i. ver. 3.

VER. 42.

Καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ, καὶ διαμαρτύρασθαι ὅτι αὐτός ἐστιν ὁ ὡρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν·

[a] *And he commanded us to preach unto the people,* [b] *and to testify that it is he which was ordained of God* to be *the Judge of quick and dead.*

[a] See on Matt. xxviii. ver. 19. clause 1.
[b] See on John v. ver. 22.

VER. 43.

Τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.

[a] *To him give* [b] *all the prophets witness, that through his name whosoever be-*

lieveth in him shall receive remission of sins.

[a] See on Luke xxiv. ver. 44.
[b] See on Mark xvi. ver. 16. clause 1.

VER. 44.

Ἔτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον.

While Peter yet spake these words, [a] *the Holy Ghost fell on all them which heard the word.*

[a] See on chap. ii. ver. 33. clause 3.

VER. 45.

Καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ ὅσοι συνῆλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου πνεύματος ἐκκέχυται.

And they of the circumcision which believed were astonished, as many as came with Peter, [a] *because that on the Gentiles also* [b] *was poured out the gift of the Holy Ghost.*

[a] See on Matt. xii. ver. 18. clause 5.
[b] See on John vii. ver. 39. clause 1.

VER. 46.

Ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις, καὶ μεγαλυνόντων τὸν Θεόν. Τότε ἀπεκρίθη ὁ Πέτρος·

[a] *For they heard them speak with tongues, and magnify God. Then answered Peter,*

[a] See on chap. ii. ver. 4. clause 2.

VER. 47.

Μήτι τὸ ὕδωρ κωλῦσαι δύναταί τις, τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ Πνεῦμα τὸ ἅγιον ἔλαβον καθὼς καὶ ἡμεῖς;

Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

VER. 48.

Προσέταξέ τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ Κυρίου. Τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

[a] *And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.*

[a] Then Peter said, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost, Acts ii. 38. For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus, viii. 16. When they heard *this,* they were baptized in the name of the Lord Jesus, xix. 5. Know ye not, that so many of us as were baptized unto Jesus Christ were baptized into his death? Rom. vi. 3. For as many of you as have been baptized into Christ have put on Christ, Gal. iii. 27.

CHAP. XI.—VER. 1.

Ἤκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ Θεοῦ.

And the apostles and brethren that were in Judæa heard that [a] *the Gentiles had also received the word of God.*

[a] See on Matt. xii. ver. 18. clause 5.

VER. 2.

Καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱεροσόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς,

And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

VER. 3.

Λέγοντες· Ὅτι πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας εἰσῆλθες, καὶ συνέφαγες αὐτοῖς.

Saying, [a] *Thou wentest in to men uncircumcised, and didst eat with them.*

[a] And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation, Acts x. 28.

VER. 4.

Ἀρξάμενος δὲ ὁ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς, λέγων·

But Peter rehearsed the matter *from the beginning, and expounded* it *by order unto them, saying,*

VER. 5.

Ἐγὼ ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος· καὶ εἶδον ἐν ἐκστάσει ὅραμα, καταβαῖνον σκεῦός τι ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς, καθιεμένην ἐκ τοῦ οὐρανοῦ· καὶ ἦλθεν ἄχρις ἐμοῦ.

[a] *I was in the city of Joppa praying: and in a trance I saw a vision. A certain vessel descend, as it had been a great*

sheet, let down from heaven by four corners; and it came even to me:

[a] See chap. x. ver. 9—44.

VER. 6.

Εἰς ἣν ἀτενίσας κατενόουν, καὶ εἶδον τὰ τετράποδα τῆς γῆς, καὶ τὰ θηρία, καὶ τὰ ἑρπετὰ, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ.

Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

VER. 7.

Ἤκουσα δὲ φωνῆς λεγούσης μοι· Ἀναστὰς Πέτρε, θῦσον καὶ φάγε.

And I heard a voice saying unto me, Arise, Peter; slay and eat.

VER. 8.

Εἶπον δέ· Μηδαμῶς, Κύριε· ὅτι πᾶν κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου.

But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

VER. 9.

Ἀπεκρίθη δέ μοι φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ· Ἃ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου.

But the voice answered me again from heaven, What God hath cleansed, that *call not thou common.*

VER. 10.

Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ πάλιν ἀνεσπάσθη ἅπαντα εἰς τὸν οὐρανόν.

And this was done three times; and all were drawn up again into heaven.

VER. 11.

Καὶ ἰδοὺ, ἐξαυτῆς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἤμην, ἀπεσταλμένοι ἀπὸ Καισαρείας πρός με.

And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

VER. 12.

Εἶπε δέ μοι τὸ Πνεῦμα συνελθεῖν αὐτοῖς, μηδὲν διακρινόμενον. Ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἓξ ἀδελφοὶ οὗτοι, καὶ εἰσήλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός.

And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

VER. 13.

Ἀπήγγειλέ τε ἡμῖν πῶς εἶδε τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα αὐτῷ· Ἀπόστειλον εἰς Ἰόππην ἄνδρας, καὶ μετάπεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον,

And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

VER. 14.

Ὃς λαλήσει ῥήματα πρός σε, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου.

Who shall tell thee words, whereby thou and all thy house shall be saved.

VER. 15.

Ἐν δὲ τῷ ἄρξασθαί με λαλεῖν, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ.

And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

VER. 16.

Ἐμνήσθην δὲ τοῦ ῥήματος Κυρίου, ὡς ἔλεγεν· Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ.

[a] *Then remembered I* [b] *the word of the Lord, how that he said,* [c] *John indeed baptized with water; but ye shall be baptized with the Holy Ghost.*

[a] See on John xiv. ver. 26. clause 4.

[b] For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence, Acts i. 5.

[c] See on Matt. iii. ver. 11. clause 3.

VER. 17.

Εἰ οὖν τὴν ἴσην δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς, ὡς καὶ ἡμῖν, πιστεύσασιν ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, ἐγὼ δὲ τίς ἤμην δυνατὸς κωλῦσαι τὸν Θεόν;

Forasmuch then as God gave them the like gift as he did *unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?*

VER. 18.

Ἀκούσαντες δὲ ταῦτα, ἡσύχασαν, καὶ ἐδόξαζον τὸν Θεὸν, λέγοντες· Ἄρα γε καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωήν.

When they heard these things, they held their peace, and glorified God, say-

ing, [a] *Then hath God also to the Gentiles granted repentance unto life.*

[a] See on Matt. xii. ver. 18. clause 5.

VER. 19.

Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως, τῆς γενομένης ἐπὶ Στεφάνῳ, διῆλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις.

Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, [a] *preaching the word to none but unto the Jews only.*

[a] See on chap. viii. ver. 4.

VER. 20.

Ἦσαν δέ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες εἰσελθόντες εἰς Ἀντιόχειαν, ἐλάλουν πρὸς τοὺς Ἑλληνιστὰς, εὐαγγελιζόμενοι τὸν Κύριον Ἰησοῦν.

And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

VER. 21.

Καὶ ἦν χεὶρ Κυρίου μετ' αὐτῶν· πολύς τε ἀριθμὸς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν Κύριον.

[a] *And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.*

[a] And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him, Luke i. 66.

VER. 22.

Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν· καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας.

Then tidings of these things came unto the ears of the Church which was in Jerusalem: and they sent forth [a]*Barnabas, that he should go as far as Antioch.*

VER. 23.

Ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ, ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ Κυρίῳ.

Who, when he came, and had seen the grace of God, was glad, [a] *and exhorted them all, that with purpose of heart they would cleave unto the Lord.*

[a] See on John viii. ver. 31.

VER. 24.

Ὅτι ἦν ἀνὴρ ἀγαθὸς, καὶ πλήρης Πνεύματος ἁγίου καὶ πίστεως. καὶ προσετέθη ὄχλος ἱκανὸς τῷ Κυρίῳ.

For he was [a] *a good man,* [b] *and full of the Holy Ghost and of faith: and much people was added unto the Lord.*

[a] See on Matt. i. ver. 19. clause 1.
[b] See on chap. ii. ver. 4. clause 1.

VER. 25.

Ἐξῆλθε δὲ εἰς Ταρσὸν ὁ Βαρνάβας ἀναζητῆσαι Σαῦλον· καὶ εὑρὼν αὐτὸν, ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν.

Then departed Barnabas to [a] *Tarsus, for to seek Saul:*

[a] *Which* when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus, Acts ix. 30.

VER. 26.

Ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλον ἱκανόν· χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς·

And when he had found him, he brought him unto Antioch. [a] *And it came to pass, that a whole year they assembled themselves* * *with the Church, and taught much people. And the disciples were called Christians first in Antioch.*

* Or, *in the church.*

[a] But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him: insomuch that Barnabas also was carried away with their dissimulation, Gal. ii. 11—13.

VER. 27.

Ἐν ταύταις δὲ ταῖς ἡμέραις κατῆλθον ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν.

And in these days [a] *came prophets from Jerusalem unto Antioch.*

[a] See on chap. xiii. ver. 1. clause 1.

VER. 28.

Ἀναστὰς δὲ εἷς ἐξ αὐτῶν, ὀνόματι, Ἄγαβος, ἐσήμανε διὰ τοῦ Πνεύματος, λιμὸν μέγαν μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου Καίσαρος.

And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar.

VER. 29.

Τῶν δὲ μαθητῶν, καθὼς ηὐπορεῖτό τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς·

Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa:

VER. 30.

Ὃ καὶ ἐποίησαν, ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

Which also they did, and sent it to [a] *the elders by the hands of Barnabas and Saul.*

[a] And when they had ordained them elders in every Church, and had prayed with fasting, they commended them to the Lord, on whom they believed, Acts xiv. 23. And from Miletus he sent to Ephesus, and called the elders of the Church, xx. 17. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood, 28. This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach: Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the Church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil, 1 Tim. iii. 1—7. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn: And, The labourer is worthy of his reward. Against an elder receive not an accusation, but before two or three witnesses, v. 17—19. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate: Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers, Titus i. 5—9. The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind: Neither as being lords over *God's* heritage, but being ensamples to the flock, 1 Pet. v. 1—3.

CHAP. XII.—VER. 1.

Κατ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας.

Now about that time, Herod the king [*] *stretched forth* his *hands, to vex certain of the Church.*

[*] Or, *began.*

VER. 2.

Ἀνεῖλε δὲ Ἰάκωβον, τὸν ἀδελφὸν Ἰωάννου, μαχαίρᾳ.

[a] *And he killed James the brother of John with the sword.*

[a] See on Matt. v. ver. 10. clause 1.

VER. 3.

Καὶ ἰδὼν ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον· (ἦσαν δὲ ἡμέραι τῶν ἀζύμων.)

And because he saw it pleased the Jews, he proceeded further to take Peter also.

([a] *Then were the days of unleavened bread.*)

[a] See on Matt. xxvi. ver. 2. clause 2

VER. 4.

Ὃν καὶ πιάσας ἔθετο εἰς φυλακήν, παραδοὺς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ.

[a] *And when he had apprehended him he put* him *in prison, and delivered* him *to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.*

[a] See on Matt. xxiv. ver. 9.

VER. 5.

Ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ.

Peter therefore was kept in prison; [a] *but * prayer was made without ceasing of the Church unto God for him.*

* Or, *instant and earnest prayer was made.*

[a] See on Luke xviii. ver. 1.

VER. 6.

Ὅτε δὲ ἤμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν, δεδεμένος ἁλύσεσι δυσί, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακήν.

And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, [a] *bound with two chains: and the keepers before the door kept the prison.*

[a] Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not, John xxi. 18.

VER. 7.

Καὶ ἰδού, ἄγγελος Κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου, ἤγειρεν αὐτόν, λέγων· Ἀνάστα ἐν τάχει. Καὶ ἐξέπεσον αὐτοῦ αἱ ἁλύσεις ἐκ τῶν χειρῶν.

[a] *And, behold, the angel of the Lord came upon* him, *and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from* his *hands.*

[a] And laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Acts v. 18, 19.

VER. 8.

Εἶπέ τε ὁ ἄγγελος πρὸς αὐτόν· Περίζωσαι, καὶ ὑπόδησαι τὰ σανδάλιά σου. Ἐποίησε δὲ οὕτω καὶ λέγει αὐτῷ· Περιβαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολούθει μοι.

And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

VER. 9.

Καὶ ἐξελθὼν ἠκολούθει αὐτῷ, καὶ οὐκ ᾔδει ὅτι ἀληθές ἐστι τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὅραμα βλέπειν.

And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

VER. 10.

Διελθόντες δὲ πρώτην φυλακὴν καὶ δευτέραν, ἦλθον ἐπὶ τὴν πύλην τὴν σιδηρᾶν, τὴν φέρουσαν εἰς τὴν πόλιν, ἥτις αὐτομάτη ἠνοίχθη αὐτοῖς· καὶ ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ.

When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

VER. 11.

Καὶ ὁ Πέτρος, γενόμενος ἐν ἑαυτῷ, εἶπε· Νῦν οἶδα ἀληθῶς· ὅτι ἐξαπέστειλε Κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἐξείλετό με ἐκ χειρὸς Ἡρώδου, καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.

And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

VER. 12.

Συνιδών τε ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς Ἰωάννου, τοῦ ἐπικαλουμένου

Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι.

And when he had considered the thing, *he came to the house of Mary the mother of John, whose surname was Mark;* [a]*where many were gathered together praying.*

[a] See ver. 5.

VER. 13.

Κρούσαντος δὲ τοῦ Πέτρου τὴν θύραν τοῦ πυλῶνος, προσῆλθε παιδίσκη ὑπακοῦσαι, ὀνόματι Ῥόδη.

And as Peter knocked at the door of the gate, a damsel came to **hearken, named Rhoda.*

* Or, *ask who was there.*

VER. 14.

Καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε τὸν πυλῶνα, εἰσδραμοῦσα δὲ ἀπήγγειλεν ἑστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος.

And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

VER. 15.

Οἱ δὲ πρὸς αὐτὴν εἶπον· Μαίνῃ. Ἡ δὲ διϊσχυρίζετο οὕτως ἔχειν. Οἱ δὲ ἔλεγον· Ὁ ἄγγελος αὐτοῦ ἐστιν.

And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

VER. 16.

Ὁ δὲ Πέτρος ἐπέμενε κρούων· ἀνοίξαντες δὲ εἶδον αὐτὸν, καὶ ἐξέστησαν.

But Peter continued knocking; and when they had opened the door, *and saw him, they were astonished.*

VER. 17.

Κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγᾷν, διηγήσατο αὐτοῖς, πῶς ὁ Κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς· εἶπε δέ· Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον.

But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. [a]*And he departed, and went into another place.*

[a] See on Matt. x. ver. 23. clause 1.

VER. 18.

Γενομένης δὲ ἡμέρας, ἦν τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο.

Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

VER. 19.

Ἡρώδης δὲ ἐπιζητήσας αὐτὸν, καὶ μὴ εὑρὼν, ἀνακρίνας τοὺς φύλακας, ἐκέλευσεν ἀπαχθῆναι· καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισάρειαν, διέτριβεν.

And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they *should be put to death. And he went down from Judæa to Cæsarea, and* there *abode.*

VER. 20.

Ἦν δὲ Ἡρώδης θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρῆσαν πρὸς αὐτὸν, καὶ πείσαντες Βλάστον, τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ᾐτοῦντο εἰρήνην· διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς.

And Herod **was highly displeased with them* [a]*of Tyre and Sidon: but they came with one accord to him, and, having made Blastus* †*the king's chamberlain their friend, desired peace; because their country was nourished by the king's* country.

* Or, *bare an hostile mind, intending war.*

† Gr. *that was over the king's bedchamber.*

[a] See on Matt. xi. ver. 22. clause 2.

VER. 21.

Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα βασιλικὴν, καὶ καθίσας ἐπὶ τοῦ βήματος, ἐδημηγόρει πρὸς αὐτούς.

And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

VER. 22.

Ὁ δὲ δῆμος ἐπεφώνει· Θεοῦ φωνὴ, καὶ οὐκ ἀνθρώπου.

And the people gave a shout, saying, It is *the voice of a god, and not of a man.*

VER. 23.

Παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου ἀνθ' ὧν οὐκ ἔδωκε τὴν δόξαν τῷ Θεῷ· καὶ γενόμενος σκωληκόβρωτος, ἐξέψυξεν.

[a] *And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost.*

[a] And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains, in the camp of the king of Assyria: so he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword, 2 Chron. xxxii. 21. Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD, Because thine heart *is* lifted up, and thou hast said, I *am* a god, I sit *in* the seat of God, in the midst of the seas; yet thou *art* a man, and not God, though thou set thine heart as the heart of God, Ezek. xxviii. 2. Therefore thus saith the Lord GOD, Because thou hast set thine heart as the heart of God; Behold, therefore, I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas, 6—8.

VER. 24.

Ὁ δὲ λόγος τοῦ Θεοῦ ηὔξανε καὶ ἐπληθύνετο.

[a] *But the word of God grew and multiplied.*

[a] See on chap. vi. ver. 7. clause 1.

VER. 25.

Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερουσαλὴμ, πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.

[a] *And Barnabas and Saul returned from Jerusalem, when they had fulfilled* their * *ministry, and took with them* [b] *John, whose surname was Mark.*

* Or, *charge.*

[a] Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa: Which also they did, and sent it to the elders by the hands of Barnabas and Saul, Acts xi. 29, 30.

[b] And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together, praying, ver. 12.

CHAP. XIII.—VER. 1.

Ἦσαν δέ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, ὅ, τε Βαρνάβας καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναήν τε Ἡρώδου τοῦ τετράρχου σύντροφος, καὶ Σαῦλος.

Now there were in the church that was at Antioch, [a] *certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen,* * *which had been brought up with Herod the tetrarch, and Saul.*

* Or, *Herod's foster-brother.*

[a] And in these days came prophets from Jerusalem unto Antioch, Acts xi. 27. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also, xv. 35. Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; Or ministry, *let us wait* on *our* ministering; or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness, Rom. xii. 6, 7. Now ye are the body of Christ, and members in particular. And God hath set some in the Church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues, 1 Cor. xii. 27, 28. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, Eph. iv. 11, 12.

VER. 2.

Λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ καὶ νηστευόντων, εἶπε τὸ Πνεῦμα τὸ ἅγιον· Ἀφορίσατε δή μοι τόν τε Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς.

As they ministered to the Lord [a] *and fasted,* [b] *the Holy Ghost said,* [c] *Separate me Barnabas and Saul* [d] *for the work whereunto I have called them.*

[a] See on Matt. vi. ver. 16. clause 1.

[b] See on chap. viii. ver. 29.

[c] And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD. Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine, Numb. viii. 13, 14. Paul a servant of Jesus Christ, called *to be* an apostle, separated unto the Gospel of God, Rom. i. 1. (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision, Gal. ii. 8, 9.

[d] See on Matt. ix. ver. 38. clause 3.

VER. 3.

Τότε νηστεύσαντες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς, ἀπέλυσαν·

[a] *And when they had fasted and prayed, and laid* their *hands on them, they sent* them *away.*

[a] See on chap. vi. ver. 6.

VER. 4.

Οὗτοι μὲν οὖν, ἐκπεμφθέντες ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, κατῆλθον εἰς τὴν Σελεύκειαν, ἐκεῖθέν τε ἀπέπλευσαν εἰς τὴν Κύπρον.

So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

VER. 5.

Καὶ γενόμενοι ἐν Σαλαμῖνι, κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην.

And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their *minister.*

VER. 6.

Διελθόντες δὲ τὴν νῆσον ἄχρι Πάφου, εὗρόν τινα μάγον ψευδοπροφήτην Ἰουδαῖον, ᾧ ὄνομα Βαρϊησοῦς,

And when they had gone through the isle unto Paphos, [a] *they found a certain sorcerer, a false prophet, a Jew, whose name* was *Bar-jesus:*

[a] See on chap. viii. ver. 9.

VER. 7.

Ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ· οὗτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον, ἐπεζήτησεν ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ.

Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

VER. 8.

Ἀνθίστατο δὲ αὐτοῖς Ἐλύμας ὁ μάγος (οὕτω γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ) ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως.

But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

VER. 9.

Σαῦλος δὲ (ὁ καὶ Παῦλος) πλησθεὶς Πνεύματος ἁγίου, καὶ ἀτενίσας εἰς αὐτὸν,

Then Saul, (who also is called *Paul,)* [a] *filled with the Holy Ghost, set his eyes on him,*

[a] See on chap. ii. ver. 4. clause 1.

VER. 10.

Εἶπεν· Ὦ πλήρης παντὸς δόλου καὶ πάσης ῥᾳδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφων τὰς ὁδοὺς Κυρίου τὰς εὐθείας;

And said, O full of all subtilty and all mischief, [a] thou *child of the devil,* thou *enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?*

[a] See on John viii. ver. 38. clause 2.

VER. 11.

Καὶ νῦν ἰδοὺ, χεὶρ τοῦ Κυρίου ἐπὶ σέ· καὶ ἔσῃ τυφλὸς, μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. Παραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος· καὶ περιάγων ἐζήτει χειραγωγούς.

And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

VER. 12.

Τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονὸς, ἐπίστευσεν, ἐκπλησσόμενος ἐπὶ τῇ διδαχῇ τοῦ Κυρίου.

Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

VER. 13.

Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ τὸν Παῦλον, ἦλθον εἰς Πέργην τῆς Παμφυλίας· Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν, ὑπέστρεψεν εἰς Ἱεροσόλυμα.

Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: [a] and John departing from them returned to Jerusalem.

[a] And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work, Acts xv. 37; 38.

VER. 14.

Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης, παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων, ἐκάθισαν.

But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down.

VER. 15.

Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν, ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς, λέγοντες· Ἄνδρες ἀδελφοὶ, εἰ ἔστι λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸν λαὸν, λέγετε.

[a] *And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying,* Ye *men* and *brethren, if ye have any word of exhortation for the people, say on.*

[a] For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day, Acts xv. 21. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord *is* upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him, Luke iv. 16—20.

VER. 16.

Ἀναστὰς δὲ Παῦλος, καὶ κατασείσας τῇ χειρὶ, εἶπεν· Ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν Θεὸν, ἀκούσατε.

Then Paul stood up, and beckoning with his *hand said, Men of Israel, and ye that fear God, give audience.*

VER. 17.

Ὁ Θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ ἐξελέξατο τοὺς πατέρας ἡμῶν, καὶ τὸν λαὸν ὕψωσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς.

[a] *The God of this people of Israel chose our fathers,* [b] *and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.*

[a] See on chap. vii. ver. 2, 3.

[b] Thy fathers went down into Egypt with threescore and ten persons, and now the LORD thy God hath made thee as the stars of heaven for multitude, Deut. x. 22. Israel also came into Egypt, and Jacob sojourned in the land of Ham. And he increased his people greatly, and made them stronger than their enemies, Psal. cv. 23, 24. Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the LORD went out from the land of Egypt. It *is* a night to be much observed unto the LORD for bringing them out from the land of Egypt; this *is* that night of the LORD to be observed of all the children of Israel in their generations, Exod. xii. 40—42.

VER. 18.

Καὶ ὡς τεσσαρακονταετῆ χρόνον ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ.

[a] *And about the time of forty years* * *suffered he their manners in the wilderness.*

* Gr. ἐτροποφόρησεν, perhaps for ἐτροφοφόρησεν, *bore*, or, *fed them, as a nurse beareth*, or, *feedeth her child*, Deut. i. 31, according to the LXX. and so Chrysostom.

[a] See on chap. vii. ver. 36. clause 2.

VER. 19.

Καὶ καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναὰν, κατεκληροδότησεν αὐτοῖς τὴν γῆν αὐτῶν.

[a] *And when he had destroyed seven nations in the land of Chanaan,* [b] *he divided their land to them by lot.*

[a] When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou, Deut vii. 1. And ye went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand, Josh. xxiv. 11.

[b] See on chap. vii. ver. 45. clause 2.

VER. 20.

Καὶ μετὰ ταῦτα, ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα, ἔδωκε κριτὰς ἕως Σαμουὴλ τοῦ προφήτου.

[a] *And after that he gave* unto them *judges about the space of four hundred and fifty years,* [b] *until Samuel the prophet.*

[a] Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord; *but* they did not so. And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the Lord because of their groanings, by reason of them that oppressed them and vexed them, Judg. ii. 16—18.

[b] And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel, from Dan even to Beersheba, knew that Samuel *was* established *to be* a prophet of the Lord. And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord, 1 Sam. iii. 19—21.

VER. 21.

Κἀκεῖθεν ᾐτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν Σαοὺλ υἱὸν Κὶς, ἄνδρα ἐκ φυλῆς Βενιαμὶν, ἔτη τεσσαράκοντα·

[a] *And afterward they desired a king:* [b] *and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.*

[a] Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations, 1 Sam. viii. 4, 5.

[b] And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken. When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul, the son of Kish, was taken; and when they sought him, he could not be found. Therefore they inquired of the Lord further, if the man should yet come thither. And the Lord answered, Behold, he hath hid himself among the stuff. And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people, from his shoulders and upward. And Samuel said to all the people, See ye him whom the Lord hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, God save the king! 1 Sam. x. 20—24. And all the people went to Gilgal; and there they made Saul king before the Lord in Gilgal; and there they sacrificed sacrifices of

peace-offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly, xi. 15.

VER. 22.

Καὶ μεταστήσας αὐτὸν, ἤγειρεν αὐτοῖς τὸν Δαβὶδ, εἰς βασιλέα, ᾧ καὶ εἶπε μαρτυρήσας· Εὗρον Δαβὶδ τὸν τοῦ Ἰεσσαὶ, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου.

[a] *And when he had removed him,* [b] *he raised up unto them David to be their king;* [c] *to whom also he gave testimony, and said, I have found David the* son *of Jesse, a man after mine own heart, which shall fulfil all my will.*

[a] And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the LORD thy God, which he commanded thee; for now would the LORD have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee, 1 Sam. xiii. 13, 14. Then came the word of the LORD unto Samuel, saying, It repenteth me that I have set up Saul *to be* king: for he is turned back from following me, and hath not performed my commandments, xii. 10, 11. Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy? And the LORD hath done to him as he spake by me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David, xxviii. 16, 17.

[b] And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go; I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons, 1 Sam. xvi. 1. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah, 13. And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, *That* the men of Jabesh-gilead *were they* that buried Saul, 2 Sam. ii. 4.

[c] But now thy kingdom shall not continue: the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee, 1 Sam. xiii. 14.

VER. 23.

Τούτου ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἤγειρε τῷ Ἰσραὴλ σωτῆρα, Ἰησοῦν,

[a] *Of this man's seed hath God according to* his *promise raised unto Israel a Saviour, Jesus:*

[a] See on Matt. i. ver. 1. clause 2.

VER. 24.

Προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραήλ.

[a] *When John had first preached before his coming* [b] *the baptism of repentance to all the people of Israel.*

[a] See on Matt. iii. ver. 1. clauses 2, 3.

[b] See on Matt. iii. ver. 2. 6. 8.

VER. 25.

Ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν δρόμον, ἔλεγε· Τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγὼ, ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμὲ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι.

[a] *And as John fulfilled his course, he said, Whom think ye that I am? I am* not he. *But, behold, there cometh one after me, whose shoes of* his *feet I am not worthy to loose.*

[a] See on John i. ver. 20.

VER. 26.

Ἄνδρες ἀδελφοὶ, υἱοὶ γένους Ἀβραὰμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεὸν, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη.

Men and *brethren,* [a] *children of the stock of Abraham, and whosoever among you feareth God, to you is* [b] *the word of this salvation sent.*

[a] See on Matt. iii. ver. 9. clause 2.

[b] The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation, Acts xvi. 17. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every

one that believeth; to the Jew first, and also to the Greek, Rom. i. 16. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, 2 Cor. v. 18. In whom ye also *trusted*, after that ye heard the word of truth, the Gospel of your salvation: in whom also, after that ye believed, ye were sealed with that holy Spirit of promise, Eph. i. 13.

VER. 27.

Οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ, καὶ οἱ ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας, κρίναντες, ἐπλήρωσαν,

For they that dwell at Jerusalem, and their rulers, [a] *because they knew him not,* [b] *nor yet the voices of the prophets* [c] *which are read every sabbath day, they have fulfilled* them *in condemning* him.

[a] See on John i. ver. 10. clause 3.
[b] See on Luke xxiv. ver. 44.
[c] See on ver. 15.

VER. 28.

Καὶ μηδεμίαν αἰτίαν θανάτου εὑρόντες, ᾐτήσαντο Πιλάτον ἀναιρεθῆναι αὐτόν.

[a] *And though they found no cause of death in him, yet desired they Pilate that he should be slain.*

[a] See on Matt. xxvii. ver. 23—26.

VER. 29.

Ὡς δὲ ἐτέλεσαν ἅπαντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς μνημεῖον.

[a] *And when they had fulfilled all that was written of him,* [b] *they took* him *down from the tree, and laid* him *in a sepulchre.*

[a] See on Luke xxiv. ver. 44. clause 1.
[b] See on Matt. xxvii. ver. 60.

VER. 30.

Ὁ δὲ Θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν.

[a] *But God raised him from the dead:*

[a] See on chap. ii. ver. 24. clause 1.

VER. 31.

Ὃς ὤφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλὴμ, οἵτινές εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν·

[a] *And he was seen many days of them which came up with him from Galilee to Jerusalem,* [b] *who are his witnesses unto the people.*

[a] See on chap. i. ver. 3.
[b] See on Luke xxiv. ver. 48.

VER. 32.

Καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην,
ὅτι ταύτην ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέκνοις αὐτῶν ἡμῖν, ἀναστήσας Ἰησοῦν.

[a] *And we declare unto you glad tidings, how that* [b] *the promise which was made unto the fathers,*

[a] See on Luke ii. ver. 10. clause 1.
[b] See on Matt. xi. ver. 3.

VER. 33.

Ὡς καὶ ἐν τῷ ψαλμῷ τῷ δευτέρῳ γέγραπται· Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε.

God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

VER. 34.

Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθορὰν, οὕτως εἴρηκεν· Ὅτι δώσω ὑμῖν τὰ ὅσια Δαβὶδ τὰ πιστά.

And as concerning that he raised him up from the dead, [a] *now no more to return to corruption,* [b] *he said on this wise, I will give you the sure* * *mercies of* [c] *David.*

* Gr. τὰ ὅσια, *holy,* or, *just things;* which word the LXX. both in Isa. lv. 3. and in many others, use for that which is in the Hebrew, *mercies.*

[a] Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him, Rom. vi. 9.

[b] Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David. Behold, I have given him *for* a witness to the people, a leader and commander to the people, Isa. lv. 3, 4.

[c] See on Matt. i. ver. 1. clause 2.

VER. 35.

Διὸ καὶ ἐν ἑτέρῳ λέγει· Οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.

[a] *Wherefore he saith also in another* psalm, *Thou shalt not suffer thine Holy One to see corruption.*

[a] For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption, Psal. xvi. 10.

VER. 36.

Δαβὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ Θεοῦ βουλῇ, ἐκοιμήθη, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδε διαφθοράν.

For David, after he had * *served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:*

* Or, *in his own age served the will of God.*

VER. 37.

Ὃν δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν.

But he, [a] *whom God raised again, saw no corruption.*

[a] See on chap. ii. ver. 24. clause 1.

VER. 38.

Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοὶ, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται,

Be it known unto you therefore, men and *brethren,* [a] *that through this man is preached unto you the forgiveness of sins:*

[a] See on Mark xvi. ver. 16. clause 1.

VER. 39.

Καὶ ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ Μωσέως δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιοῦται.

And by him all that believe are justified from all things, [a] *from which ye could not be justified by the law of Moses.*

[a] What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one, Rom. iii. 9, 10. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin, 20. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit, viii. 2—4. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified, Gal. ii. 16. For as many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them, iii. 10—12. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins, Heb. x. 11.

VER. 40.

Βλέπετε οὖν μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις·

Beware therefore, lest that come upon you, [a] *which is spoken of in the prophets;*

[a] Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder; for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid, Isa. xxix. 14. Behold ye among the heathen, and regard, and wonder marvellously; for I will work a work in your days, *which* ye will not believe, though it be told *you*, Heb. i. 5.

VER. 41.

Ἴδετε οἱ καταφρονηταὶ, καὶ θαυμάσατε, καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, ἔργον ᾧ οὐ μὴ πιστεύσητε, ἐάν τις ἐκδιηγῆται ὑμῖν.

[a] *Behold, ye despisers, and wonder, and perish: for I work a work in your*

days, a work which ye shall in no wise believe, though a man declare it unto you.

[a] Because I have called, and ye refused, I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you; Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: For that they hated knowledge, and did not choose the fear of the LORD: They would none of my counsel; they despised all my reproof; Therefore shall they eat of the fruit of their own way, and be filled with their own devices, Prov. i. 24—31. Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust. Because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel, Isa. v. 24. Wherefore hear the word of the LORD, ye scornful men, and rule this people which *is* in Jerusalem: Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-*stone*, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night; and it shall be a vexation only to understand the report. For the bed is shorter than that *a man* can stretch himself *on it;* and the covering narrower than that he can wrap himself *in it.* For the LORD shall rise up as *in* mount Perazim, he shall be wroth as *in* the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act, xxviii. 14—21.

VER. 42.

Ἐξιόντων δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων, παρεκάλουν τὰ ἔθνη εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα.

*And when the Jews were gone out of the synagogue, [a] the Gentiles besought that these words might be preached to them * the next sabbath.*

* Gr. *in the week between;* or, *in the sabbath between.*

[a] See on Matt. xix. ver. 30.

VER. 43.

Λυθείσης δὲ τῆς συναγωγῆς, ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ· οἵτινες προσλαλοῦντες αὐτοῖς, ἔπειθον αὐτοὺς ἐπιμένειν τῇ χάριτι τοῦ Θεοῦ.

Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, [a] persuaded them to continue [b] in the grace of God.

[a] See on John viii. ver. 31.

[b] By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God, Rom. v. 2. Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace, Gal. v. 4. By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand, 1 Pet. v. 12.

VER. 44.

Τῷ δὲ ἐρχομένῳ σάββατῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ.

And the next sabbath day came almost the whole city together to hear the word of God.

VER. 45.

Ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους, ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον τοῖς ὑπὸ

τοῦ Παύλου λεγομένοις, ἀντιλέγοντες καὶ βλασφημοῦντες.

[a] *But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.*

[a] Lord, *when* thy hand is lifted up, they will not see: *but* they shall see, and be ashamed for *their* envy at the people; yea, the fire of thine enemies shall devour them, Isa. xxvi. 11. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in, Matt. xxiii. 13.

VER. 46.

Παῤῥησιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας, εἶπον· Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ δὲ ἀπωθεῖσθε αὐτὸν, καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ, στρεφόμεθα εἰς τὰ ἔθνη.

Then Paul and Barnabas waxed bold, and said, [a] *It was necessary that the word of God should first have been spoken to you:* [b] *but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.*

[a] See on Matt. x. ver. 6. clause 1.

[b] And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads: I *am* clean; from henceforth I will go unto the Gentiles, Acts xviii. 6.

VER. 47

Οὕτω γὰρ ἐντέταλται ἡμῖν ὁ Κύριος· Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.

For so hath the Lord commanded us, saying, [a] *I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.*

[a] See on Matt. xii. ver. 18. clause 5.

VER. 48.

Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδόξαζον τὸν λόγον τοῦ Κυρίου· καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον.

And when the Gentiles heard this, they were glad, and glorified the word of the Lord: [a] *and as many as were* [b] *ordained to eternal life believed.*

[a] And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd, John x. 16. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded, Rom. xi. 7. But God who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus; That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; *it is* the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, Eph. ii. 4—10. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 13, 14. See also on John vi. ver. 37. clauses 1, 2.

[b] And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do, Acts xxii. 10. And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening, xxviii. 23. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them, Matt. xxviii. 16. The powers that be are ordained of God, Rom. xiii. 1.

VER. 49.

Διεφέρετο δὲ ὁ λόγος τοῦ Κυρίου δι' ὅλης τῆς χώρας.

And the word of the Lord was published throughout all the region.

VER. 50.

Οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας, καὶ τὰς εὐσχήμονας, καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν.

But the Jews stirred up the devout and honourable women, and the chief men in the city, [a] *and raised persecution against Paul and Barnabas, and expelled them out of their coasts.*

[a] See on Matt. x. ver. 23. clause 1.

VER. 51.

Οἱ δὲ ἐκτιναξάμενοι τὸν κονιορτὸν τῶν ποδῶν αὐτῶν ἐπ' αὐτοὺς, ἦλθον εἰς Ἰκόνιον.

[a] *But they shook off the dust of their feet against them, and came unto Iconium.*

[a] See on Matt. x. ver. 14. clause 2.

VER. 52.

Οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ Πνεύματος ἁγίου.

[a] *And the disciples were filled with joy,* [b] *and with the Holy Ghost.*

[a] See on Matt. v. ver. 12. clause 1.
[b] See on chap. ii. ver. 4. clause 1.

CHAP. XIV.—VER. 1.

Ἐγένετο δὲ ἐν Ἰκονίῳ, κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος.

And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

VER. 2.

Οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι ἐπήγειραν, καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν.

[a] *But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.*

[a] See on chap. xiii. ver. 45.

VER. 3.

Ἱκανὸν μὲν οὖν χρόνον διέτριψαν παῤῥησιαζόμενοι ἐπὶ τῷ Κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, καὶ διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν.

Long time therefore abode they speaking boldly in the Lord, [a] *which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.*

[a] God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will, Heb. ii. 4. See also on Matt. x. ver. 8. clause 1.

VER. 4.

Ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις.

But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

VER. 5.

Ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτοὺς,

[a] *And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use* them *despitefully, and to stone them,*

[a] Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me, 2 Tim. iii. 11.

VER. 6.

Συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας, Λύστραν καὶ Δέρβην, καὶ τὴν περίχωρον·

[a] *They were ware of* it, *and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:*

[a] See on Matt. x. ver. 23. clause 1.

VER. 7.

Κἀκεῖ ἦσαν εὐαγγελιζόμενοι.

[a] *And there they preached the Gospel.*

[a] See on chap. viii. ver. 4.

VER. 8.

Καί τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ὃς οὐδέποτε περιπεπατήκει·

And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

VER. 9.

Οὗτος ἤκουε τοῦ Παύλου λαλοῦντος· ὃς ἀτενίσας αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι,

The same heard Paul speak: who stedfastly beholding him, [a] *and perceiving that he had faith to be healed,*

[a] See on Matt. xv. ver. 28. clause 2.

VER. 10.

Εἶπε μεγάλῃ τῇ φωνῇ. Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός. Καὶ ἥλλετο, καὶ περιεπάτει.

[a] *Said with a loud voice, Stand upright on thy feet. And he leaped and walked.*

[a] See on chap. iii. ver. 6. clause 3.

VER. 11.

Οἱ δὲ ὄχλοι, ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπῆραν τὴν φωνὴν αὐτῶν, Λυκαονιστὶ λέγοντες· Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς.

And when the people saw what Paul had done, they lifted up their voices, saying, in the speech of Lycaonia, The gods are come down to us, in the likeness of men.

VER. 12.

Ἐκάλουν τε τὸν μὲν Βαρνάβαν, Δία· τὸν δὲ Παῦλον, Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου.

And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

VER. 13.

Ὁ δὲ ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως αὐτῶν, ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις ἤθελε θύειν.

Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

VER. 14.

Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαῤῥήξαντες τὰ ἱμάτια αὐτῶν, εἰσεπήδησαν εἰς τὸν ὄχλον, κράζοντες,

Which *when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,*

VER. 15.

Καὶ λέγοντες· Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν, ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς, ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν Θεὸν τὸν ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν, καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐτοῖς·

And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should [a] *turn from these vanities unto* [b] *the living God,* [c] *which made heaven, and earth, and the sea, and all things that are therein:*

[a] They that make a graven image *are* all of them vanity, and their delectable things shall not profit: and they *are* their own witnesses; they see not, nor know; that they may be ashamed. Who hath formed a god, or molten a graven image *that* is profitable for nothing? Isa. xliv. 9, 10. They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith, and he maketh it a god: they fall down; yea, they worship. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble. Remember this, and shew yourselves men; bring *it* again to mind, O ye transgressors, xlvi. 6—8. For the customs of the people *are* vain: for *one* cutteth a tree out of the forest (the work of the hands of the workman) with the axe: They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They *are* upright as the palm-tree, but speak not, Jer. x. 3—5. Who would not fear thee, O king of nations? for to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee.

But they are altogether brutish and foolish; the stock *is* a doctrine of vanities. Silver spread into plates is brought from Tarshish, and gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing; they *are* all the work of cunning *men*. But the LORD *is* the true God, he *is* the living God, and an everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, *there is* a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Every man is brutish in *his* knowledge; every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them. They *are* vanity, *and* the work of errors: in the time of their visitation they shall perish, 7—15. Are there *any* among the vanities of the Gentiles that can cause rain? or can the heavens give showers? *Art* not thou he, O LORD our God? therefore we will wait upon thee; for thou hast made all these *things*, xiv. 22. We know that an idol *is* nothing in the world, and that *there is* none other God but one, 1 Cor. viii. 4.

[b] See on John v. ver. 26. clause 1.

[c] See on chap. iv. ver. 24.

VER. 16.

Ὃς ἐν ταῖς παρῳχημέναις γενεαῖς εἴασε πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν.

[a] *Who in times past suffered all nations to walk in their own ways.*

[a] So I gave them up unto their own hearts' lust; *and* they walked in their own counsels, Psal. lxxxi. 12. Because that, when they knew God, they glorified *him* not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened: Professing themselves to be wise, they became fools. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections, Rom. i. 21—26. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity: whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, Without understanding, covenant breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them, 28—32.

VER. 17.

Καί τοί γε οὐκ ἀμάρτυρον ἑαυτὸν ἀφῆκεν, ἀγαθοποιῶν, οὐρανόθεν ἡμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν.

[a] *Nevertheless he left not himself without witness, in that he did good,* [b] *and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.*

[a] Thy mercy, O LORD, *is* in the heavens, *and* thy faithfulness *reacheth* unto the clouds. Thy righteousness *is* like the great mountains; thy judgments *are* a great deep: O LORD, thou preservest man and beast. How excellent *is* thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings, Psal. xxxvi. 5—7. Why boastest thou thyself in mischief, O mighty man? the goodness of God *endureth* continually, lii. 1. O LORD, how manifold

are thy works! in wisdom hast thou made them all: the earth is full of thy riches; *So is* this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts. There go the ships; *there is* that leviathan, *whom* thou hast made to play therein. These wait all upon thee, that thou mayest give *them* their meat in due season. *That* thou givest them, they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth, civ. 24—30. The LORD *is* good to all; and his tender mercies *are* over all his works. All thy works shall praise thee, O LORD; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom *is* an everlasting kingdom, and thy dominion *endureth* throughout all generations. The LORD upholdeth all that fall, and raiseth up all *those that be* bowed down. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing, cxlv. 9—16. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Matt. v. 45. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil, Luke vi. 35.

[b] I would seek unto God, and unto God would I commit my cause; Which doeth great things and unsearchable; marvellous things without number: Who giveth rain upon the earth, and sendeth waters upon the fields, Job v. 8—10. By the breath of God frost is given; and the breath of the waters is straitened. Also by watering he wearieth the thick cloud; he scattereth his bright cloud, And it is turned round about by his counsels; that they may do whatsoever he commandeth them upon the face of the world in the earth. He causeth it to come, whether for correction, or for his land, or for mercy, xxxvii. 10—13. Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, *which* is full of water: thou preparest them corn, when thou hast so provided for it, Psal. lxv. 9—13. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop *upon* the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn: they shout for joy, they also sing. Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God; Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the beast his food, *and* to the young ravens which cry, cxlvii. 7—9. Neither say they in their hearts, Let us now fear the LORD our God that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest, Jer. v. 24. Are there *any* among the vanities of the Gentiles that can cause rain? or can the heavens give showers? *Art* not thou he, O LORD our God? therefore we will wait upon thee; for thou hast made all these *things*, xiv. 22.

VER. 18.

Καὶ ταῦτα λέγοντες, μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς.

And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

VER. 19.

Ἐπῆλθον δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους, καὶ λιθάσαντες τὸν Παῦλον, ἔσυρον ἔξω τῆς πόλεως, νομίσαντες αὐτὸν τεθνάναι.

[a] *And there came thither* certain *Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew* him *out of the city, supposing he had been dead.*

[a] Persecuted, but not forsaken; cast down, but not destroyed, Always bearabout in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh, 2 Cor. iv. 9—11. Thrice was I beaten with rods, once was I stoned, xi. 25.

VER. 20.

Κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν· καὶ τῇ ἐπαύριον ἐξῆλθε σὺν τῷ Βαρνάβᾳ εἰς Δέρβην.

Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

VER. 21.

Εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανοὺς, ὑπέστρεψαν εἰς τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιόχειαν·

And when they had preached the Gospel to that city, and had [*] *taught many, they returned again to Lystra, and to Iconium, and Antioch,*

[*] Gr. *made many disciples.*

VER. 22.

Ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

Confirming the souls of the disciples, [a] *and exhorting them to continue in the faith,* [b] *and that we must through much tribulation enter into the kingdom of God.*

[a] See on John viii. ver. 31.
[b] See on Matt. v. ver. 10. clause 1.

VER. 23.

Χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν, προσευξάμενοι μετὰ νηστειῶν, παρέθεντο αὐτοὺς τῷ Κυρίῳ εἰς ὃν πεπιστεύκεισαν.

[a] *And when they had ordained them elders in every church, and had* [b] *prayed with fasting, they commended them to the Lord, on whom they believed.*

[a] See on chap. xi. ver. 30.
[b] See on Matt. vi. ver. 16. clause 1.

VER. 24.

Καὶ διελθόντες τὴν Πισιδίαν, ἦλθον εἰς Παμφυλίαν.

And after they had passed through Pisidia, they came to Pamphylia.

VER. 25.

Καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον, κατέβησαν εἰς Ἀττάλειαν·

And when they had preached the word in Perga, they went down into Attalia:

VER. 26.

Κἀκεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν· ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν.

And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

VER. 27.

Παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν, ἀνήγγειλαν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν, καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως.

And when they were come, and had gathered the church together, they rehearsed all that God had done with them, [a] *and how he had opened the door of faith unto the Gentiles.*

[a] See on Matt. xii. ver. 18. clause 5.

VER. 28.

Διέτριβον δὲ ἐκεῖ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

And there they abode long time with the disciples.

CHAP. XV.—VER. 1.

Καί τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας, ἐδίδασκον τοὺς ἀδελφούς· Ὅτι ἐὰν μὴ περιτέμνησθε τῷ ἔθει Μωϋσέως, οὐ δύνασθε σωθῆναι.

And certain men which came down from Judæa, [a] *taught the brethren,* and said, *Except ye be circumcised after the manner of Moses, ye cannot be saved.*

[a] Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, That if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do

the whole law, Gal. v. 1—3. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another, 11—13.

VER. 2.

Γενομένης οὖν στάσεως καὶ συζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτοὺς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καί τινας ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ τοῦ ζητήματος τούτου.

When therefore Paul and Barnabas had no small dissention and disputation with them; [a] *they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.*

[a] Then, fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with *me* also. And I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles: but privately to them which were of reputation, lest by any means I should run, or had run, in vain, Gal. ii. 1, 2.

VER. 3.

Οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας, διήρχοντο τὴν Φοινίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν· καὶ ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς.

And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

VER. 4.

Παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ ἀπεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ Θεὸς ἐποίησε μετ᾽ αὐτῶν.

And when they were come to Jerusalem, they were received of the church, and of the apostles and elders; and they declared all things that God had done with them.

VER. 5.

Ἐξανέστησαν δέ τινες τῶν ἀπὸ τῆς αἱρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες· Ὅτι δεῖ περιτέμνειν αὐτοὺς, παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως.

But there * *rose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them, and to command* them *to keep the law of Moses.*

* Or, *rose up*, said they, *certain.*

VER. 6.

Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου.

And the apostles and elders came together for to consider of this matter.

VER. 7.

Πολλῆς δὲ συζητήσεως γενομένης, ἀναστὰς Πέτρος εἶπε πρὸς αὐτούς· Ἄνδρες ἀδελφοὶ, ὑμεῖς ἐπίστασθε ὅτι ἀφ᾽ ἡμερῶν ἀρχαίων ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου, καὶ πιστεῦσαι.

And when there had been much disputing, Peter rose up, and said unto them, Men and *brethren,* [a] *ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe.*

[a] See on chap. x.

VER. 8.

Καὶ ὁ καρδιογνώστης Θεὸς ἐμαρτύρησεν αὐτοῖς, δοὺς αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον, καθὼς καὶ ἡμῖν·

[a] *And God, which knoweth the hearts, bare them witness,* [b] *giving them the Holy Ghost, even as* he did *unto us;*

[a] See on Matt. ix. ver. 4. clause 1.
[b] See on John vii. ver. 39. clause 1.

VER. 9.

Καὶ οὐδὲν διέκρινε μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθαρίσας τὰς καρδίας αὐτῶν.

And put no difference between us and them, [a] *purifying their hearts by faith.*

[a] And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common, Acts x. 15. See also on Luke i. ver. 75.

VER. 10.

Νῦν οὖν τί πειράζετε τὸν Θεὸν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν, οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι;

Now therefore why tempt ye God, [a] *to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?*

[a] For they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers, Matt. xxiii. 4. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage, Gal. v. 1.

VER. 11.

Ἀλλὰ διὰ τῆς χάριτος Κυρίου Ἰησοῦ Χριστοῦ πιστεύομεν σωθῆναι, καθ' ὃν τρόπον κἀκεῖνοι.

[a] *But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.*

[a] Being justified freely by his grace, through the redemption that is in Christ Jesus, Rom. iii. 24. Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord, v. 20, 21. For the wages of sin *is* death; but the gift of God *is* eternal life, through Jesus Christ our Lord, vi. 23. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich, 2 Cor. viii. 9. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel, Gal. i. 6. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified, ii. 16. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved, Eph. i. 5, 6. That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; *it is* the gift of God: Not of works, lest any man should boast, ii. 7—9. For the grace of God that bringeth salvation hath appeared to all men, Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Tit. ii. 11—13. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly, through Jesus Christ our Saviour; That, being justified by his grace, we should be made heirs according to the hope of eternal life, Titus iii. 3—7.

VER. 12.

Ἐσίγησε δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβα καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι δι' αὐτῶν.

Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

VER. 13.

Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς, ἀπεκρίθη Ἰάκωβος, λέγων· Ἄνδρες ἀδελφοὶ, ἀκούσατέ μου·

And after they had held their peace, [a] *James answered, saying, Men* and *brethren, hearken unto me*:

[a] But other of the apostles saw I none, save James the Lord's brother, Gal. i. 19. And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision. Only *they would* that we should remember the

poor; the same which I also was forward to do, ii. 9, 10.

VER. 14.

Συμεὼν ἐξηγήσατο καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ.

Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

VER. 15.

Καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται·

And to this agree the words of the prophets; as it is written,

VER. 16.

Μετὰ ταῦτα ἀναστρέψω, καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν, καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτὴν·

[a] *After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:*

[a] In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old, Amos ix. 11.

VER. 17.

Ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς· λέγει Κύριος ὁ ποιῶν ταῦτα πάντα.

[a] *That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.*

[a] That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this, Amos ix. 12.

VER. 18.

Γνωστὰ ἀπ' αἰῶνός ἐστι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ.

[a] *Known unto God are all his works from the beginning of the world.*

[a] God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it?* or hath he spoken, and shall he not make it good, Numb. xxiii. 19. Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure, Isa. xlvi. 10. And to make all *men* see, what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, Eph. iii. 9.

VER. 19.

Διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν Θεόν,

Wherefore my sentence is, that we trouble not them, which from among the Gentiles [a]*are turned to God:*

[a] For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God, 1 Thess. i. 9.

VER. 20.

Ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων, καὶ τῆς πορνείας, καὶ τοῦ πνικτοῦ, καὶ τοῦ αἵματος.

But that we write unto them, [a]*that*' *they abstain from pollutions of idols,* [b]*and* from *fornication,* [c] *and* from *things strangled, and* from *blood,*

[a] They did not destroy the nations, concerning whom the LORD commanded them: But were mingled among the heathen, and learned their works. And they served their idols; which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils, And shed innocent blood, *even* the blood of their sons, and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood. Thus were they defiled with their own works, and went a whoring with their own inventions. Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance, Psal. cvi. 34—40. But *I say,* that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils, 1 Cor. x. 20.

[b] But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat, 1 Cor. v. 11. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, vi. 9. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body. And God hath both raised up the Lord, and will also raise up us by his own power. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid. What! know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body, 13—18. Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband, vii. 2. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints, Eph. v. 3. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience, Col. iii. 5, 6. For this is the will of God, *even* your sanctification, that ye should abstain from fornication, 1 Thess. iv. 3.

[c] But flesh with the life thereof, *which is* the blood thereof, shall ye not eat, Gen. ix. 4. And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which hunteth, and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust. For *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof; whosoever eateth it shall be cut off, Lev. iv. 13, 14. Only be sure that thou eat not the blood: for the blood *is* the life: and thou mayest not eat the life with the flesh, Deut. xii. 23.

VER. 21.

Μωσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει, ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.

[a] *For Moses of old time hath in every city them that preach him, being read in the Synagogues every sabbath day.*

[a] See on chap. xiii. ver. 15.

VER. 22.

Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν, πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ· Ἰούδαν τὸν ἐπικαλούμενον Βαρσαβᾶν, καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς·

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, [a] *Judas surnamed Barsabas,* [b] *and Silas, chief men among the brethren.*

[a] And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias, Acts i. 23.

[b] And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*, ver. 32. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market-place, unto the rulers, xvi. 19.

VER. 23.

Γράψαντες διὰ χειρὸς αὐτῶν τάδε· Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοὶ, τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαίρειν.

And they wrote letters *by them after this manner; The apostles and elders and brethren* send *greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:*

VER. 24.

Ἐπειδὴ ἠκούσαμεν ὅτι τινὲς, ἐξ ἡμῶν ἐξελθόντες ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμνεσθαι, καὶ τηρεῖν τὸν νόμον, οἷς οὐ διεστειλάμεθα·

[a] *Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying,* Ye must *be circumcised, and keep the law: to whom we gave no* such *commandment:*

[a] And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: To whom we gave place by subjection, no, not for an hour; that the truth of the Gospel might continue with you, Gal. ii. 4, 5. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, Tit. i. 10, 11.

VER. 25.

Ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν, ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ,

It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

VER. 26.

Ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

[a] *Men that have hazarded their lives for the name of our Lord Jesus Christ.*

[a] But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium, Acts xiii. 50, 51. And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew *him* out of the city, supposing he had been dead, xiv. 19.

VER. 27.

Ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά.

We have sent therefore Judas and Silas, who shall also tell you *the same things by* * *mouth.*

* Gr. *word.*

VER. 28.

Ἔδοξε γὰρ τῷ ἁγίῳ Πνεύματι, καὶ ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος πλὴν τῶν ἐπάναγκες τούτων·

[a] *For it seemed good* [b] *to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;*

[a] See on chap. viii. ver. 29.

[b] See on John xvi. ver. 13. clause 2.

VER. 29.

Ἀπέχεσθαι εἰδωλοθύτων, καὶ αἵματος, καὶ πνικτοῦ, καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ πράξετε. Ἔρρωσθε.

[a] *That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.*

[a] See on ver. 20.

VER. 30.

Οἱ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν· καὶ συναγαγόντες τὸ πλῆθος, ἐπέδωκαν τὴν ἐπιστολήν.

So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

VER. 31.

Ἀναγνόντες δὲ, ἐχάρησαν ἐπὶ τῇ παρακλήσει.

Which *when they had read, they rejoiced for the* * *consolation.*

* Or, *exhortation.*

VER. 32.

Ἰούδας δὲ καὶ Σίλας, καὶ αὐτοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφοὺς, καὶ ἐπεστήριξαν.

And Judas and Silas, [a] *being prophets also themselves, exhorted the brethren with many words, and confirmed* them.

[a] See on chap. xiii. ver. 1.

VER. 33.

Ποιήσαντες δὲ χρόνον, ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστόλους.

And after they had tarried there a space, they were let go in peace from the brethren unto the apostles.

VER. 34.

Ἔδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ.

Notwithstanding it pleased Silas to abide there still.

VER. 35.

Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι, μετὰ καὶ ἑτέρων πολλῶν, τὸν λόγον τοῦ Κυρίου.

Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

VER. 36.

Μετὰ δέ τινας ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν· Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφοὺς ἡμῶν κατὰ πᾶσαν πόλιν, ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ Κυρίου, πῶς ἔχουσι.

And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see *how they do.*

VER. 37.

Βαρνάβας δὲ ἐβουλεύσατο συμπαραλαβεῖν τὸν Ἰωάννην τὸν καλούμενον Μάρκον·

And Barnabas determined to take with them [a] *John, whose surname was Mark.*

[a] And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark, Acts xii. 25.

VER. 38.

Παῦλος δὲ ἠξίου, τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν τοῦτον.

But Paul thought not good to take him with them, [a] *who departed from them from Pamphylia, and went not with them to the work.*

[a] Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John departing from them, returned to Jerusalem, Acts xiii. 13.

VER. 39.

Ἐγένετο οὖν παροξυσμὸς, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων· τόν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον, ἐκπλεῦσαι εἰς Κύπρον·

And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

VER. 40.

Παῦλος δὲ ἐπιλεξάμενος Σίλαν, ἐξῆλθε, παραδοθεὶς τῇ χάριτι τοῦ Θεοῦ ὑπὸ τῶν ἀδελφῶν.

And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

VER. 41.

Διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστηρίζων τὰς ἐκκλησίας.

And he went through Syria and Cilicia, confirming the churches.

CHAP. XVI.—VER. 1.

Κατήντησε δὲ εἰς Δέρβην καὶ Λύστραν· καὶ ἰδοὺ, μαθητής τις ἦν ἐκεῖ ὀνόματι Τιμόθεος, υἱὸς γυναικός τινος Ἰουδαίας πιστῆς, πατρὸς δὲ Ἕλληνος,

Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, [a] *the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:*

[a] Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also, 2 Tim. ii. 4, 5.

VER. 2.

Ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν.

Which was well reported of by the brethren that were at Lystra and Iconium.

VER. 3.

Τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν· καὶ λαβὼν περιέτεμεν αὐτὸν, διὰ

τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ᾔδεισαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ ὅτι Ἕλλην ὑπῆρχεν.

Him would Paul have to go forth with him; [a] and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

[a] And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, 1 Cor. ix. 20.

VER. 4.

Ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν ἐν Ἱερουσαλήμ.

And as they went through the cities, [a] they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

[a] See chap. xv. ver. 23—29.

VER. 5.

Αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ πίστει, καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ' ἡμέραν.

And so were the churches established in the faith, and increased in number daily.

VER. 6.

Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου Πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ.

Now when they had gone throughout Phrygia and the region of Galatia, [a] and were forbidden of the Holy Ghost to preach the word in Asia,

[a] See on chap. viii. ver. 29.

VER. 7.

Ἐλθόντες κατὰ τὴν Μυσίαν, ἐπείραζον κατὰ τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ εἴασεν αὐτοὺς τὸ Πνεῦμα.

After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

VER. 8.

Παρελθόντες δὲ τὴν Μυσίαν, κατέβησαν εἰς Τρωάδα.

And they passing by Mysia [a] came down to Troas.

[a] Furthermore, when I came to Troas to *preach* Christ's Gospel, and a door was opened unto me of the Lord, 2 Cor. ii. 12.

VER. 9.

Καὶ ὅραμα διὰ τῆς νυκτὸς ὤφθη τῷ Παύλῳ· Ἀνήρ τις ἦν Μακεδὼν ἑστὼς παρακαλῶν αὐτὸν, καὶ λέγων· Διαβὰς εἰς Μακεδονίαν, βοήθησον ἡμῖν.

And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

VER. 10.

Ὡς δὲ τὸ ὅραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν, συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ Κύριος εὐαγγελίσασθαι αὐτούς.

And after he had seen the vision, [a] immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them.

[a] I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia, 2 Cor. ii. 13.

VER. 11.

Ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος, εὐθυδρομήσαμεν εἰς Σαμοθρᾴκην· τῇ τε ἐπιούσῃ εἰς Νεάπολιν·

Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day *to Neapolis;*

VER. 12.

Ἐκεῖθέν τε εἰς Φιλίππους, ἥτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, κολώνια. Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς.

*And from thence to Philippi, which is * the chief city of that part of Macedonia,* and *a colony: and we were in that city abiding certain days.*

* Or, *the first.*

VER. 13.

Τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς πόλεως παρὰ ποταμὸν, οὗ ἐνομίζετο προσευχὴ εἶναι· καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναιξί.

And on the sabbath we went out of the city by a river side, where prayer

was wont to be made; and we sat down, and spake unto the women which resorted thither.

VER. 14.

Καί τις γυνὴ ὀνόματι Λυδία, πορφυρόπωλις, πόλεως Θυατείρων, σεβομένη τὸν Θεὸν, ἤκουεν· ἧς ὁ Κύριος διήνοιξε τὴν καρδίαν, προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου.

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: [a] *whose heart the Lord opened, that she attended unto the things which were spoken of Paul.*

[a] See on Luke xxiv. ver. 45.

VER. 15.

Ὡς δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς, παρεκάλεσε, λέγουσα· Εἰ κεκρίκατέ με πιστὴν τῷ Κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου, μείνατε. Καὶ παρεβιάσατο ἡμᾶς.

[a] *And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord,* [b] *come into my house, and abide* there. *And she constrained us.*

[a] See on Matt. iii. ver. 6. clause 1.
[b] See on Matt. x. ver. 41.

VER. 16.

Ἐγένετο δὲ πορευομένων ἡμῶν εἰς προσευχὴν, παιδίσκην τινὰ ἔχουσαν πνεῦμα Πύθωνος, ἀπαντῆσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν παρεῖχε τοῖς κυρίοις αὐτῆς, μαντευομένη.

And it came to pass, as we went to prayer, a certain damsel, [a] *possessed with a spirit of* * *divination met us, which brought her masters much gain by soothsaying:*

* Or, *Python.*

[a] See on chap. viii. ver. 9.

VER. 17.

Αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν, ἔκραζε λέγουσα· Οὗτοι οἱ ἄνθρωποι, δοῦλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσὶν, οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας.

The same followed Paul and us, and cried, saying, [a] *These men are the servants of the most high God, which shew unto us the way of salvation.*

[a] See on chap. xiii. ver. 26. clause 2.

VER. 18.

Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. Διαπονηθεὶς δὲ ὁ Παῦλος, καὶ ἐπιστρέψας, τῷ πνεύματι εἶπε· Παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ, ἐξελθεῖν ἀπ' αὐτῆς. Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ.

And this did she many days. But Paul, being grieved, turned and said to the spirit, [a] *I command thee in the name of Jesus Christ to come out of her.* [b] *And he came out the same hour.*

[a] See on chap. iii. ver. 6. clause 3.
[b] See on Matt. iv. ver. 24. clause 4.

VER. 19.

Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπὶς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν, εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας.

And when her masters saw that the hope of their gains was gone, [a] *they caught Paul and Silas, and drew* them *into the* * *market place unto the rulers,*

* Or, *court.*

[a] See on Matt. x. ver. 18. clause 1.

VER. 20.

Καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς, εἶπον· Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες·

And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city.

VER. 21.

Καὶ καταγγέλλουσιν ἔθη ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι, οὐδὲ ποιεῖν, Ῥωμαίοις οὖσι.

And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

VER. 22.

Καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν· καὶ οἱ στρατηγοὶ περιῤῥήξαντες αὐτῶν τὰ ἱμάτια, ἐκέλευον ῥαβδίζειν·

And the multitude rose up together against them: and the magistrates rent off their clothes, [a] *and commanded to beat* them.

[a] See on Matt. x. ver. 17. clause 3.

VER. 23.

Πολλάς τε ἐπιθέντες αὐτοῖς πληγὰς, ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς.

[a] *And when they had laid many stripes upon them,* [b] *they cast* them *into prison, charging the jailor to keep them safely:*

[a] Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep, 2 Cor. xi. 25.

[b] Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians, *which* is in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ, 2 Thess. i. 1. But even after that we had suffered before, and were shamefully entreated, as ye know at Philippi, we were bold in our God to speak unto you the Gospel of God, with much contention, ii. 2.

VER. 24.

Ὃς παραγγελίαν τοιαύτην εἰληφὼς, ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἠσφαλίσατο εἰς τὸ ξύλον.

Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

VER. 25.

Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουν τὸν Θεόν· ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμιοι.

[a] *And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.*

[a] See on Matt. v. ver. 12. clause 1.

VER. 26.

Ἄφνω δὲ σεισμὸς ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμωτηρίου· ἀνεῴχθησάν τε παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη.

And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

VER. 27.

Ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεῳγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν, ἔμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς δεσμίους.

And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

VER. 28.

Ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος, λέγων· Μηδὲν πράξῃς σεαυτῷ κακόν· ἅπαντες γάρ ἐσμεν ἐνθάδε.

But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

VER. 29.

Αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος γενόμενος προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλᾳ·

Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas,

VER. 30.

Καὶ προαγαγὼν αὐτοὺς ἔξω, ἔφη· Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;

And brought them out, and said, Sirs, [a] *what must I do to be saved?*

[a] See on Matt. xix. ver. 16.

VER. 31.

Οἱ δὲ εἶπον· Πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου.

And they said, [a] *Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*

[a] See on Mark xvi. ver. 16. clause 1.

VER. 32.

Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου, καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ.

And they spake unto him the word of the Lord, and to all that were in his house.

VER. 33.

Καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς, ἔλουσεν ἀπὸ τῶν πληγῶν· καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρῆμα·

And he took them the same hour of the night, and washed their stripes; [a] *and was baptized, he and all his, straightway.*

[a] See on Matt. iii. ver. 6. clause 1.

VER. 34.

Ἀναγαγών τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ, παρέθηκε τράπεζαν, καὶ ἠγαλλιάσατο πανοικὶ πεπιστευκὼς τῷ Θεῷ.

And when he had brought them into his house, he set meat before them, [a] *and rejoiced, believing in God with all his house.*

[a] See on chap. viii. ver. 39. clause 2.

VER. 35.

Ἡμέρας δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους, λέγοντες· Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους.

And when it was day, the magistrates sent the serjeants, saying, Let those men go.

VER. 36.

Ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον· Ὅτι ἀπεστάλκασιν οἱ στρατηγοὶ, ἵνα ἀπολυθῆτε· νῦν οὖν ἐξελθόντες πορεύεσθε, ἐν εἰρήνῃ.

And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

VER. 37.

Ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς· Δείραντες ἡμᾶς δημοσίᾳ, ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακὴν· καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; οὐ γάρ· ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν.

But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

VER. 38.

Ἀνήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδοῦχοι τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν ἀκούσαντες ὅτι Ῥωμαῖοί εἰσι,

And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

VER. 39.

Καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς, καὶ ἐξαγαγόντες ἠρώτων ἐξελθεῖν τῆς πόλεως.

And they came and besought them, and brought them out, and desired them to depart out of the city.

VER. 40.

Ἐξελθόντες δὲ ἐκ τῆς φυλακῆς εἰσῆλθον εἰς τὴν Λυδίαν· καὶ ἰδόντες τοὺς ἀδελφοὺς, παρεκάλεσαν αὐτοὺς, καὶ ἐξῆλθον.

And they went out of the prison, and entered into the house of *Lydia; and when they had seen the brethren, they comforted them, and departed.*

CHAP. XVII.—VER. 1.

Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν, ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγὴ τῶν Ἰουδαίων.

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

VER. 2.

Κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθε πρὸς αὐτοὺς, καὶ ἐπὶ σάββατα τρία διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν,

And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures,

VER. 3.

Διανοίγων καὶ παρατιθέμενος, ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ Χριστὸς, Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν.

Opening and alledging, that Christ must needs have suffered, and risen again from the dead; and that [a] *this Jesus,* [*] *whom I preach unto you, is Christ.*

[*] Or, *whom, said he, I preach.*

[a] See on Luke iv. ver. 18. clause 2.

VER. 4.

Καί τινες ἐξ αὐτῶν ἐπείσθησαν, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλᾳ, τῶν τε σεβομένων Ἑλλήνων πολὺ πλῆθος, γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι.

And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

VER. 5.

Ζηλώσαντες δὲ οἱ ἀπειθοῦντες Ἰουδαῖοι, καὶ προσλαβόμενοι τῶν ἀγοραίων τινὰς ἄνδρας πονηροὺς, καὶ ὀχλοποιήσαντες, ἐθορύβουν τὴν πόλιν· ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος, ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον.

[a] *But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company,* [b] *and set all the city on an uproar,* [c] *and assaulted the house of Jason, and sought to bring them out to the people.*

[a] See on chap. xiii. ver. 45.

[b] For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews, 1 Thess. ii. 14. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know, iii. 4.

[c] Timotheus my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you, Rom. xvi. 21.

VER. 6.

Μὴ εὑρόντες δὲ αὐτοὺς, ἔσυρον τὸν Ἰάσονα καί τινας ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας, βοῶντες· Ὅτι οἱ τὴν οἰκουμένην ἀναστατώσαντες, οὗτοι καὶ ἐνθάδε πάρεισιν,

And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

VER. 7.

Οὓς ὑποδέδεκται Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος πράττουσι, βασιλέα λέγοντες ἕτερον εἶναι, Ἰησοῦν.

Whom Jason hath received: and these all do contrary to the decrees of Cæsar, [a] *saying, that there is another king,* one *Jesus.*

[a] See on Matt. ii. ver. 2. clause 1.

VER. 8.

Ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα.

And they troubled the people and the rulers of the city, when they heard these things.

VER. 9.

Καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν, ἀπέλυσαν αὐτούς.

And when they had taken security of Jason, and of the other, they let them go.

VER. 10.

Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεμψαν τόν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροιαν· οἵτινες παραγενόμενοι, εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπήεσαν.

And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither *went into the synagogue of the Jews.*

VER. 11.

Οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ· οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρίνοντες τὰς γραφὰς, εἰ ἔχοι ταῦτα οὕτως.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, [a] *and searched the Scriptures daily, whether those things were so.*

[a] See on John v. ver. 39. clause 1.

VER. 12.

Πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων, καὶ ἀνδρῶν οὐκ ὀλίγοι.

Therefore many of them believed: also of honourable women which were Greeks, and of men, not a few.

VER. 13.

Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἦλθον κἀκεῖ, σαλεύοντες τοὺς ὄχλους.

[a] *But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.*

[a] For ye, brethren, became followers of the Churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews; Who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men; Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway; for the wrath is come upon them to the uttermost, 1 Thess. ii. 14—16.

VER. 14.

Εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὡς ἐπὶ τὴν θά-

λασσαν· ὑπέμενον δὲ, ὅ,τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ.

And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still.

VER. 15.

Οἱ δὲ καθιστῶντες τὸν Παῦλον, ἤγαγον αὐτὸν ἕως Ἀθηνῶν· καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσι πρὸς αὐτὸν, ἐξῄεσαν.

And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

VER. 16.

Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ, θεωροῦντι κατείδωλον οὖσαν τὴν πόλιν·

*Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city * wholly given to idolatry.*

* Or, *full of idols.*

VER. 17.

Διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντες.

Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

VER. 18.

Τινὲς δὲ τῶν Ἐπικουρείων καὶ τῶν Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ· καί τινες ἔλεγον· Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; Οἱ δέ· Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο.

*Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this * babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, [a] and the resurrection.*

* Or, *base fellow.*

[a] See on Matt. xxii. ver. 30. clause 1.

VER. 19.

Ἐπιλαβόμενοί τε αὐτοῦ, ἐπὶ τὸν Ἄρειον πάγον ἤγαγον, λέγοντες· Δυνάμεθα γνῶναι τίς ἡ καινὴ αὕτη ἡ ὑπό σου λαλουμένη διδαχή;

*And they took him, and brought him unto * Areopagus, saying, May we know what [a] this new doctrine, whereof thou speakest, is?*

* Or, *Mars' hill.* It was the highest court in Athens.

[a] And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this *matter,* Acts xvii. 32. And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? xxvi. 6—8. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel, 2 Tim. i. 10.

VER. 20.

Ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γνῶναι τί ἂν θέλοι ταῦτα εἶναι.

For thou bringest certain strange things to our ears: we would know therefore what these things mean.

VER. 21.

(Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν τι καὶ ἀκούειν καινότερον.)

(For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

VER. 22.

Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου, ἔφη· Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ.

*Then Paul stood in the midst of * Mars' Hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.*

* Or, *the court of the Areopagites.*

VER. 23.

Διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν, εὗρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο· ΑΓΝΩΣΤΩι ΘΕΩι· ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν.

*For as I passed by, [a] and beheld your * devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.*

* Or, *gods that ye worship*, 2 Thess. ii. 4.

[a] For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe, 1 Cor. i. 21. For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many), viii. 5. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. iv. 4—6. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods, Gal. iv. 8.

VER. 24.

Ὁ Θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς Κύριος ὑπάρχων, οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ.

[a] God that made the world and all things therein, seeing that he is Lord of heaven and earth, [b] dwelleth not in temples made with hands;

[a] See on chap. iv. ver. 24.
[b] See on chap. vii. ver. 48.

VER. 25.

Οὐδὲ ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται, προσδεόμενός τινος, αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα.

[a] Neither is worshipped with men's hands, as though he needed any thing, [b] seeing he giveth to all life, and breath, and all things;

[a] See on Matt. ix. ver. 13. clause 2.
[b] See on chap. xiv. ver. 17.

VER. 26.

Ἐποίησέ τε ἐξ ἑνὸς αἵματος πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς, ὁρίσας προτεταγμένους καιροὺς, καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν

[a] And hath made of one blood all nations of men for to dwell on all the face of the earth, [b] and hath determined the times before appointed, and the bounds of their habitation;

[a] And Adam called his wife's name Eve; because she was the mother of all living, Gen. iii. 20. These *are* the three sons of Noah: and of them was the whole earth overspread, ix. 19.

[b] Seeing his days *are* determined, the number of his months *are* with thee; thou hast appointed his bounds that he cannot pass, Job xiv. 5.

VER. 27.

Ζητεῖν τὸν Κύριον, εἰ ἄραγε ψηλαφήσειαν αὐτὸν καὶ εὕροιεν· καίτοιγε οὐ μακρὰν ἀπὸ ἑνὸς ἑκάστου ἡμῶν ὑπάρχοντα·

[a] That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

[a] Seek ye the Lord while he may be found, call ye upon him while he is near, Isa. lv. 6.

VER. 28.

Ἐν αὐτῷ γὰρ ζῶμεν, καὶ κινούμεθα, καί ἐσμεν· ὡς καί τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασι· Τοῦ γὰρ καὶ γένος ἐσμέν.

[a] For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

[a] Who knoweth not in all these, that the hand of the Lord hath wrought this? In whose hand *is* the soul of every living thing, and the breath of all mankind, Job xii. 9, 10. For with thee *is* the fountain of life: in thy light shall we see light, Psal. xxxvi. 9. O bless our God, ye people, and make the voice of his praise to be heard; Which holdeth our soul in life, and suffereth not our feet to be

moved, lxvi. 8, 9. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist, Col. i. 16, 17. Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, Heb. i. 3.

VER. 29.

Γένος οὖν ὑπάρχοντες τοῦ Θεοῦ, οὐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ Θεῖον εἶναι ὅμοιον.

Forasmuch then as we are the offspring of God, [a] *we ought not to think that the Godhead is like unto gold, or stone, graven by art and man's device.*

[a] Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or *being* his counsellor, hath taught him? With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him *are* as nothing; and they are counted to him less than nothing and vanity. To whom then will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains, Isa. xl. 12—19.

VER. 30.

Τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ Θεὸς, τανῦν παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ μετανοεῖν.

[a] *And the times of this ignorance God winked at;* [b] *but now commandeth all men every where to repent:*

[a] See on chap. xiv. ver. 16.
[b] See on Matt. iii. ver. 2. clause 1.

VER. 31.

Διότι ἔστησεν ἡμέραν ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὥρισε, πίστιν παρασχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν.

[a] *Because he hath appointed a day, in the which he will judge the world in righteousness by* that *man whom he hath ordained;* whereof *he hath* * *given assurance unto all* men, [b] *in that he hath raised him from the dead.*

* Or, *offered faith.*

[a] See on John v. ver. 22.
[b] See on chap. ii. ver. 24. clause 1.

VER. 32.

Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαζον· οἱ δὲ εἶπον· Ἀκουσόμεθά σου πάλιν περὶ τούτου.

[a] *And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this* matter.

[a] See on ver. 19.

VER. 33.

Καὶ οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν.

So Paul departed from among them.

VER. 34.

Τινὲς δὲ ἄνδρες, κολληθέντες αὐτῷ, ἐπίστευσαν· ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης· καὶ γυνὴ ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.

Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAP. XVIII.—VER. 1.

Μετὰ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν, ἦλθεν εἰς Κόρινθον.

After these things Paul departed from Athens, and came to Corinth;

VER. 2.

Καὶ εὑρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης, προσῆλθεν αὐτοῖς.

[a] *And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.*

[a] Greet Priscilla and Aquila, my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the Churches of the Gentiles, Rom. xvi. 3, 4. Aquila and Priscilla salute you much in the Lord, with the Church that is in their house, 1 Cor. xvi. 19.

VER. 3.

Καὶ διὰ τὸ ὁμότεχνον εἶναι, ἔμενε παρ' αὐτοῖς, καὶ εἰργάζετο· ἦσαν γὰρ σκηνοποιοὶ τὴν τέχνην.

[a] *And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers.*

Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me, Acts xx. 34. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it, 1 Cor. iv. 11, 12. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God, 1 Thess. ii. 9. Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us, 2 Thess. iii. 8, 9.

VER. 4.

Διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἔπειθέ τε Ἰουδαίους καὶ Ἕλληνας.

And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

VER. 5.

Ὡς δὲ κατῆλθον ἀπὸ τῆς Μακεδονίας ὅ τε Σίλας καὶ ὁ Τιμόθεος, συνείχετο τῷ πνεύματι ὁ Παῦλος, διαμαρτυρόμενος τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν.

[a] *And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews* that *Jesus* * was *Christ.*

* Or, *is the Christ.*

[a] But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still. And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus, for to come to him with all speed, they departed, Acts xvii. 13—15. For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea, 2 Cor. i. 19. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*, xi. 9.

VER. 6.

Ἀντιτασσομένων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτιναξάμενος τὰ ἱμάτια, εἶπε πρὸς αὐτούς· Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ἐγώ, ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι.

[a] *And when they opposed themselves, and blasphemed,* [b] *he shook* his *raiment, and said unto them,* [c] *Your blood* be *upon your own heads; I* am *clean: from henceforth I will go unto the Gentiles.*

[a] But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, Acts xiv. 45, 46.

[b] And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet, Matt. x. 14.

[c] Wherefore I take you to record this day, that I *am* pure from the blood of all *men*, Acts xx. 26.

VER. 7.

Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου, σεβομένου τὸν Θεὸν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ.

And he departed thence, and entered into a certain man's *house, named Justus,* one *that worshipped God, whose house joined hard to the synagogue.*

VER. 8.

Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσε τῷ Κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον, καὶ ἐβαπτίζοντο.

[a] *And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing* [b] *believed, and were baptized.*

[a] I thank God that I baptized none of you but Crispus and Gaius, 1 Cor. i. 14.

[b] See on chap. viii. ver. 37. clauses 1, 2.

VER. 9.

Εἶπε δὲ ὁ Κύριος δι' ὁράματος ἐν νυκτὶ τῷ Παύλῳ· Μὴ φοβοῦ, ἀλλὰ λάλει, καὶ μὴ σιωπήσῃς·

Then spake the Lord to Paul in the night by a vision, [a] *Be not afraid, but speak, and hold not thy peace:*

[a] See on Matt. x. ver. 28. clause 1.

VER. 10.

Διότι ἐγώ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεταί σοι τοῦ κακῶσαί σε· διότι λαός ἐστί μοι πολὺς ἐν τῇ πόλει ταύτῃ.

[a] *For I am with thee,* [b] *and no man shall set on thee to hurt thee: for I have much people in this city.*

[a] See on Matt. xxviii. ver. 20. clause 2.

[b] No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD; and their righteousness *is* of me, saith the LORD, Isa. liv. 17. And I will make thee unto this people a fenced brasen wall; and they shall fight against thee, but they shall not prevail against thee: for I *am* with thee to save thee, and to deliver thee, saith the LORD. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible, Jer. xv. 20, 21. And ye shall be hated of all *men* for my name's sake. But there shall not an hair of your head perish, Luke xxi. 17, 18. What shall we then say to these things? If God *be* for us, who *can be* against us? Rom. viii. 31.

VER. 11.

Ἐκάθισέ τε ἐνιαυτὸν καὶ μῆνας ἓξ, διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ.

And he * *continued* there *a year and six months, teaching the word of God among them.*

* Gr. *sat* there.

VER. 12.

Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα,

And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat,

VER. 13.

Λέγοντες· Ὅτι παρὰ τὸν νόμον οὗτος ἀναπείθει τοὺς ἀνθρώπους σέβεσθαι τὸν Θεόν.

Saying, This fellow *persuadeth men to worship God contrary to the law.*

VER. 14.

Μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους· Εἰ μὲν οὖν ἦν ἀδίκημά τι ἢ ῥᾳδιούργημα πονηρὸν, ὦ Ἰουδαῖοι, κατὰ λόγον ἂν ἠνεσχόμην ὑμῶν.

And when Paul was now about to open his *mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O* ye *Jews, reason would that I should bear with you:*

VER. 15.

Εἰ δὲ ζήτημά ἐστι περὶ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί· κριτὴς γὰρ ἐγὼ τούτων οὐ βούλομαι εἶναι.

But if it be a question of words and names, and of your law, look ye to it; *for I will be no judge of such* matters.

VER. 16.

Καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος.

And he drave them from the judgment seat.

VER. 17.

Ἐπιλαβόμενοι δὲ πάντες οἱ Ἕλληνες Σωσθένην τὸν ἀρχισυνάγωγον, ἔτυπτον ἔμπροσθεν τοῦ βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίωνι ἔμελεν.

Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him *before the judgment seat. And Gallio cared for none of those things.*

VER. 18.

Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς, τοῖς ἀδελφοῖς ἀποταξάμενος, ἐξέπλει εἰς τὴν Συρίαν· καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς· εἶχε γὰρ εὐχήν.

And Paul after this *tarried* there *yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him* [a] *Priscilla and Aquila,* [b] *having shorn* his *head in* [c] *Cenchrea: for he had a vow.*

[a] See on ver. 2.

[b] Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD; He shall separate *himself* from wine, and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk. All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow. All the days that he separateth *himself* unto the LORD he shall come at no dead body. He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die; because the consecration of his God is upon his head. All the days of his separation he *is* holy unto the LORD, Numb. vi. 2—8.

[c] I commend unto you Phebe our sister, which is a servant of the Church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also, Rom. xvi. 1, 2.

VER. 19.

Κατήντησε δὲ εἰς Ἔφεσον, κἀκείνους κατέλιπεν αὐτοῦ· αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν, διελέχθη τοῖς Ἰουδαίοις.

And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

VER. 20.

Ἐρωτώντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μεῖναι παρ' αὐτοῖς, οὐκ ἐπένευσεν·

When they desired him *to tarry longer time with them, he consented not;*

VER. 21.

Ἀλλ' ἀπετάξατο αὐτοῖς, εἰπών· Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα· πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, τοῦ Θεοῦ θέλοντος. Καὶ ἀνήχθη ἀπὸ τῆς Ἐφέσου.

But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, [a] *if God will. And he sailed from Ephesus.*

[a] Making request, if by any means now at length I might have a prosperous journey by the will of God, to come unto you, Rom. i. 10. and xv. 32. But I will come to you shortly, if the Lord will; and will know, not the speech of them which are puffed up, but the power, 1 Cor. iv. 19. But I trust in the Lord that I also myself shall come shortly, Phil. ii. 24. And this will we do, if God permit, Heb. vi. 3. Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what *shall be* on the morrow: For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye *ought* to say, If the Lord will,

we shall live, and do this, or that, Jam. iv. 13—15.

VER. 22.

Καὶ κατελθὼν εἰς Καισάρειαν, ἀναβὰς, καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν.

And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch.

VER. 23.

Καὶ ποιήσας χρόνον τινὰ, ἐξῆλθε, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τοὺς μαθητάς.

And after he had spent some time there, *he departed,* [a] *and went over* all *the country of Galatia and Phrygia in order, strengthening all the disciples.*

[a] Now concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye, 1 Cor. xvi. 1.

VER. 24.

Ἰουδαῖος δέ τις, Ἀπολλὼς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς·

And a certain Jew named Apollos, born at Alexandria, [a] *an eloquent man,* and *mighty in the Scriptures, came to Ephesus.*

[a] See on Matt. xiii. ver. 52. clause 3.

VER. 25.

Οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ Κυρίου· καὶ ζέων τῷ πνεύματι, ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Κυρίου, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου.

This man was instructed in the way of the Lord; and being fervent in the spirit, [a] *he spake and taught diligently the things of the Lord, knowing only the baptism of John.*

[a] Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ, 1 Cor. i. 12. Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase, iii. 5, 6.

VER. 26.

Οὗτός τε ἤρξατο παῤῥησιάζεσθαι ἐν τῇ συναγωγῇ. Ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα, προσελάβοντο αὐτὸν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν.

And he began to speak boldly in the synagogue: whom when [a] *Aquila and Priscilla had heard, they took him unto* them, *and expounded unto him the way of God more perfectly.*

[a] See on ver. 2.

VER. 27.

Βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος·

And when he was disposed to pass into Achaia, [a] *the brethren wrote, exhorting the disciples to receive him:* [b] *who, when he was come, helped them much which had* [c] *believed through grace:*

[a] Do we begin again to commend ourselves? or need we, as some *others,* epistles of commendation to you, or *letters* of commendation from you? 2 Cor. iii. 1.

[b] See on ver. 25.

[c] See on John i. ver. 12. clause 3.

VER. 28.

Εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ, ἐπιδεικνὺς διὰ τῶν γραφῶν, εἶναι τὸν Χριστὸν Ἰησοῦν.

For he mightily convinced the Jews, and that *publicly, shewing by the Scriptures that* [a] *Jesus* * *was Christ.*

* *Or, is the Christ.*

[a] See on Luke iv. ver. 18. clause 2.

CHAP. XIX.—VER 1.

Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλὼ εἶναι ἐν Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη, ἐλθεῖν εἰς Ἔφεσον· καὶ εὑρών τινας μαθητὰς,

And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

VER. 2.

Εἶπε πρὸς αὐτούς· Εἰ Πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; Οἱ δὲ εἶπον πρὸς

αὐτόν· ἀλλ' οὐδὲ εἰ Πνεῦμα ἅγιόν ἐστιν, ἠκούσαμεν.

He said unto them, [a] Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

[a] See on John vii. ver. 39. clause 1.

VER. 3.

Εἶπέ τε πρὸς αὐτούς· Εἰς τί οὖν ἐβαπτίσθητε; Οἱ δὲ εἶπον· Εἰς τὸ Ἰωάννου βάπτισμα.

And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

VER. 4.

Εἶπε δὲ Παῦλος· Ἰωάννης μὲν ἐβάπτισε βάπτισμα μετανοίας, τῷ λαῷ λέγων, εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσι, τοῦτέστιν εἰς τὸν Χριστὸν Ἰησοῦν.

Then said Paul, [a] John verily baptized with the baptism of repentance, [b] saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

[a] See on Matt. iii. ver. 2. clause 1.
[b] See on Matt. iii. ver. 11. clause 2.

VER. 5.

Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ.

When they heard this, [a] *they were baptized in the name of the Lord Jesus.*

[a] See on chap. x. ver. 48.

VER. 6.

Καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτούς· ἐλάλουν τε γλώσσαις, καὶ προεφήτευον.

[a] *And when Paul had laid* his *hands upon them, the Holy Ghost came on them;* [b] *and they spake with tongues,* [c] *and prophesied.*

[a] Then laid they *their* hands on them, and they received the Holy Ghost, Acts viii. 17.
[b] See on chap. ii. ver. 4. clause 2.
[c] See on chap. xiii. ver. 1.

VER. 7.

Ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δεκαδύο.

And all the men were about twelve.

VER. 8.

Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν, ἐπαῤῥησιάζετο, ἐπὶ μῆνας τρεῖς διαλεγόμενος, καὶ πείθων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ.

And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

VER. 9.

Ὡς δέ τινες ἐσκληρύνοντο καὶ ἠπείθουν, κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ' αὐτῶν, ἀφώρισε τοὺς μαθητὰς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου τινός.

But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

VER. 10.

Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ Κυρίου Ἰησοῦ, Ἰουδαίους τε καὶ Ἕλληνας.

And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

VER. 11.

Δυνάμεις τε οὐ τὰς τυχούσας ἐποίει ὁ Θεὸς διὰ τῶν χειρῶν Παύλου·

[a] *And God wrought special miracles by the hands of Paul:*

[a] For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God: so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ, Rom. xv. 18, 19.

VER. 12.

Ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τά τε πνεύματα τὰ πονηρὰ ἐξέρχεσθαι ἀπ' αὐτῶν.

So that from his body were brought unto the sick handkerchiefs or aprons,

and the diseases departed from them, [a] *and the evil spirits went out of them.*

[a] See on Matt. iv. ver. 24. clause 4.

VER. 13.

Ἐπεχείρησαν δέ τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, λέγοντες· Ὁρκίζομεν ὑμᾶς τὸν Ἰησοῦν, ὃν ὁ Παῦλος κηρύσσει.

Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

VER. 14.

Ἦσαν δέ τινες υἱοὶ Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ, οἱ τοῦτο ποιοῦντες.

And there were seven sons of one *Sceva, a Jew,* and *chief of the priests, which did so.*

VER. 15.

Ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν, εἶπε· Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνες ἐστέ;

[a] *And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?*

[a] See on Matt. viii. ver. 29. clause 1.

VER. 16.

Καὶ ἐφαλλόμενος ἐπ᾽ αὐτοὺς ὁ ἄνθρωπος ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, καὶ κατακυριεύσας αὐτῶν, ἴσχυσε κατ᾽ αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου.

And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

VER. 17.

Τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἕλλησι τοῖς κατοικοῦσι τὴν Ἔφεσον· καὶ ἐπέπεσε φόβος ἐπὶ πάντας αὐτοὺς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ.

And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

VER. 18.

Πολλοί τε τῶν πεπιστευκότων ἤρχοντο, ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν.

And many that believed came, and confessed, and shewed their deeds.

VER. 19.

Ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων, συνενέγκαντες τὰς βίβλους, κατέκαιον ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὗρον ἀργυρίου μυριάδας πέντε.

Many of them also which used curious arts brought their books together, and burned them before all men: *and they counted the price of them, and found it fifty thousand* pieces *of silver.*

VER. 20.

Οὕτω κατὰ κράτος ὁ λόγος τοῦ Κυρίου ηὔξανε καὶ ἴσχυεν.

[a] *So mightily grew the word of God and prevailed.*

[a] Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth, ver. 26, 27. But I will tarry at Ephesus until Pentecost. For a great door and effectual is opened unto me, 1 Cor. xvi. 8, 9.

VER. 21.

Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν, πορεύεσθαι εἰς Ἱερουσαλὴμ, εἰπών· Ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ, δεῖ με καὶ Ῥώμην ἰδεῖν.

After these things were ended, [a] *Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.*

[a] Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto), that I might have some fruit among you also, even as among other Gentiles, Rom. i. 13. But now having no more place in these parts, and having a great desire these many years to come unto you; Whensoever I take my journey into Spain, I will

come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*. But now I go unto Jerusalem, to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem, xv. 23—26. And in this confidence I was minded to come unto you before, that ye might have a second benefit: And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa, 2 Cor. i. 15, 16.

VER. 22.

Ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἔραστον, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν.

[a] *So he sent into Macedonia two that ministered unto him,* [b]*Timotheus* [c]*and Erastus; but he himself stayed in Asia for a season.*

[a] And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed, for to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, Acts xx. 1, 2.

[b] For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every Church. Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will; and will know, not the speech of them which are puffed up, but the power, 1 Cor. iv. 17—19.

[c] Erastus the chamberlain of the city saluteth you, Rom. xvi. 23. Erastus abode at Corinth, 2 Tim. iv. 20.

VER. 23.

Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ.

And the same time there arose no small stir about that way.

VER. 24.

Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, παρείχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην·

For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

VER. 25.

Οὓς συναθροίσας, καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας, εἶπεν· Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἐστι.

Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

VER. 26.

Καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας, ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι.

Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, [a] *saying that they be no gods, which are made with hands:*

[a] See on chap. xiv. ver. 15. clause 1.

VER. 27.

Οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι, μέλλειν δὲ καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται.

So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

VER. 28.

Ἀκούσαντες δὲ, καὶ γενόμενοι πλήρεις θυμοῦ, ἔκραζον λέγοντες· Μεγάλη ἡ Ἄρτεμις Ἐφεσίων.

And when they heard these sayings they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

VER. 29.

Καὶ ἐπλήσθη ἡ πόλις ὅλη συγχύσεως· ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους τοῦ Παύλου.

And the whole city was filled with confusion: and having caught [a] *Gaius*

and [b]*Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.*

[a] Gaius mine host, and of the whole Church saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother, Rom. xvi. 23.

[b] And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus, Acts xx. 4. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us, xxviii. 2. Aristarchus my fellow-prisoner saluteth you, Col. iv. 10. Marcus, Aristarchus, Demas, Lucas, my fellow-labourers, Philem. 24.

VER. 30.

Τοῦ δὲ Παύλου βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἴων αὐτὸν οἱ μαθηταί.

And when Paul would have entered in unto the people, the disciples suffered him not.

VER. 31.

Τινὲς δὲ καὶ τῶν Ἀσιαρχῶν ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν, παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον.

And certain of the chief of Asia, which were his friends sent unto him, desiring him that he would not adventure himself into the theatre.

VER. 32.

Ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος ἕνεκεν συνεληλύθεισαν.

Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

VER. 33.

Ἐκ δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον, προβαλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα, ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ.

And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

VER. 34.

Ἐπιγνόντων δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων, ὡς ἐπὶ ὥρας δύο κραζόντων· Μεγάλη ἡ Ἄρτεμις Ἐφεσίων.

But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.

VER. 35.

Καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον, φησίν· Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἄνθρωπος ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης θεᾶς Ἀρτέμιδος, καὶ τοῦ Διοπετοῦς;

And when the town clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is * *a worshipper of the great goddess Diana, and of the* image *which fell down from Jupiter?*

* Gr. *the temple-keeper.*

VER. 36.

Ἀναντιῤῥήτων οὖν ὄντων τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ μηδὲν προπετὲς πράττειν.

Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

VER. 37.

Ἠγάγετε γὰρ τοὺς ἄνδρας τούτους, οὔτε ἱεροσύλους, οὔτε βλασφημοῦντας τὴν θεὰν ὑμῶν.

For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

VER. 38.

Εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται πρός τινα λόγον ἔχουσιν, ἀγοραῖοι ἄγονται, καὶ ἀνθύπατοί εἰσιν· ἐγκαλείτωσαν ἀλλήλοις.

Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, * *the law is open, and there are deputies: let them implead one another.*

* Or, *the court-days are kept.*

VER. 39.

Εἰ δέ τι περὶ ἑτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται·

*But if ye inquire any thing concerning other matters, it shall be determined in a * lawful assembly.*

* Or, *ordinary*.

VER. 40.

Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ δυνησόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης.

For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

VER. 41.

Καὶ ταῦτα εἰπὼν, ἀπέλυσε τὴν ἐκκλησίαν.

And when he had thus spoken, he dismissed the assembly.

CHAP. XX.—VER. 1.

Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον, προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς, καὶ ἀσπασάμενος, ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν.

[a] *And after the uproar was ceased, Paul called unto* him *the disciples, and embraced* them, [b] *and departed for to go into Macedonia.*

[a] Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation. And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us*; 2 Cor. i. 3—10.

[b] Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia, 1 Cor. xvi. 5.

VER. 2.

Διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα.

And when he had gone over those parts, and had given them much exhortation, he came into Greece,

VER. 3.

Ποιήσας τε μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας.

And there *abode three months. And when the Jews laid wait for him, as he was about to sail into Syria,* [a] *he purposed to return through Macedonia.*

[a] And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa, 2 Cor. i. 16.

VER. 4.

Συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος Βεροιαῖος· Θεσσαλονικέων δὲ, Ἀρίσταρχος, καὶ Σεκοῦνδος, καὶ Γάϊος Δερβαῖος, καὶ Τιμόθεος· Ἀσιανοὶ δὲ, Τυχικὸς καὶ Τρόφιμος.

[a] *And there accompanied him into Asia Sopater of Berea; and of the Thessalonians,* [b] *Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia,* [c] *Tychicus and* [d] *Trophimus.*

[a] Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. I Tertius, who wrote *this* epistle, salute you in the Lord. Gaius mine host, and of the whole Church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother, Rom. xvi. 21—23.

[b] See on chap. xix. ver. 29. clause 2.

[c] But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in

the Lord, shall make known to you all things, Eph. vi. 21. All my state shall Tychicus declare unto you, *who is a beloved brother, and a faithful minister and fellow-servant in the Lord*, Col. iv. 7.

[d] (For they had seen before with him, in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple), Acts xxi. 29.

VER. 5.

Οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι.

These going before tarried for us at Troas.

VER. 6.

Ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρις ἡμερῶν πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτά.

And we sailed away from Philippi after [a] *the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days.*

[a] See on Matt. xxvi. ver. 2. clause 2.

VER. 7.

Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένων τῶν μαθητῶν τοῦ κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξιέναι τῇ ἐπαύριον· παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου·

And upon the first day of the week, [a] *when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.*

[a] See on chap. ii. ver. 42.

VER. 8.

Ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερῴῳ οὗ ἦσαν συνηγμένοι.

And there were many lights in the upper chamber, where they were gathered together.

VER. 9.

Καθήμενος δέ τις νεανίας ὀνόματι Εὔτυχος ἐπὶ τῆς θυρίδος, καταφερόμενος ὕπνῳ βαθεῖ, διαλεγομένου τοῦ Παύλου ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου, ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω· καὶ ἤρθη νεκρός.

And there sat in the window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

VER. 10.

Καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ, καὶ συμπεριλαβὼν εἶπε· Μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστιν.

And Paul went down, and fell on him, and embracing him, *said, Trouble not yourselves; for his life is in him.*

VER. 11.

Ἀναβὰς δὲ, καὶ κλάσας ἄρτον καὶ γευσάμενος, ἐφ' ἱκανόν τε ὁμιλήσας ἄχρις αὐγῆς, οὕτως ἐξῆλθεν.

When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

VER. 12.

Ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως.

And they brought the young man alive, and were not a little comforted.

VER. 13.

Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον, ἀνήχθημεν εἰς τὴν Ἄσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· οὕτω γὰρ ἦν διατεταγμένος, μέλλων αὐτὸς πεζεύειν.

And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

VER. 14.

Ὡς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἄσσον, ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην.

And when he met with us at Assos, we took him in, and came to Mitylene.

VER. 15.

Κἀκεῖθεν ἀποπλεύσαντες, τῇ ἐπιούσῃ κατηντήσαμεν ἀντικρὺ Χίου· τῇ δὲ ἑτέρᾳ παρεβάλομεν εἰς Σάμον· καὶ μείναντες ἐν Τρωγυλλίῳ, τῇ ἐχομένῃ ἤλθομεν εἰς Μίλητον·

And we sailed thence, and came the next day *over against Chios; and the next* day *we arrived at Samos, and tarried at Trogyllum; and the next* day *we came to Miletus.*

VER. 16.

Ἔκρινε γὰρ ὁ Παῦλος παραπλεῦσαι τὴν Ἔφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε γὰρ, εἰ δυνατὸν ἦν αὐτῷ, τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.

For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, [a] to be at Jerusalem [b] the day of Pentecost.

[a] And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem, Acts xxi. 12.

[b] See on chap. ii. ver. 1. clause 1.

VER. 17.

Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφεσον, μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας.

And from Melitus he sent to Ephesus, and called [a] the elders of the Church.

[a] See on chap. xi. ver. 30.

VER. 18.

Ὡς δὲ παρεγένοντο πρὸς αὐτὸν, εἶπεν αὐτοῖς· Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην·

And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons,

VER. 19.

Δουλεύων τῷ Κυρίῳ μετὰ πάσης ταπεινοφροσύνης, καὶ πολλῶν δακρύων καὶ πειρασμῶν, τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων·

[a] Serving the Lord with all humility of mind, [b] and with many tears and temptations, which befell me by the lying in wait of the Jews:

[a] For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward, 2 Cor. i. 12. Giving no offence in any thing, that the ministry be not blamed: But in all *things* approving ourselves as the ministers of God, vi. 3, 4. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, 2 Tim. iii. 10.

[b] For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace: And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat: we are made as the filth of the earth, *and are* the offscouring of all things unto this day, 1 Cor. iv. 9—13. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed, Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh, 2 Cor. iv. 7—11. In much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, By honour and dishonour, by evil report and good report: as deceivers, and *yet* true; As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed; As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things, vi. 4—10. Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the

Jews five times received I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, xi. 23—27.

VER. 20.

Ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς, δημοσίᾳ καὶ κατ' οἴκους

And *how I kept back nothing that was profitable* unto you, *but have shewed you, and have taught you publickly, and from house to house,*

VER. 21.

Διαμαρτυρόμενος, Ἰουδαίοις τε καὶ Ἕλλησι, τὴν εἰς τὸν Θεὸν μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν.

Testifying both to the Jews, and also to the Greeks, [a]*repentance toward God,* [b]*and faith toward our Lord Jesus Christ.*

[a] See on Matt. iii. ver. 2. clause 1.

[b] See on Mark xvi. ver. 16. clause 1.

VER. 22.

Καὶ νῦν ἰδοὺ, ἐγὼ δεδεμένος τῷ πνεύματι, πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς·

And now, behold, [a] *I go bound in the spirit unto Jerusalem, not knowing the things that shall befal me there:*

[a] Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me; That I may be delivered from them that do not believe in Judæa; and that my service which I *have* for Jerusalem may be accepted of the saints; That I may come unto you with joy by the will of God, and may with you be refreshed, Rom. xv. 30—32.

VER. 23.

Πλὴν ὅτι τὸ Πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται, λέγον ὅτι δεσμά με καὶ θλίψεις μένουσιν.

[a] *Save that the Holy Ghost witnesseth in every city,* [b] *saying that bonds and afflictions* * *abide me.*

* Or, *wait for me.*

[a] See on chap. viii. ver. 29.

[b] See on Matt. v. ver. 10. clause 1.

VER. 24.

Ἀλλ' οὐδενὸς λόγον ποιοῦμαι οὐδὲ ἔχω τὴν ψυχήν μου τιμίαν ἐμαυτῷ, ὡς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς, καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ.

[a] *But none of these things move me, neither count I my life dear unto myself,* [b]*so that I might finish my course with joy,* [c] *and the ministry, which I have received of the Lord Jesus, to testify* [d] *the Gospel of the grace of God.*

[a] Then Paul answered, What mean ye to weep and break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus, Acts xxi. 13. Therefore my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord, 1 Cor. xv. 58. *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair, 2 Cor. iv. 8. For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal, 16—18. As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things, vi. 10. That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto, 1 Thess. iii. 3. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day, 2 Tim. i. 12. But thou hast fully known my doctrine, manner of life,

purpose, faith, long-suffering, charity, patience. Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me, iii. 10, 11. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds, Heb. xii. 3.

[b] Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring *it* into subjection; lest that by any means, when I have preached to others, I myself should be a castaway, 1 Cor. xi. 24—27. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus, Phil. iii. 12—14. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished *my* course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 6—8.

[c] But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel, Acts ix. 15.

[d] See on Matt. iv. ver. 23. clause 3.

VER. 25.

Καὶ νῦν ἰδοῦ, ἐγὼ οἶδα ὅτι οὐκ ἔτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διῆλθον κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ.

And now, behold, I know that ye all among whom I have gone preaching [a] *the kingdom of God, shall see my face no more.*

[a] See on Matt. iii. ver. 2. clause 2.

VER. 26.

Διὸ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων.

Wherefore I take you to record this day, that [a] *I am pure from the blood of all* men.

[a] Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity: but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous *man* doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous *man*, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned: also thou hast delivered thy soul, Ezek. iii. 17—21. Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman: If, when he seeth the sword come upon the land, he blow the trumpet, and warn the people; Then whosoever heareth the sound of the trumpet and taketh not warning: if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning, his blood shall be upon him: but he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take

any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul, xxxiii. 2—9.

VER. 27.

Οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ Θεοῦ.

[a] *For I have not shunned to declare unto you all the counsel of God.*

[a] But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully: but by manifestation of the truth commending ourselves to every man's conscience in the sight of God, 2 Cor. iv. 2.

VER. 28.

Προσέχετε οὖν ἑαυτοῖς, καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ Πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιεποιήσατο διὰ τοῦ ἰδίου αἵματος.

[a] *Take heed therefore unto yourselves,* [b] *and to all the flock,* [c] *over the which the Holy Ghost hath made you overseers,* [d] *to feed the Church of God,* [e] *which he hath purchased with his own blood.*

[a] And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring *it* into subjection; lest that by any means, when I have preached to others, I myself should be a castaway, 1 Cor. ix. 25—27. And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it, Col. iv. 17. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee, 1 Tim. iv. 15, 16.

[b] He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young, Isa. xl. 11. But if ye will not hear it, my soul shall weep in secret places for *your* pride; and mine eyes shall weep sore, and run down with tears, because the LORD's flock is carried away captive, Jer. xiii. 17. Lift up your eyes, and behold them that come from the north: where *is* the flock *that* was given thee, thy beautiful flock? 20. Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd *doth* his flock, xxxi. 10. And ye my flock, the flock of my pasture, *are* men, *and* I *am* your God, saith the Lord GOD, Ezek. xxxiv. 31. Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily *in* the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old, Mic. vii. 14. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom, Luke xii. 32. The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over *God's* heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away, 1 Pet. v. 1—4.

[c] As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them, Acts xiii. 2. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy

Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will, 1 Cor. xii. 3—11.

[d] He chose David also his servant, and took him from the sheep-folds: From following the ewes great with young, he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands, Psal. lxxviii. 70—72. And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding, Jer. iii. 15. Jesus saith unto him, Feed my sheep, John xxi. 16.

[e] See on Matt. xx. ver. 28. clauses 3, 4.

VER. 29.

Ἐγὼ γὰρ οἶδα τοῦτο, ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου.

For I know this, that after my departing [a] *shall grievous wolves enter in among you, not sparing the flock.*

[a] See on Matt. vii. ver. 15.

VER. 30.

Καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾷν τοὺς μαθητὰς ὀπίσω αὐτῶν.

[a] *Also of your own selves shall men arise, speaking perverse things,* [b] *to draw away disciples after them.*

[a] But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Pet. ii. 1—3. Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us, 1 John ii. 18, 19.

[b] See on Matt. xxiv. ver. 5.

VER. 31.

Διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρύων νουθετῶν ἕνα ἕκαστον·

[a] *Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.*

[a] See on Matt. xxiv. ver. 42. clause 1.

VER. 32.

Καὶ τανῦν παρατίθεμαι ὑμᾶς, ἀδελφοὶ, τῷ Θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποικοδομῆσαι, καὶ δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν.

And now, brethren, I commend you to God, and to the word of his grace, [a] *which is able to build you up,* [b] *and to give you an inheritance among all them* [c] *which are sanctified.*

[a] But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Jude 20.

[b] To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith that is in me, Acts xxvi. 18. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the

glory of his inheritance in the saints, Eph. i. 18. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, Col. i. 12. Knowing, that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ, Col. iii. 24. And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance, Heb. ix. 15. For they that say such things, declare plainly that they seek a country. And truly if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned: But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city, xi. 14—16. Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 1 Pet. i. 34.

[c]See on Luke i. ver. 75.

VER. 33.

Ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα·

I have coveted no man's silver, or gold, or apparel.

VER. 34.

Αὐτοὶ δὲ γινώσκετε ὅτι ταῖς χρείαις μου καὶ τοῖς οὖσι μετ' ἐμοῦ ὑπηρέτησαν αἱ χεῖρες αὗται.

[a]*Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.*

[a]See on chap. xviii. ver. 3.

VER. 35.

Πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτω κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπε· Μακάριόν ἐστι διδόναι μᾶλλον ἢ λαμβάνειν.

I have shewed you all things, [a]*how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said,* [b]*It is the more blessed to give than to receive.*

[a]Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth, Eph. iv. 28. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all *men*, 1 Thess. v. 14.

[b]See on Matt. v. ver. 42. clause 1.

VER. 36.

Καὶ ταῦτα εἰπὼν, θεὶς τὰ γόνατα αὐτοῦ, σὺν πᾶσιν αὐτοῖς προσηύξατο.

And when he had thus spoken, he kneeled down, and prayed with them all.

VER. 37.

Ἱκανὸς δὲ ἐγένετο κλαυθμὸς πάντων· καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου, κατεφίλουν αὐτόν·

And they all wept sore, and fell on Paul's neck, and kissed him,

VER. 38.

Ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει, ὅτι οὐκέτι μέλλουσι τὸ πρόσωπον αὐτοῦ θεωρεῖν· προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAP. XXI.—VER. 1.

Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶν, τῇ δὲ ἑξῆς εἰς τὴν Ῥόδον, κἀκεῖθεν εἰς Πάταρα.

And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara:

VER. 2.

Καὶ εὑρόντες πλοῖον διαπερῶν εἰς Φοινίκην, ἐπιβάντες ἀνήχθημεν.

And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

VER. 3.

Ἀναφάναντες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν εὐώνυμον, ἐπλέομεν εἰς Συ-

ρίαν, καὶ κατήχθημεν εἰς Τύρον· ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον.

Now when we had discovered Cyprus, we left it on the left hand, and sailed unto Syria, and landed at Tyre: for there the ship was to unlade her burden.

VER. 4.

Καὶ ἀνευρόντες τοὺς μαθητὰς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτά· οἵτινες τῷ Παύλῳ ἔλεγον, διὰ τοῦ Πνεύματος, μὴ ἀναβαίνειν εἰς Ἱερουσαλήμ.

And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

VER. 5.

Ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶ καὶ τέκνοις, ἕως ἔξω τῆς πόλεως· καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν, προσηυξάμεθα.

And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were *out of the city: and we kneeled down on the shore, and prayed.*

VER. 6.

Καὶ ἀσπασάμενοι ἀλλήλους, ἐπέβημεν εἰς τὸ πλοῖον· ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια.

And when we had taken our leave one of another, we took ship; and they returned home again.

VER. 7.

Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες, ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαΐδα· καὶ ἀσπασάμενοι τοὺς ἀδελφοὺς, ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς.

And when we had finished our course *from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.*

VER. 8.

Τῇ δὲ ἐπαύριον ἐξελθόντες οἱ περὶ τὸν Παῦλον, ἦλθον εἰς Καισάρειαν· καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, τοῦ ὄντος ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτῷ.

And the next day *we that were of Paul's company departed, and came unto Cæsarea: [a] and we entered into the house of Philip the evangelist, which was* one *of the seven; and abode with him.*

[a] But Philip was found at Azotus: and passing through, he preached in all the cities, till he came to Cæsarea, Acts viii. 40.

VER. 9.

Τούτῳ δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες προφητεύουσαι.

And the same man had four daughters, virgins, [a] which did prophesy.

[a] See on chap. xiii. ver. 1.

VER. 10.

Ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους, κατῆλθέ τις ἀπὸ τῆς Ἰουδαίας προφήτης, ὀνόματι Ἄγαβος.

And as we tarried there *many days, there came down from Judæa [a] a certain prophet, named Agabus.*

[a] And there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar, Acts xi. 28.

VER. 11.

Καὶ ἐλθὼν πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δήσας τε αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας, εἶπε· Τάδε λέγει τὸ Πνεῦμα τὸ ἅγιον· Τὸν ἄνδρα, οὗ ἐστιν ἡ ζώνη αὕτη, οὕτω δήσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι, καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν.

And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, [a] Thus saith the Holy Ghost, [b] So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him *into the hands of the Gentiles.*

[a] See on chap. viii. ver. 29.

[b] And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned, Acts xxii. 25. He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him, But after two years, Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound, xxiv. 26, 27. For

this cause I Paul, the prisoner of Jesus Christ for you Gentiles, Eph. iii. 1. For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak, vi. 20. Wherein I suffer trouble, as an evil-doer, *even* unto bonds; but the word of God is not bound, 2 Tim. ii. 9.

VER. 12.

Ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλήμ.

And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

VER. 13.

Ἀπεκρίθη δὲ ὁ Παῦλος· Τί ποιεῖτε, κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ ἑτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ.

Then Paul answered, [a] *What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.*

[a] See on chap. xx. ver. 24. clause 1.

VER. 14.

Μὴ πειθομένου δὲ αὐτοῦ, ἡσυχάσαμεν, εἰπόντες· Τὸ θέλημα τοῦ Κυρίου γινέσθω.

And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

VER. 15.

Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἀνεβαίνομεν εἰς Ἱερουσαλήμ.

And after those days we took up our carriages, and went up to Jerusalem.

VER. 16.

Συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν, Μνάσωνί τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ.

There went with us also certain *of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.*

VER. 17.

Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμένως ἐδέξαντο ἡμᾶς οἱ ἀδελφοί.

And when we were come to Jerusalem, the brethren received us gladly.

VER. 18.

Τῇ δὲ ἐπιούσῃ εἰσῄει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον· πάντες τε παρεγένοντο οἱ πρεσβύτεροι.

And the day following Paul went in with us unto [a]*James; and all* [b]*the elders were present.*

[a] See on chap. xv. ver. 13.

[b] See on chap. xi. ver. 30.

VER. 19.

Καὶ ἀσπασάμενος αὐτοὺς ἐξηγεῖτο, καθ' ἓν, ἕκαστον ὧν ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ.

And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

VER. 20.

Οἱ δὲ ἀκούσαντες, ἐδόξαζον τὸν Κύριον, εἶπόν τε αὐτῷ· Θεωρεῖς, ἀδελφὲ, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων· καὶ πάντες ζηλωταὶ τοῦ νομοῦ ὑπάρχουσι.

And when they heard it, *they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:*

VER. 21.

Κατηχήθησαν δὲ περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθεσι περιπατεῖν.

And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their *children, neither to walk after the customs.*

VER. 22.

Τί οὖν ἐστι; πάντως δεῖ πλῆθος συνελθεῖν· ἀκούσονται γὰρ ὅτι ἐλήλυθας.

What is it therefore? the multitude must needs come together: for they will hear that thou art come.

VER. 23.

Τοῦτο οὖν ποίησον ὅ σοι λέγομεν· Εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν·

Do therefore this that we say to thee: [a]*We have four men which have a vow on them;*

[a] See on chap. xviii. ver. 18. clause 2.

VER. 24.

Τούτους παραλαβὼν ἁγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ξυρήσωνται τὴν κεφαλήν· καὶ γνῶσι πάντες ὅτι ὧν κατήχηνται περὶ σοῦ, οὐδέν ἐστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς τὸν νόμον φυλάσσων.

Them take, and purify thyself with them, and be at charges with them, that they may shave their *heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.*

VER. 25.

Περὶ δὲ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς ἐπεστείλαμεν, κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτοὺς, εἰ μὴ φυλάσσεσθαι αὐτοὺς, τό, τε εἰδωλόθυτον, καὶ τὸ αἷμα, καὶ πνικτὸν, καὶ πορνείαν.

As touching the Gentiles which believe, [a] *we have written* and *concluded that they observe no such thing, save only that they keep themselves from* things *offered to idols, and from blood, and from strangled, and from fornication.*

[a] See on chap. xv. ver. 20.

VER. 26.

Τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἁγνισθεὶς εἰσῄει εἰς τὸ ἱερὸν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἑνὸς ἑκάστου αὐτῶν ἡ προσφορά.

[a] *Then Paul took the men,* [b] *and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.*

[a] For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law, 1 Cor. ix. 19, 20.

[b] And this is the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation; And he shall offer his offering unto the LORD, one he-lamb of the first-year without blemish for a burnt-offering, and one ewe-lamb of the first year without blemish for a sin-offering, and one ram without blemish for peace-offerings, And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat-offering, and their drink-offerings. And the priest shall bring *them* before the LORD, and shall offer his sin-offering, and his burnt-offering. And he shall offer the ram *for* a sacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering. And the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation; and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace-offerings. And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven: And the priest shall wave them *for* a wave-offering before the LORD: this *is* holy for the priest, with the wave-breast and heave-shoulder: and after that the Nazarite may drink wine. This *is* the law of the Nazarite who hath vowed, *and of* his offering unto the LORD for his separation, besides *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation, Numb. vi. 13—21.

VER. 27.

Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον τὰς χεῖρας ἐπ' αὐτὸν,

And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him.

VER. 28.

Κράζοντες· Ἄνδρες Ἰσραηλῖται, βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχοῦ διδάσκων· ἔτι τε καὶ Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερὸν, καὶ κεκοίνωκε τὸν ἅγιον τόπον τοῦτον.

Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

VER. 29.

Ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος.

(For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

VER. 30.

Ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου, εἷλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθέως ἐκλείσθησαν αἱ θύραι.

And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

VER. 31.

Ζητούντων δὲ αὐτὸν ἀποκτεῖναι, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης, ὅτι ὅλη συγκέχυται Ἱερουσαλήμ.

And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

VER. 32.

Ὃς ἐξαυτῆς παραλαβὼν στρατιώτας καὶ ἑκατοντάρχους, κατέδραμεν ἐπ' αὐτούς· οἱ δὲ ἰδόντες τὸν χιλίαρχον καὶ τοὺς στρατιώτας, ἐπαύσαντο τύπτοντες τὸν Παῦλον.

Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

VER. 33.

Τότε ἐγγίσας ὁ χιλίαρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσε δεθῆναι ἁλύσεσι δυσί· καὶ ἐπυνθάνετο τίς ἂν εἴη, καὶ τί ἐστι πεποιηκώς.

Then the chief captain came near, and took him, and commanded him *to be bound with two chains; and demanded who he was, and what he had done.*

VER. 34.

Ἄλλοι δὲ ἄλλό τι ἐβόων ἐν τῷ ὄχλῳ· μὴ δυνάμενος δὲ γνῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον, ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν.

And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

VER. 35.

Ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου·

And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

VER. 36.

Ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ, κράζον· Αἶρε αὐτόν.

For the multitude of the people followed after, crying, Away with him.

VER. 37.

Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος, λέγει τῷ χιλιάρχῳ· Εἰ ἔξεστί μοι εἰπεῖν τι πρός σε; Ὁ δὲ ἔφη· Ἑλληνιστὶ γινώσκεις;

And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

VER. 38.

Οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας, καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων;

Art not thou * *that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?*

* This Egyptian rose, A. D. 55.

VER. 39.

Εἶπε δὲ ὁ Παῦλος· Ἐγὼ ἄνθρωπος μέν εἰμι Ἰουδαῖος, Ταρσεύς, τῆς Κιλικίας οὐκ ἀσήμου πόλεως πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι λαλῆσαι πρὸς τὸν λαόν.

But Paul said, I am a man which am *a Jew of Tarsus,* a city *in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.*

VER. 40.

Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἑστὼς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ σιγῆς γενομένης, προσεφώνησε τῇ Ἑβραΐδι διαλέκτῳ, λέγων·

And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them *in the Hebrew tongue, saying,*

CHAP. XXII.—VER. 1.

Ἄνδρες ἀδελφοὶ, καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς νῦν ἀπολογίας.

Men, brethren, and fathers, hear ye my defence, which I make *now unto you.*

VER. 2.

Ἀκούσαντες δὲ ὅτι τῇ Ἑβραΐδι διαλέκτῳ προσεφώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν· καί φησιν·

(And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

VER. 3.

Ἐγὼ μέν εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιὴλ, πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῴου νόμου, ζηλωτὴς ὑπάρχων τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον.

I am verily a man which am *a Jew, born in Tarsus,* a city *in Cilicia,* [a] *yet brought up in this city at the feet of Gamaliel,* and *taught according to the perfect manner of the law of the fathers,* and *was zealous toward God, as ye all are this day.*

[a] But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question, Acts xxiii. 23. Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion, I lived a Pharisee, xxvi. 5. And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers, Gal. i. 14.

VER. 4.

Ὃς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδοὺς εἰς φυλακὰς ἄνδρας τε καὶ γυναῖκας·

[a] *And I persecuted this way unto the death, binding and delivering into prisons both men and women.*

[a] See on chap. viii. ver. 3.

VER. 5.

Ὡς καὶ ὁ Ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πᾶν τὸ πρεσβυτέριον· παρ' ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς, εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τοὺς ἐκεῖσε ὄντας, δεδεμένους εἰς Ἱερουσαλὴμ, ἵνα τιμωρηθῶσιν.

[a] *As also the High Priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.*

[a] See on chap. ix. ver. 2.

VER. 6.

Ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ, περὶ μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι φῶς ἱκανὸν περὶ ἐμέ,

[a] *And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.*

[a] See on chap. ix. ver. 3—18.

VER. 7.

Ἔπεσόν τε εἰς τὸ ἔδαφος, καὶ ἤκουσα φωνῆς λεγούσης μοι· Σαοὺλ, Σαοὺλ, τί με διώκεις;

And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

VER. 8.

Ἐγὼ δὲ ἀπεκρίθην· Τίς εἶ, Κύριε; Εἶπέ τε πρός με· Ἐγώ εἰμι Ἰησοῦς ὁ Ναζωραῖος, ὃν σὺ διώκεις.

And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

VER. 9.

Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο, καὶ ἔμφοβοι ἐγένοντο· τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι.

And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

VER. 10.

Εἶπον δέ· Τί ποιήσω, Κύριε; Ὁ δὲ Κύριος εἶπε πρός με· Ἀναστὰς πορεύου εἰς Δαμασκόν· κἀκεῖ σοι λαληθήσεται περὶ πάντων ὧν τέτακταί σοι ποιῆσαι.

And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

VER. 11.

Ὡς δὲ οὐκ ἐνέβλεπον, ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενος ὑπὸ τῶν συνόντων μοι, ἦλθον εἰς Δαμασκόν.

And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

VER. 12.

Ἀνανίας δέ τις, ἀνὴρ εὐσεβὴς κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων,

And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there,

VER. 13.

Ἐλθὼν πρός με, καὶ ἐπιστὰς, εἶπέ μοι· Σαοὺλ ἀδελφὲ, ἀνάβλεψον. Κἀγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν.

Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

VER. 14.

Ὁ δὲ εἶπεν· Ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γνῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ.

And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

VER. 15.

Ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους, ὧν ἑώρακας καὶ ἤκουσας.

For thou shalt be his witness unto all men, of what thou hast seen and heard.

VER. 16.

Καὶ νῦν τί μέλλεις; ἀναστὰς βάπτισαι, καὶ ἀπόλουσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα τοῦ Κυρίου.

And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

VER. 17.

Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἱερουσαλὴμ, καὶ προσευχομένου μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἐκστάσει,

And it came to pass, that, [a] *when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;*

[a] See on chap. ix. ver. 26.

VER. 18.

Καὶ ἰδεῖν αὐτὸν λέγοντά μοι· Σπεῦσον, καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλήμ· διότι οὐ παραδέξονταί σου τὴν μαρτυρίαν περὶ ἐμοῦ.

And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

VER. 19.

Κἀγὼ εἶπον· Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπί σε·

And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

VER. 20.

Καὶ ὅτε ἐξεχεῖτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστὼς, καὶ συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ, καὶ φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν.

[a] *And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.*

[a] And cast *him* out of the city, and stoned *him*: and the witnesses laid down their clothes at a young man's feet, whose name was Saul, Acts vii. 58.

VER. 21.

Καὶ εἶπε πρός με· Πορεύου· ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.

And he said unto me, Depart: for I will send thee far hence, unto the Gentiles.

[a] See on chap. ix. ver. 15. clause 2.

VER. 22.

Ἤκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν λέγοντες· Αἶρε

ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ καθῆκον αὐτὸν ζῆν.

And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow *from the earth: for it is not fit that he should live.*

VER. 23.

Κραυγαζόντων δὲ αὐτῶν, καὶ ῥιπτούντων τὰ ἱμάτια, καὶ κονιορτὸν βαλλόντων εἰς τὸν ἀέρα,

And as they cried out, and cast off their *clothes, and threw dust into the air,*

VER. 24.

Ἐκέλευσεν αὐτὸν ὁ χιλίαρχος ἄγεσθαι εἰς τὴν παρεμβολὴν, εἰπὼν μάστιξιν ἀνετάζεσθαι αὐτόν· ἵνα ἐπιγνῷ δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ.

The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

VER. 25.

Ὡς δὲ προέτεινεν αὐτὸν τοῖς ἱμᾶσιν, εἶπε πρὸς τὸν ἑστῶτα ἑκατόνταρχον ὁ Παῦλος· Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν;

And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

VER. 26.

Ἀκούσας δὲ ὁ ἑκατόνταρχος, προσελθὼν ἀπήγγειλε τῷ χιλιάρχῳ, λέγων· Ὅρα τί μέλλεις ποιεῖν· ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστι.

When the centurion heard that, *he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.*

VER. 27.

Προσελθὼν δὲ ὁ χιλίαρχος εἶπεν αὐτῷ· Λέγε μοι, εἰ σὺ Ῥωμαῖος εἶ; Ὁ δὲ ἔφη· Ναί.

Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

VER. 28.

Ἀπεκρίθη τε ὁ χιλίαρχος· Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην. Ὁ δὲ Παῦλος ἔφη· Ἐγὼ δὲ καὶ γεγέννημαι.

And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free *born.*

VER. 29.

Εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν· καὶ ὁ χιλίαρχος δὲ ἐφοβήθη, ἐπιγνοὺς ὅτι Ῥωμαῖός ἐστι, καὶ ὅτι ἦν αὐτὸν δεδεκώς.

*Then straightway they departed from him which should have * examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.*

* Or, *tortured him.*

VER. 30.

Τῇ δὲ ἐπαύριον, βουλόμενος γνῶναι τὸ ἀσφαλὲς, τὸ, τί κατηγορεῖται, παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν, καὶ ἐκέλευσεν ἐλθεῖν τοὺς ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον αὐτῶν· καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς.

On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his *bands, and commanded the Chief Priests and all their council to appear, and brought Paul down, and set him before them.*

CHAP. XXIII.—VER. 1.

Ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ, εἶπεν· Ἄνδρες ἀδελφοὶ, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ Θεῷ ἄχρι ταύτης τῆς ἡμέρας.

And Paul, earnestly beholding the council, said, Men and *brethren, I have lived in all good conscience before God until this day.*

VER. 2.

Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε τοῖς παρεστῶσιν αὐτῷ, τύπτειν αὐτοῦ τὸ στόμα.

And the High Priest Ananias commanded them that stood by him to smite him on the mouth.

VER. 3.

Τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε· Τύπτειν σε μέλλει ὁ Θεὸς, τοῖχε κεκονιαμένε· καὶ σὺ κάθῃ κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι;

Then said Paul unto him, God shall smite thee, thou *whited wall: for sittest thou to judge me after the law, * and commandest me to be smitten contrary to the law?*

[a] Doth our law judge *any* man before it hear him, and know what he doeth? John vii. 51.

VER. 4.

Οἱ δὲ παρεστῶτες εἶπον· Τὸν ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς;

And they that stood by said, Revilest thou God's High Priest?

VER. 5.

Ἔφη τε ὁ Παῦλος· Οὐκ ᾔδειν, ἀδελφοὶ, ὅτι ἐστὶν ἀρχιερεύς· γέγραπται γάρ. Ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.

Then said Paul, I wist not, brethren, that he was the High Priest: [a]*for it is written, Thou shalt not speak evil of the ruler of thy people.*

[a] Thou shalt not revile the gods, nor curse the ruler of thy people, Exod. xxii. 28.

VER. 6.

Γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἓν μέρος ἐστὶ Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ· Ἄνδρες ἀδελφοὶ, ἐγὼ Φαρισαῖος εἰμι, υἱὸς Φαρισαίου· περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι.

[a] *But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council,* Men and *brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.*

[a] Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves, Matt. x. 16.

VER. 7.

Τοῦτο δὲ αὐτοῦ λαλήσαντος, ἐγένετο στάσις τῶν Φαρισαίων καὶ τῶν Σαδδουκαίων· καὶ ἐσχίσθη τὸ πλῆθος.

And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

VER. 8.

Σαδδουκαῖοι μὲν γὰρ λέγουσι μὴ εἶναι ἀνάστασιν, μηδὲ ἄγγελον, μήτε πνεῦμα· Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα.

For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

VER. 9.

Ἐγένετο δὲ κραυγὴ μεγάλη· καὶ ἀναστάντες οἱ Γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διεμάχοντο, λέγοντες· Οὐδὲν κακὸν εὑρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ, ἢ ἄγγελος, μὴ θεομαχῶμεν.

And there arose a great cry: and the Scribes that were *of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.*

VER. 10.

Πολλῆς δὲ γενομένης στάσεως, εὐλαβηθεὶς ὁ χιλίαρχος μὴ διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσε τὸ στράτευμα καταβὰν ἁρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμβολήν.

And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him *into the castle.*

VER. 11.

Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ Κύριος εἶπε· Θάρσει, Παῦλε· ὡς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.

And the night following [a]*the Lord* [b]*stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.*

[a] See on Luke ii. ver. 11. clause 3.
[b] See on Matt. xxviii. ver. 20. clause 2.

VER. 12.

Γενομένης δὲ ἡμέρας, ποιήσαντές τινες τῶν Ἰουδαίων συστροφὴν, ἀνεθεμάτισαν ἑαυτοὺς, λέγοντες· μήτε φαγεῖν, μήτε πιεῖν, ἕως οὗ ἀποκτείνωσι τὸν Παῦλον.

And when it was day, certain of the Jews banded together, and bound themselves * *under a curse, saying that they would neither eat nor drink till they had killed Paul.*

* Or, *with an oath of execration.*

VER. 13.

Ἦσαν δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν συνωμοσίαν πεποιηκότες.

And they were more than forty which had made this conspiracy.

VER. 14.

Οἵτινες, προσελθόντες τοῖς Ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις, εἶπον· Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς, μηδενὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον.

And they came to the Chief Priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

VER. 15.

Νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ, σὺν τῷ συνεδρίῳ, ὅπως αὔριον αὐτὸν καταγάγῃ πρὸς ὑμᾶς, ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ, πρὸ τοῦ ἐγγίσαι αὐτὸν, ἕτοιμοί ἐσμεν τοῦ ἀνελεῖν αὐτόν.

Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

VER. 16.

Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὸ ἔνεδρον, παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν, ἀπήγγειλε τῷ Παύλῳ.

And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

VER. 17.

Προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἑκατοντάρχων, ἔφη· Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλίαρχον· ἔχει γάρ τι ἀπαγγεῖλαι αὐτῷ.

Then Paul called one of the centurions unto him, *and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.*

VER. 18.

Ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγε πρὸς τὸν χιλίαρχον, καί φησιν· Ὁ δέσμιος Παῦλος, προσκαλεσάμενός με, ἠρώτησε τοῦτον τὸν νεανίαν ἀγαγεῖν πρός σε, ἔχοντά τι λαλῆσαί σοι.

So he took him, and brought him *to the chief captain, and said, Paul the prisoner called me unto* him, *and prayed me to bring this young man unto thee, who hath something to say unto thee.*

VER. 19.

Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλίαρχος, καὶ ἀναχωρήσας κατ' ἰδίαν, ἐπυνθάνετο· Τί ἐστιν ὃ ἔχεις ἀπαγγεῖλαί μοι;

Then the chief captain took him by the hand, and went with him *aside privately, and asked* him, *What is that thou hast to tell me?*

VER. 20.

Εἶπε δέ· Ὅτι οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε ὅπως αὔριον εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον, ὡς μέλλοντές τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ.

And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would enquire somewhat of him more perfectly.

VER. 21.

Σὺ οὖν μὴ πεισθῇς αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν, μήτε πιεῖν, ἕως οὗ ἀνέλωσιν αὐτόν· καὶ νῦν ἕτοιμοί εἰσι, προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν.

But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

VER. 22.

Ὁ μὲν οὖν χιλίαρχος ἀπέλυσε τὸν νεανίαν, παραγγείλας μηδενὶ ἐκλαλῆσαι ὅτι ταῦτα ἐνεφάνισας πρός με.

So the chief captain then let the young man depart, and charged him, See *thou tell no man that thou hast shewed these things to me.*

VER. 23.

Καὶ προσκαλεσάμενος δύο τινὰς τῶν ἑκατοντάρχων, εἶπεν· Ἑτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν ἕως Καισαρείας, καὶ ἱππεῖς ἑβδομήκοντα καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός·

And he called unto him *two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;*

VER. 24.

Κτήνη τε παραστῆσαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα·

And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor.

VER. 25.

Γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον·

And he wrote a letter after this manner:

VER. 26.

Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι, χαίρειν.

Claudius Lysias unto the most excellent governor Felix sendeth *greeting.*

VER. 27.

Τὸν ἄνδρα τοῦτον, συλληφθέντα ὑπὸ τῶν Ἰουδαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπιστὰς σὺν τῷ στρατεύματι ἐξειλόμην αὐτὸν, μαθὼν ὅτι Ῥωμαῖός ἐστι.

This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

VER. 28.

Βουλόμενος δὲ γνῶναι τὴν αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ, κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν·

And when I would have known the cause wherefore they accused him, I brought him forth into their council:

VER. 29.

Ὃν εὗρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔγκλημα ἔχοντα.

Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

VER. 30.

Μηνυθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων, ἐξαυτῆς ἔπεμψα πρός σε, παραγγείλας καὶ τοῖς κατηγόροις λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ. Ἔρρωσο.

And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had *against him. Farewell.*

VER. 31.

Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμένον αὐτοῖς, ἀναλαβόντες τὸν Παῦλον, ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν Ἀντιπατρίδα.

Then the soldiers, as it was commanded them, took Paul, and brought him *by night to Antipatris.*

VER. 32.

Τῇ δὲ ἐπαύριον ἐάσαντες τοὺς ἱππεῖς πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν παρεμβολήν.

On the morrow they left the horsemen to go with him, and returned to the castle:

VER. 33.

Οἵτινες εἰσελθόντες εἰς τὴν Καισάρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι, παρέστησαν καὶ τὸν Παῦλον αὐτῷ.

Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him.

VER. 34.

Ἀναγνοὺς δὲ ὁ ἡγεμὼν, καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχίας ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας·

And when the governor had read the letter, *he asked of what province he was, And when he understood that* he was *of Cilicia ;*

VER. 35.

Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ κατήγοροί σου παραγένωνται. Ἐκέλευσέ τε αὐτὸν ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι.

I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.

CHAP. XXIV.—VER. 1.

Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ Ἀρχιερεὺς Ἀνανίας μετὰ τῶν πρεσβυτέρων, καὶ ῥήτορος Τερτύλλου τινὸς, οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου.

And after five days Ananias the High Priest descended with the elders, and with *a certain orator* named *Tertullus, who informed the governor against Paul.*

VER. 2.

Κληθέντος δὲ αὐτοῦ, ἤρξατο κατηγορεῖν ὁ Τέρτυλλος, λέγων· Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κατορθωμάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας,

And when he was called forth, Tertullus began to accuse him, *saying, Seeing that by thee we enjoy great quietness, and*

that very worthy deeds are done unto this nation by thy providence,

VER. 3.

Πάντη τε καὶ πανταχοῦ, ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πάσης εὐχαριστίας.

We accept it *always, and in all places, most noble Felix, with all thankfulness.*

VER. 4.

Ἵνα δὲ μὴ ἐπὶ πλεῖόν σε ἐγκόπτω, παρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ.

Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

VER. 5.

Εὑρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμὸν, καὶ κινοῦντα στάσιν πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην τε τῆς τῶν Ναζωραίων αἱρέσεως·

For we have found this man a pestilent fellow, *and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:*

VER. 6.

Ὃς καὶ τὸ ἱερὸν ἐπείρασε βεβηλῶσαι, ὃν καὶ ἐκρατήσαμεν, καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν.

Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

VER. 7.

Παρελθὼν δὲ Λυσίας ὁ χιλίαρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε·

But the chief captain Lysias came upon us, *and with great violence took* him *away out of our hands,*

VER. 8.

Κελεύσας τοὺς κατηγόρους αὐτοῦ ἔρχεσθαι ἐπὶ σέ· παρ' οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ πάντων τούτων ἐπιγνῶναι, ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ.

Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

VER. 9.

Συνέθεντο δὲ καὶ οἱ Ἰουδαῖοι, φάσκοντες ταῦτα οὕτως ἔχειν.

And the Jews also assented, saying that these things were so.

VER. 10.

Ἀπεκρίθη δὲ ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν· Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος, εὐθυμότερον τὰ περὶ ἐμαυτοῦ ἀπολογοῦμαι·

*Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that * thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:*

* A. D. 53. *Felix* made procurator over *Judæa.*

VER. 11.

Δυναμένου σου γνῶναι ὅτι οὐ πλείους εἰσί μοι ἡμέραι ἢ δεκαδύο, ἀφ' ἧς ἀνέβην προσκυνήσων ἐν Ἱερουσαλήμ.

Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

VER. 12.

Καὶ οὔτε ἐν τῷ ἱερῷ εὗρόν με πρός τινα διαλεγόμενον, ἢ ἐπισύστασιν ποιοῦντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς, οὔτε κατὰ τὴν πόλιν·

And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

VER. 13.

Οὔτε παραστῆσαί με δύνανται περὶ ὧν νῦν κατηγοροῦσί μου.

Neither can they prove the things whereof they now accuse me.

VER. 14.

Ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν, οὕτω λατρεύω τῷ πατρῴῳ Θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον, καὶ τοῖς προφήταις, γεγραμμένοις·

But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and in the Prophets:

VER. 15.

Ἐλπίδα ἔχων εἰς τὸν Θεὸν, ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν, δικαίων τε καὶ ἀδίκων.

And have hope toward God, which they themselves also allow, [a] *that there shall be a resurrection of the dead, both of the just and unjust.*

[a] See on Matt. xxii. ver. 30. clause 1.

VER. 16.

Ἐν τούτῳ δὲ αὐτὸς ἀσκῶ, ἀπρόσκοπον συνείδησιν ἔχειν πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώπους διαπαντός.

And herein do I exercise myself, to have always a conscience void of offence toward God, and toward *men.*

VER. 17.

Δι' ἐτῶν δὲ πλειόνων παρεγενόμην ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου, καὶ προσφοράς.

[a] *Now after many years I came to bring alms to my nation, and offerings.*

[a] But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem, Rom. xv. 25, 26.

VER. 18.

Ἐν οἷς εὗρόν με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου, οὐδὲ μετὰ θορύβου, τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι·

[a] *Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.*

[a] Then Paul took the men; and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help: this is the man that teacheth all *men* every where against the people, and the law, and this place: and further, brought Greeks also into the temple, and hath polluted this holy place, Acts xxi. 26—28.

VER. 19.

Οὓς δεῖ ἐπὶ σοῦ παρεῖναι, καὶ κατηγορεῖν εἴ τι ἔχοιεν πρός με.

Who ought to have been here before thee, and object, if they had ought against me.

VER. 20.

Ἢ αὐτοὶ οὗτοι εἰπάτωσαν, εἴ τι εὗρον ἐν ἐμοὶ ἀδίκημα, στάντος μου ἐπὶ τοῦ συνεδρίου,

Or else let these same here *say, if they have found any evil doing in me, while I stood before the council,*

VER. 21.

Ἢ περὶ μιᾶς ταύτης φωνῆς, ἧς ἔκραξα ἑστὼς ἐν αὐτοῖς· Ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ὑφ' ὑμῶν;

[a] *Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.*

[a] I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question, Acts xxiii. 6.

VER. 22.

Ἀκούσας δὲ ταῦτα ὁ Φῆλιξ ἀνεβάλετο αὐτούς, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπών, Ὅταν Λυσίας ὁ χιλίαρχος καταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς.

And when Felix heard these things, having more perfect knowledge of that *way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.*

VER. 23.

Διαταξάμενός τε τῷ ἑκατοντάρχῃ τηρεῖσθαι τὸν Παῦλον, ἔχειν τε ἄνεσιν, καὶ μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν, ἢ προσέρχεσθαι αὐτῷ.

And he commanded a centurion to keep Paul, and to let him *have liberty, and that he should forbid none of his acquaintance to minister or come unto him.*

VER. 24.

Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικὶ αὐτοῦ, οὔσῃ Ἰουδαίᾳ, μετεπέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν πίστεως.

And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

VER. 25.

Διαλεγομένου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος ἔσεσθαι, ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη· Τὸ νῦν ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν μετακαλέσομαί σε·

And as he reasoned of [a] *righteousness,* [b] *temperance,* [c] *and judgment to come, Felix trembled, and answered,* [d] *Go thy way for this time; when I have a convenient season, I will call for thee.*

[a] *It is* an abomination to kings to commit wickedness; for the throne is established by righteousness, Prov. xvi. 12. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity, Dan. iv. 27. Little children, let no man deceive you: he that doeth righteousness, is righteous even as he is righteous, 1 John iii. 7.

[b] Give not thy strength unto women, nor thy ways to that which destroyeth kings. *It is* not for kings, O Lemuel, *it is* not for kings to drink wine, nor for princes strong drink; lest they drink, and forget the law, and pervert the judgment of any of the afflicted, Prov. xxxi. 3—5. And they consider not in their hearts *that* I remember all their wickedness: now their own doings have beset them about; they are before my face. They make the king glad with their wickedness, and the princes with their lies. They *are* all adulterers, as an oven heated by the baker, *who* ceaseth from raising after he hath kneaded the dough until it be leavened. In the day of our king the princes have made *him* sick with bottles of wine: he stretched out his hands with scorners, Hos. vii. 2—5. For the grace of God that bringeth salvation hath appeared to all men, Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, Tit. ii. 11, 12. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance, 2 Pet. i. 5, 6.

[c] See on Matt. xvi. ver. 27. clause 3.

[d] See on Matt. xxii. ver. 5. clause 2.

VER. 26.

Ἅμα δὲ καὶ ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου, ὅπως λύσῃ αὐτόν· διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος, ὡμίλει αὐτῷ.

He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

VER. 27.

Διετίας δὲ πληρωθείσης ἔλαβε διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον· θέλων τε χάριτας καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ, κατέλιπε τὸν Παῦλον δεδεμένον.

But after two years, Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

CHAP. XXV.—VER. 1.

Φῆστος οὖν ἐπιβὰς τῇ ἐπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας.

Now when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem.

VER. 2.

Ενεφάνισαν δὲ αὐτῷ ὁ Ἀρχιερεὺς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν,

Then the High Priest and the chief of the Jews informed him against Paul, and besought him,

VER. 3.

Αἰτούμενοι χάριν κατ' αὐτοῦ, ὅπως μεταπέμψηται αὐτὸν εἰς Ἱερουσαλὴμ, ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν.

And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

VER. 4.

Ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ, ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι.

But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither.

VER. 5.

Οἱ οὖν δυνατοὶ ἐν ὑμῖν, φησὶ, συγκαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ, κατηγορείτωσαν αὐτοῦ.

Let them therefore, said he, which among you are able, go down with me, *and accuse this man, if there be any wickedness in him.*

VER. 6.

Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας πλείους ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσε τὸν Παῦλον ἀχθῆναι.

*And when he had tarried among them * more than ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought.*

* Or, as some copies read, *no more than* 8 *or* 10 *days.*

VER. 7.

Παραγενομένου δὲ αὐτοῦ, περιέστησαν οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα αἰτιάματα φέροντες κατὰ τοῦ Παύλου, ἃ οὐκ ἴσχυον ἀποδεῖξαι·

And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

VER. 8.

Ἀπολογουμένου αὐτοῦ· Ὅτι οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερον, οὔτε εἰς Καίσαρά τι ἥμαρτον.

While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all.

VER. 9.

Ὁ Φῆστος δὲ τοῖς Ἰουδαίοις θέλων χάριν καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπε· Θέλεις εἰς Ἱεροσόλυμα ἀναβὰς, ἐκεῖ περὶ τούτων κρίνεσθαι ἐπ' ἐμοῦ;

But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

VER. 10.

Εἶπε δὲ ὁ Παῦλος· Ἐπὶ τοῦ βήματος Καίσαρός ἑστώς εἰμι, οὗ με δεῖ κρίνεσθαι· Ἰουδαίους οὐδὲν ἠδίκησα, ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις.

Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

VER. 11.

Εἰ μὲν γὰρ ἀδικῶ, καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδέν ἐστιν ὧν οὗτοι κατηγοροῦσί μου, οὐδείς με δύναται αὐτοῖς χαρίσασθαι· Καίσαρα ἐπικαλοῦμαι.

For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.

VER. 12.

Τότε ὁ Φῆστος συλλαλήσας μετὰ τοῦ συμβουλίου, ἀπεκρίθη· Καίσαρα ἐπικέκλησαι; ἐπὶ Καίσαρα πορεύσῃ.

Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

VER. 13.

Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν, ἀσπασόμενοι τὸν Φῆστον.

And after certain days king Agrippa and Bernice came unto Cæsarea to salute Festus.

VER. 14.

Ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον, λέγων· Ἀνήρ τις ἐστὶ καταλελειμμένος ὑπὸ Φήλικος, δέσμιος·

And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

VER. 15.

Περὶ οὗ, γενομένου μου εἰς Ἱεροσόλυμα, ἐνεφάνισαν οἱ Ἀρχιερεῖς καὶ οἱ Πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ δίκην·

About whom, [a] when I was at Jerusalem, the Chief Priests and the elders of the Jews informed me, *desiring to* have *judgment against him.*

[a] See verses 1—5.

VER. 16.

Πρὸς οὓς ἀπεκρίθην, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαί τινα ἄνθρωπον εἰς ἀπώλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγόρους, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος.

To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

VER. 17.

Συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἑξῆς καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχθῆναι τὸν ἄνδρα.

[a] *Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.*

[a] See verses 6—12.

VER. 18.

Περὶ οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν ἐπέφερον ὧν ὑπενόουν ἐγώ·

Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

VER. 19.

Ζητήματα δέ τινα περὶ τῆς ἰδίας δεισιδαιμονίας εἶχον πρὸς αὐτὸν, καὶ περί τινος Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν.

But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

VER. 20.

Ἀπορούμενος δὲ ἐγὼ εἰς τὴν περὶ τούτου ζήτησιν, ἔλεγον, εἰ βούλοιτο πορεύεσθαι εἰς Ἱερουσαλὴμ, κἀκεῖ κρίνεσθαι περὶ τούτων.

*And because I * doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.*

* Or, *was doubtful how to enquire hereof.*

VER. 21.

Τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν, ἕως οὗ πέμψω αὐτὸν πρὸς Καίσαρα.

*But when Paul had appealed to be reserved unto the * hearing of Augustus, I commanded him to be kept till I might send him to Cæsar.*

* Or, *judgment.*

VER. 22.

Ἀγρίππας δὲ πρὸς τὸν Φῆστον ἔφη· Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. Ὁ δέ· Αὔριον, φησὶν, ἀκούσῃ αὐτοῦ.

Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

VER. 23.

Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον σύν τε τοῖς χιλιάρχοις, καὶ ἀνδράσι τοῖς κατ' ἐξοχὴν οὖσι τῆς πόλεως, καὶ κελεύσαντος τοῦ Φήστου, ἤχθη ὁ Παῦλος.

And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

VER. 24.

Καί φησιν ὁ Φῆστος· Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον περὶ οὗ πᾶν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε Ἱεροσολύμοις, καὶ ἐνθάδε, ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν μηκέτι.

And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

VER. 25.

Ἐγὼ δὲ καταλαβόμενος μηδὲν ἄξιον θανάτου αὐτὸν πεπραχέναι, καὶ αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν, ἔκρινα πέμπειν αὐτόν·

But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

VER. 26.

Περὶ οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω. Διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν,

καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης, σχῶ τι γράψαι.

Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

VER. 27.

Ἄλογον γάρ μοι δοκεῖ, πέμποντα δέσμιον, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι.

For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid *against him.*

CHAP. XXVI.—VER. 1.

Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη· Ἐπιτρέπεταί σοι ὑπὲρ σεαυτοῦ λέγειν. Τότε ὁ Παῦλος ἀπελογεῖτο ἐκτείνας τὴν χεῖρα·

Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

VER. 2.

Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἥγημαι ἐμαυτὸν μακάριον, μέλλων ἀπολογεῖσθαι ἐπὶ σου σήμερον·

I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews:

VER. 3.

Μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων· διὸ δέομαί σου, μακροθύμως ἀκοῦσαί μου.

Especially because I know *thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.*

VER. 4.

Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν Ἱεροσολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι·

[a] *My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;*

[a] See on chap. xxii. ver. 3.

VER. 5.

Προγινώσκοντές με ἄνωθεν, (ἐὰν θέλωσι μαρτυρεῖν,) ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος.

Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.

VER. 6.

Καὶ νῦν ἐπ' ἐλπίδι τῆς πρὸς τοὺς πατέρας ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ, ἕστηκα κρινόμενος·

And now I stand [a] *and am judged for the hope of the promise made of God unto our fathers:*

[a] See on Matt. xi. ver. 3. and xxii. ver. 30. clause 1.

VER. 7.

Εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῦον ἐλπίζει καταντῆσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ τῶν Ἰουδαίων.

Unto which promise *our twelve tribes, instantly serving* God * *day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.*

* Gr. *night and day.*

VER. 8.

Τί ἄπιστον κρίνεται παρ' ὑμῖν, εἰ ὁ Θεὸς νεκροὺς ἐγείρει;

Why should it be thought a thing incredible with you, that God should raise the dead?

VER. 9.

Ἐγὼ μὲν οὖν ἔδοξα ἐμαυτῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι.

[a] *I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.*

[a] Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief, 1 Tim. i. 13.

VER. 10.

Ὃ καὶ ἐποίησα ἐν Ἱεροσολύμοις· καὶ πολλοὺς τῶν ἁγίων ἐγὼ φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν Ἀρχιερέων ἐξουσίαν λαβών· ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον.

Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the Chief Priests; and when they were put to death, I gave my voice against them.

VER. 11.

Καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς, ἠνάγκαζον βλασφημεῖν· περισσῶς τε ἐμμαινόμενος αὐτοῖς, ἐδίωκον ἕως καὶ εἰς τὰς ἔξω πόλεις.

And I punished them oft in every synagogue, and compelled them *to blaspheme; and being exceedingly mad against them, I persecuted* them *even unto strange cities.*

VER. 12.

Ἐν οἷς καὶ πορευόμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν Ἀρχιερέων,

Whereupon as I went to Damascus with authority and commission from the Chief Priests,

VER. 13.

Ἡμέρας μέσης, κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν, ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου, περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους.

At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

VER. 14.

Πάντων δὲ καταπεσόντων ἡμῶν εἰς τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρός με, καὶ λέγουσαν τῇ Ἑβραΐδι διαλέκτῳ· Σαοὺλ, Σαοὺλ, τί με διώκεις; σκληρόν σοι πρὸς κέντρα λακτίζειν.

And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is *hard for thee to kick against the pricks.*

VER. 15.

Ἐγὼ δὲ εἶπον· Τίς εἶ Κύριε; Ὁ δὲ εἶπεν· Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις.

And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

VER. 16.

Ἀλλὰ ἀνάστηθι, καὶ στῆθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο γὰρ ὤφθην σοι προχειρίσασθαί σε ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδες, ὧν τε ὀφθήσομαί σοι·

But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

VER. 17.

Ἐξαιρούμενός σε ἐκ τοῦ λαοῦ, καὶ τῶν ἐθνῶν, εἰς οὓς νῦν σε ἀποστέλλω,

[a] *Delivering thee from the people, and* from *the Gentiles, unto whom now I send thee,*

[a] See on chap. ix. ver. 15.

VER. 18.

Ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς, καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεὸν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν, καὶ κλῆρον ἐν τοῖς ἡγιασμένοις, πίστει τῇ εἰς ἐμέ.

[a] *To open their eyes,* and [b] *to turn* them *from darkness to light,* [c] *and* from *the power of Satan unto God,* [d] *that they may receive forgiveness of sins,* [e] *and inheritance among them* [f] *which are sanctified* [g] *by faith that is in me.*

[a] The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, Luke iv. 18. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them, 2 Cor. iv. 4. See also on Matt. ix. ver. 30. clause 1.

[b] See on Matt. iv. ver. 16. clause 1.

[c] Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children, Isa. xlix. 24, 25. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgres-

sors: and he bare the sin of many, and made intercession for the transgressors, liii. 12. When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils, Luke xi. 21, 22. Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son, Col. i. 13. And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will, 2 Tim. ii. 26. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil, 1 John iii. 8.

[d] See on Matt. vi. ver. 12. clause 1.
[e] See on chap. xx. ver. 32. clause 2.
[f] See on Matt. v. ver. 8. clause 1.
[g] See on Mark xvi. ver. 16. clause 1.

VER. 19.

Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὀπτασίᾳ·

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

VER. 20.

Ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ Ἱεροσολύμοις εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν, ἀπαγγέλλων μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν Θεὸν, ἄξια τῆς μετανοίας ἔργα πράσσοντας.

[a] *But shewed first unto them of Damascus,* [b] *and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles,* [c] *that they should repent and turn to God,* [d] *and do works meet for repentance.*

[a] See on chap. ix. ver. 19, 20.
[b] See on chap. ix. ver. 29, 30.
[c] See on Matt. iii. ver. 2. clause 1.
[d] See on Matt. iii. ver. 8.

VER. 21.

Ἕνεκα τούτων με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ, ἐπειρῶντο διαχειρίσασθαι.

[a] *For these causes the Jews caught* me *in the temple, and went about to* kill me.

[a] See chap. xxi. ver. 27—32.

VER. 22.

Ἐπικουρίας οὖν τυχὼν τῆς παρὰ τοῦ Θεοῦ, ἄχρι τῆς ἡμέρας ταύτης ἕστηκα, μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι, καὶ Μωσῆς·

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

VER. 23.

Εἰ παθητὸς ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι.

[a] *That Christ should suffer,* [b] and *that he should be the first that should rise from the dead,* [c] *and should shew light unto the people, and to the Gentiles.*

[a] See on Luke xxiv. ver. 44. clause 2—4.
[b] See on chap. ii. ver. 25—28.
[c] See on Matt. xii. ver. 18. clause 5.

VER. 24.

Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος μεγάλῃ τῇ φωνῇ ἔφη· Μαίνῃ Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει.

And as he thus spake for himself, Festus said with a loud voice, Paul, [a] *thou art beside thyself; much learning doth make thee mad.*

[a] See on Mark iii. ver. 21.

VER. 25.

Ὁ δέ· Οὐ μαίνομαι, φησὶ, κράτιστε Φῆστε, ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι.

But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

VER. 26.

Ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεύς· πρὸς ὃν καὶ παῤῥησιαζόμενος λαλῶ· λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν· οὐ γάρ ἐστιν ἐν γωνίᾳ πεπραγμένον τοῦτο.

For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

VER. 27.

Πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι πιστεύεις.

King Agrippa, believest thou the prophets? I know that thou believest.

VER. 28.

Ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον ἔφη· Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι.

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

VER. 29.

Ὁ δὲ Παῦλος εἶπεν· Εὐξαίμην ἂν τῷ Θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ οὐ μόνον σε, ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον, γενέσθαι τοιούτους ὁποῖος κἀγώ εἰμι, παρεκτὸς τῶν δεσμῶν τούτων.

And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

VER. 30.

Καὶ ταῦτα εἰπόντος αὐτοῦ, ἀνέστη ὁ βασιλεὺς καὶ ὁ ἡγεμὼν, ἥ τε Βερνίκη, καὶ οἱ συγκαθήμενοι αὐτοῖς.

And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

VER. 31.

Καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους, λέγοντες· Ὅτι οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος.

And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

VER. 32.

Ἀγρίππας δὲ τῷ Φήστῳ ἔφη· Ἀπολελύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα.

Then said Agrippa unto Festus, This man might have been set at liberty, [a] *if he had not appealed unto Cæsar.*

[a] For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar. Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go, Acts xxv. 11, 12.

CHAP. XXVII.—VER. 1.

Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τόν τε Παῦλον καί τινας ἑτέρους δεσμώτας ἑκατοντάρχῃ ὀνόματι Ἰουλίῳ, σπείρης Σεβαστῆς.

And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one *named Julius, a centurion of Augustus' band.*

VER. 2.

Ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῷ, μέλλοντες πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνος Θεσσαλονικέως.

And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; [a] one *Aristarchus, a Macedonian of Thessalonica, being with us.*

[a] See on chap. xix. ver. 29. clause 2.

VER. 3.

Τῇ τε ἑτέρᾳ κατήχθημεν εἰς Σιδῶνα. Φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος, ἐπέτρεψε πρὸς φίλους πορευθέντα, ἐπιμελείας τυχεῖν.

And the next day *we touched at Sidon. And Julius courteously entreated Paul, and gave* him *liberty to go unto his friends to refresh himself.*

VER. 4.

Κἀκεῖθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον, διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους.

And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

VER. 5.

Τό τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες, κατήλθομεν εἰς Μύρα τῆς Λυκίας.

And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city *of Lycia.*

VER. 6.

Κἀκεῖ εὑρὼν ὁ ἑκατόνταρχος πλοῖον Ἀλεξανδρῖνον πλέον εἰς τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό.

And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

VER. 7.

Ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες, καὶ μόλις γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην·

*And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under * Crete, over against Salmone;*

* Or, *Candy.*

VER. 8.

Μόλις τε, παραλεγόμενοι αὐτὴν, ἤλθομεν εἰς τόπον τινὰ καλούμενον Καλοὺς λιμένας, ᾧ ἐγγὺς ἦν πόλις Λασαία.

And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea.

VER. 9.

Ἱκανοῦ δὲ χρόνου διαγενομένου, καὶ ὄντος ἤδη ἐπισφαλοῦς τοῦ πλοὸς, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι, παρῄνει ὁ Παῦλος,

Now when much time was spent, and when sailing was now dangerous, [a] *because * the fast was now already past, Paul admonished* them,

* The fast was on the 10th day of the 7th month.

[a] Also on the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. And ye shall do no work in that same day; for it *is* a day of atonement, to make an atonement for you before the LORD your God. For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul *it be* that doeth any work in that same day, the same soul will I destroy from among his people, Lev. xxiii. 27—30.

VER. 10.

Λέγων αὐτοῖς· Ἄνδρες, θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας. οὐ μόνον τοῦ φόρτου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν πλοῦν.

*And said unto them, Sirs, I perceive that this voyage will be with hurt and much * damage, not only of the lading and ship, but also of our lives.*

* Or, *injury.*

VER. 11.

Ὁ δὲ ἑκατόνταρχος τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπείθετο μᾶλλον ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις.

Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

VER. 12.

Ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναχθῆναι κἀκεῖθεν, εἴ πως δύναιντο καταντήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ Λίβα καὶ κατὰ Χῶρον.

And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there *to winter;* which is *an haven of Crete, and lieth toward the south west and north west.*

VER. 13.

Ὑποπνεύσαντος δὲ Νότου, δόξαντες τῆς προθέσεως κεκρατηκέναι, ἄραντες Ἄσσον, παρελέγοντο τὴν Κρήτην.

And when the south wind blew softly, supposing that they had obtained their *purpose, loosing* thence, *they sailed close by Crete.*

VER. 14.

Μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικὸς, ὁ καλούμενος Εὐροκλύδων.

*But not long after there * arose against it a tempestuous wind, called Euroclydon.*

* Or, *beat.*

VER. 15.

Συναρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα.

And when the ship was caught, and could not bear up into the wind, we let her *drive.*

VER. 16.

Νησίον δέ τι ὑποδραμόντες καλούμενον Κλαύδην, μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης.

And running under a certain island which is called Clauda, we had much work to come by the boat:

VER. 17.

Ἣν ἄραντες, βοηθείαις ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον· φοβούμενοί τε μὴ εἰς τὴν Σύρτιν ἐκπέσωσι, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέροντο.

Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

VER. 18.

Σφοδρῶς δὲ χειμαζομένων ἡμῶν, τῇ ἑξῆς ἐκβολὴν ἐποιοῦντο·

And we being exceedingly tossed with a tempest, the next day *they lightened the ship;*

VER. 19.

Καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἐῤῥίψαμεν.

And the third day *we cast out with our own hands the tackling of the ship.*

VER. 20.

Μήτε δὲ ἡλίου, μήτε ἄστρων ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περιῃρεῖτο πᾶσα ἐλπὶς τοῦ σώζεσθαι ἡμᾶς.

And when neither sun nor stars in many days appeared, and no small tempest lay on us, *all hope that we should be saved was then taken away.*

VER. 21.

Πολλῆς δὲ ἀσιτίας ὑπαρχούσης, τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν, εἶπεν· Ἔδει μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι, μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν.

But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

VER. 22.

Καὶ τανῦν παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου.

And now I exhort you to be of good cheer: for there shall be no loss of any *man's life among you, but of the ship.*

VER. 23.

Παρέστη γάρ μοι τῇ νυκτὶ ταύτῃ ἄγγελος τοῦ Θεοῦ οὗ εἰμι, ᾧ καὶ λατρεύω,

For there stood by me this night the angel of God, [a] *whose I am,* [b] *and whom I serve,*

[a] See on Matt. v. ver. 9. clause 3.
[b] See on Rom. ii. ver. 1. clause 2.

VER. 24.

Λέγων· Μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ παραστῆναι· καὶ ἰδοὺ, κεχάρισταί σοι ὁ Θεὸς πάντας τοὺς πλέοντας μετὰ σοῦ.

Saying, Fear not, Paul; [a] *thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.*

[a] See on Matt. x. ver. 18. clause 1.

VER. 25.

Διὸ εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ Θεῷ, ὅτι οὕτως ἔσται καθ' ὃν τρόπον λελάληταί μοι·

Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

VER. 26.

Εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν.

Howbeit we must be cast upon a certain island.

VER. 27.

Ὡς δὲ τεσσαρεσκαιδεκάτη νὺξ ἐγένετο, διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν·

But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

VER. 28.

Καὶ βολίσαντες, εὗρον ὀργυιὰς εἴκοσι· βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εὗρον ὀργυιὰς δεκαπέντε·

And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.

VER. 29.

Φοβούμενοί τε μήπως εἰς τραχεῖς τόπους ἐκπέσωσιν, ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας, ηὔχοντο ἡμέραν γενέσθαι.

Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

VER. 30.

Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν, προφάσει ὡς ἐκ πρώρας μελλόντων ἀγκύρας ἐκτείνειν,

And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the fore-ship,

VER. 31.

Εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις· Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε.

Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

VER. 32.

Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ εἴασαν αὐτὴν ἐκπεσεῖν.

Then the soldiers cut off the ropes of the boat, and let her fall off.

VER. 33.

Ἄχρι δὲ οὗ ἔμελλεν ἡμέρα γίνεσθαι, παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων· Τεσσαρεσκαιδεκάτην σήμερον ἡμέραν, προσδοκῶντες, ἄσιτοι διατελεῖτε, μηδὲν προσλαβόμενοι.

And while the day was coming on, Paul *besought* them *all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.*

VER. 34.

Διὸ παρακαλῶ ὑμᾶς προσλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρὶξ ἐκ τῆς κεφαλῆς πεσεῖται.

Wherefore I pray you to take some *meat: for this is for your health: for there shall not an hair fall from the head of any of you.*

VER. 35.

Εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ ἐνώπιον πάντων, καὶ κλάσας ἤρξατο ἐσθίειν.

And when he had thus spoken, he took bread, [a]and gave thanks to God in the presence of them all: and when he had broken it, he began to eat.

[a] See on Matt. xiv. ver. 19. clause 3.

VER. 36.

Εὔθυμοι δὲ γενόμενοι πάντες, καὶ αὐτοὶ προσελάβοντο τροφῆς.

Then were they all of good cheer, and they also took some *meat.*

VER. 37.

Ἦμεν δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαὶ, διακόσιαι ἑβδομηκονταέξ.

And we were in all in the ship, two hundred threescore and sixteen souls.

VER. 38.

Κορεσθέντες δὲ τροφῆς, ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν.

And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

VER. 39.

Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον· κόλπον δέ τινα κατενόουν ἔχοντα αἰγιαλὸν, εἰς ὃν ἐβουλεύσαντο, εἰ δύναιντο, ἐξῶσαι τὸ πλοῖον.

And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

VER. 40.

Καὶ τὰς ἀγκύρας περιελόντες, εἴων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων· καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεούσῃ, κατεῖχον εἰς τὸν αἰγιαλόν.

*And when they had * taken up the anchors, they committed* themselves *unto the sea, and loosed the rudder-bands, and hoisted up the main-sail to the wind, and made toward shore.*

* Or, *cut the anchors, they left them in the sea,* &c.

VER. 41.

Περιπεσόντες δὲ εἰς τόπον διθάλασσον, ἐπώκειλαν τὴν ναῦν· καὶ ἡ μὲν πρῷρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων.

And falling into a place where two seas met, they ran the ship aground; and the fore part stuck fast, and remained

unmoveable, but the hinder part was broken with the violence of the waves.

VER. 42.

Τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μήτις ἐκκολυμβήσας διαφύγοι.

And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

VER. 43.

Ὁ δὲ ἑκατόνταρχος, βουλόμενος διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾷν, ἀποῤῥίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι·

But the centurion, willing to save Paul, kept them from their *purpose; and commanded that they which could swim should cast* themselves *first* into the sea, *and get to land:*

VER. 44.

Καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ σανίσιν, οὓς δὲ ἐπί τινων τῶν ἀπὸ τοῦ πλοίου. Καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.

And the rest, some on boards, and some on broken pieces *of the ship. And so it came to pass, that they escaped all safe to land.*

CHAP. XXVIII.—VER. 1.

Καὶ διασωθέντες, τότε ἐπέγνωσαν ὅτι Μελίτη ἡ νῆσος καλεῖται.

And when they were escaped, then they knew that the island was called Melita.

VER. 2.

Οἱ δὲ βάρβαροι παρεῖχον οὐ τὴν τυχοῦσαν φιλανθρωπίαν ἡμῖν· ἀνάψαντες γὰρ πυρὰν, προσελάβοντο πάντας ἡμᾶς, διὰ τὸν ὑετὸν τὸν ἐφεστῶτα, καὶ διὰ τὸ ψῦχος.

And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

VER. 3.

Συστρέψαντος δὲ τοῦ Παύλου φρυγάνων πλῆθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἐκ τῆς θέρμης ἐξελθοῦσα καθῆψε τῆς χειρὸς αὐτοῦ.

And when Paul had gathered a bundle of sticks, and laid them *on the fire, there came a viper out of the heat, and fastened on his hand.*

VER. 4.

Ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους· Πάντως φονεύς ἐστιν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ εἴασεν.

And when the barbarians saw the venomous *beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.*

VER. 5.

Ὁ μὲν οὖν, ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν κακόν·

[a] *And he shook off the beast into the fire, and felt no harm.*

[a] See on Mark xvi. ver. 18. clause 1.

VER. 6.

Οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι, ἢ καταπίπτειν ἄφνω νεκρόν· ἐπὶ πολὺ δὲ αὐτῶν προσδοκώντων, καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον θεὸν αὐτὸν εἶναι.

Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

VER. 7.

Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχε χωρία τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς, τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν.

In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

VER. 8.

Ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ δυσεντερίᾳ συνεχόμενον κατακεῖσθαι· πρὸς ὃν ὁ Παῦλος εἰσελθὼν, καὶ προσευξάμενος, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἰάσατο αὐτόν.

And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: [a] *to whom Paul entered in,*

and prayed, and laid his hands on him, and healed him.

[a] See on Matt. x. ver. 8. clause 1.

VER. 9.

Τούτου οὖν γενομένου, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ, προσήρχοντο, καὶ ἐθεραπεύοντο·

So when this was done, others also, which had diseases in the island, came, and were healed:

VER. 10.

Οἳ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν χρείαν.

Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

VER. 11.

Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ, παρακεχειμακότι ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρασήμῳ Διοσκούροις·

And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

VER. 12.

Καὶ καταχθέντες εἰς Συρακούσας ἐπεμείναμεν ἡμέρας τρεῖς.

And landing at Syracuse, we tarried there *three days.*

VER. 13.

Ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον· καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου νότου, δευτεραῖοι ἤλθομεν εἰς Ποτιόλους·

And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

VER. 14.

Οὗ εὑρόντες ἀδελφοὺς, παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτά· καὶ οὕτως εἰς τὴν Ῥώμην ἤλθομεν.

Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

VER. 15.

Κἀκεῖθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν, ἐξῆλθον εἰς ἀπάντησιν ἡμῖν ἄχρις Ἀππίου φόρου καὶ Τριῶν ταβερνῶν· οὓς ἰδὼν ὁ Παῦλος, εὐχαριστήσας τῷ Θεῷ, ἔλαβε θάρσος.

And from thence, when the brethren heard of us, they came to meet us as far as Apii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

VER. 16.

Ὅτε δὲ ἤλθομεν εἰς Ῥώμην, ὁ ἑκατόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχῃ· τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν, σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.

And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

VER. 17.

Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι τὸν Παῦλον τοὺς ὄντας τῶν Ἰουδαίων πρώτους· συνελθόντων δὲ αὐτῶν, ἔλεγε πρὸς αὐτούς· Ἄνδρες ἀδελφοὶ, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ, ἢ τοῖς ἔθεσι τοῖς πατρῴοις, δέσμιος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων·

And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, [a] *yet was I delivered prisoner from Jerusalem into the hands of the Romans.*

[a] See chap. xxi. ver. 32, 33.

VER. 18.

Οἵτινες ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι, διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί.

[a] *Who, when they had examined me, would have let* me *go, because there was no cause of death in me.*

[a] See chap. xxv. ver. 7.

VER. 19.

Ἀντιλεγόντων δὲ τῶν Ἰουδαίων, ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα· οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορῆσαι.

[a] *But when the Jews spake against it, I was constrained to appeal unto Cæsar;*

not that I had ought to accuse my nation of.

[a] See chap. xxv. ver. 10—12.

VER. 20.

Διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι· ἕνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἅλυσιν ταύτην περίκειμαι.

For this cause therefore have I called for you, to see you, *and to speak with* you: *because that* [a] *for the hope of Israel I am bound with this chain.*

[a] See on chap. xxvi. ver. 6.

VER. 21.

Οἱ δὲ πρὸς αὐτὸν εἶπον· Ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέ τι περὶ σοῦ πονηρόν.

And they said unto him, We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

VER. 22.

Ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς· περὶ μὲν γὰρ τῆς αἱρέσεως ταύτης γνωστόν ἐστιν ἡμῖν ὅτι πανταχοῦ ἀντιλέγεται.

But we desire to hear of thee what thou thinkest: [a] *for as concerning this sect, we know that every where it is spoken against.*

[a] See on Matt. x. ver. 22. clause 1.

VER. 23.

Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἧκον πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες· οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ, ἀπό τε τοῦ νόμου Μωσέως καὶ τῶν προφητῶν, ἀπὸ πρωῒ ἕως ἑσπέρας.

And when they had appointed him a day, there came many to him into his *lodging; to whom he expounded and testified* [a] *the kingdom of God, persuading them concerning Jesus, both out of the Law of Moses, and* out of *the Prophets, from morning till evening.*

[a] See on Matt. iii. ver. 2. clause 2.

VER. 24.

Καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν.

And some believed the things which were spoken, and some believed not.

VER. 25.

Ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους, ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἕν· Ὅτι καλῶς τὸ Πνεῦμα τὸ ἅγιον ἐλάλησε διὰ Ἡσαΐου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν,

And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well [a] *spake the Holy Ghost by Esaias the prophet unto our fathers,*

[a] See on chap. viii. ver. 29.

VER. 26.

Λέγον· Πορεύθητι πρὸς τὸν λαὸν τοῦτον, καὶ εἰπέ· Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε.

[a] *Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:*

[a] See on Matt. xiii. ver. 14, 15.

VER. 27.

Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσομαι αὐτούς.

For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their *eyes, and hear with* their *ears, and understand with* their *heart, and should be converted, and I should heal them.*

VER. 28.

Γνωστὸν οὖν ἔστω ὑμῖν ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ· αὐτοὶ καὶ ἀκούσονται.

Be it known therefore unto you, that [a] *the salvation of God* [b] *is sent unto the Gentiles, and* that *they will hear it.*

[a] See on Luke ii. ver. 30.
[b] See on Matt. xii. ver. 18. clause 5.

VER. 29.

Καὶ ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν.

And when he had said these words, the Jews departed, and had great reasoning among themselves.

VER. 30.

Ἔμεινε δὲ ὁ Παῦλος διετίαν ὅλην ἐν ἰδίῳ μισθώματι· καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτόν·

And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

VER. 31.

Κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ, καὶ διδάσκων τὰ περὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ πάσης παῤῥησίας, ἀκωλύτως.

[a] *Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.*

[a] See on Matt. iii. ver. 2. clause 2.

END OF THE ACTS OF THE APOSTLES.

THE

EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS.

[Written from Corinth, A. D. *circa* 58.]

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ, δοῦλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ,

[a] *Paul,* [b] *a servant of Jesus Christ,* [c] *called* to be *an apostle,* [d] *separated unto* [e] *the Gospel of God,*

[a] Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him, Acts xiii. 9.

[b] For God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you always in my prayers, ver. 9. That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, xv. 16. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple, xvi. 18. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour, John xii. 26. If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him, xiii. 14—16. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you, xv. 15. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also, 20. For there stood by me this night the angel of God, whose I am, and whom I serve, Acts xxvii. 23. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake, 2 Cor. iv. 5. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ, Gal. i. 10. Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the Bishops and Deacons, Phil. i. 1. That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth, ii. 10. Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ, iii. 6, 7. Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness, Tit. i. 1.

[c] By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name, ver. 5. For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office, xi. 13. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel, Acts ix. 15. And he said,

The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And he said unto me, Depart: for I will send thee far hence unto the Gentiles, xxii. 14, 15. 21. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me, xxvi. 16—18. Paul, called *to be* an apostle of Jesus Christ, through the will of God, and Sosthenes *our* brother, 1 Cor. i. 1. Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? ix. 1. For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel! For if I do this thing willingly, I have a reward; but if against my will, a dispensation *of the Gospel* is committed unto me. What is my reward then? *Verily* that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel, 16—18. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, xv. 8—10. Paul, an apostle of Jesus Christ, by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia, 2 Cor. i. 1. For I suppose I was not a whit behind the very chiefest apostles, xi. 5. I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing, xii. 11. Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead), Gal. i. 1. But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the Church of God, and wasted it: and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called *me* by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus, 11—17. Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus, Eph. i. 1. Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power, iii. 5—7. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, iv. 11. Paul, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother, Col. i. 1. Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God, 25. Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and

Lord Jesus Christ, *which is* our hope, 1 Tim. i. 1. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry, 12. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity, ii. 7. Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles, 2 Tim. i. 11. Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness, Tit. i. 1. And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron, Heb. v. 4.

[d] The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him, and to bless in his name for ever, 1 Chron. xxiii. 13. Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, *and* I ordained thee a prophet unto the nations, Jer. i. 5. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away. So they, being sent forth by the Holy Ghost, departed into Seleucia; and from thence they sailed to Cyprus, Acts xiii. 2—4.

[e] For God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you always in my prayers, ver. 9. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek, 16. That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, xv. 16. And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ, 29. Now to him who is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, xvi. 25. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Mark xvi. 15, 16. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord, Luke ii. 10, 11. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God, Acts xx. 24. In whom ye also *trusted*, after that ye heard the word of truth, the Gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, Eph. i. 13. But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts, 1 Thess. ii. 4. But we are bound to give thanks alway to God for you, Brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 13, 14. According to the glorious Gospel of the blessed God, which was committed to my trust, 1 Tim. i. 11.

VER. 2.

(*Ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις,*)

(*Which* [a] *he had promised afore by his prophets in* [b] *the Holy Scriptures,*)

[a] Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself, Luke xxiv. 26, 27. To him give all the prophets witness, that through his name who-

soever believeth in him shall receive remission of sins, Acts x. 43. And now I stand and am judged for the hope of the promise made of God unto our fathers, xxvi. 6.

[b] What advantage then hath the Jew? or what profit *is there* of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God, Rom. iii. 1, 2. Thy word *is* very pure: therefore thy servant loveth it, Psal. cxix. 140. But I will shew thee that which is noted in the Scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince, Dan. x. 21. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness, 2 Tim. iii. 15, 16. Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost, 2 Pet. i. 20, 21. And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done, Rev. xxii. 6.

VER. 3.

Περὶ τοῦ υἱοῦ αὐτοῦ, (τοῦ γενομένου ἐκ σπέρματος Δαβὶδ κατὰ σάρκα·

Concerning [a] *his Son Jesus Christ our Lord,* [b] *which was made of the seed of David* [c] *according to the flesh;*

[a] See on Matt. xiv. ver. 33. clause 2.

[b] See on Matt. i. ver. 1. clause 2.

[c] Whose *are* the fathers, and of whom as concerning the flesh Christ *came,* who is over all, God blessed for ever. Amen, Rom. ix. 5. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth, John i. 14. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4. And, without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world, 1 John iv. 2, 3. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist, 2 John 7.

VER. 4.

Τοῦ ὁρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει, κατὰ Πνεῦμα ἁγιωσύνης, ἐξ ἀναστάσεως νεκρῶν) Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν·

And declared to be [a] *the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead:*

[a] See on Acts ii. ver. 24. clause 1.

VER. 5.

(Δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσι τοῖς ἔθνεσιν, ὑπὲρ τοῦ ὀνόματος αὐτοῦ·

By whom [a] *we have received grace and* [b] *apostleship, for* [c] *obedience to the faith* [d] *among all nations,* [e] *for his name:*

[a] For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith, Rom. xii. 3. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, xv. 15, 16. And of his fulness have all we received, and grace for grace, John

i. 16. But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, 1 Cor. xv. 10. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life, 2 Cor. iii. 5, 6. But when it pleased God, who separated me from my mother's womb, and called *me* by his grace, To reveal his Son in me, that I might preach him among the Heathen; immediately I conferred not with flesh and blood, Gal. i. 15, 16. (If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, Eph. iii. 2—9. According to the glorious Gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry, 1 Tim. i. 11, 12.

[b] See on ver. 1. clause 3.

[c] For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ, Rom. xv. 18, 19. But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, xvi. 26. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the Priests were obedient to the faith, Acts vi. 7. (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; And having in a readiness to revenge all disobedience, when your obedience is fulfilled, 2 Cor. x. 4—6. And being made perfect, he became the author of eternal salvation unto all them that obey him, Heb. v. 9.

[d] *Is he* the God of the Jews only? *Is he* not also of the Gentiles? Yes, of the Gentiles also: Seeing *it is* one God, who shall justify the circumcision by faith, and the uncircumcision through faith, Rom. iii. 29, 30. Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office, xi. 12, 13. And that the Gentiles might glorify God for *his* mercy, as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering

up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, xv. 9—13. 16. See also on Matt. xii. ver. 18. clause 5.

[e] For from the rising of the sun even unto the going down of the same my name *shall* be great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts, Mal. i. 11. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for I am a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen, 14. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name, Acts xv. 14. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. That we should be to the praise of his glory, who first trusted in Christ, Eph. i. 6. 12. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past *were* not a people; but *are* now the people of God: which had not obtained mercy, but now have obtained mercy, 1 Pet. ii. 9, 10.

VER. 6.

Ἐν οἷς ἐστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ·)

Among whom [a] are ye also [b] the called of Jesus Christ:

[a] In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, Eph. i. 11. Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth, Col. i. 6. And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, 21.

[b] And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified, Rom. viii. 28—30. Even us, whom he hath called, not of the Jews only, but also of the Gentiles, ix. 24. God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord, 1 Cor. i. 9. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel, Gal. i. 6. That ye would walk worthy of God, who hath called you unto his kingdom and glory, 1 Thess. ii. 12. Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 14. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 2 Tim. i. 9. Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, Heb. iii. 1. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, 1 Pet. ii. 9. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps, 21. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*, v. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall, 2 Pet. i. 10. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful, Rev. xvii. 14.

VER. 7.

Πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ, ἀγαπητοῖς Θεοῦ, κλητοῖς ἁγίοις· Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

To [a] *all that be in Rome,* [b] *beloved of God,* [c] *called* to be *saints:* [d] *Grace to you and* [e] *peace from* [f] *God our Father,* [g] *and the Lord Jesus Christ.*

[a] And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, Acts xv. 23. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's, 1 Cor. i. 2. Paul, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia, 2 Cor. i. 1. Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the Bishops and Deacons, Phil. i. 1. To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ, Col. i. 2. James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting, Jam. i. 1. Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied, 1 Pet. i. 1, 2. Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called, Jude 1.

[b] As he saith also in Osee, I will call them my people, which were not my people: and her beloved, which was not beloved, Rom. ix. 25. *And* of Benjamin he said, The beloved of the Lord shall dwell in safety by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders, Deut. xxxiii. 12. That thy beloved may be delivered; save *with* thy right hand, and hear me, Psal. lx. 5. I am come into my garden, my sister, *my* spouse: I have gathered my myrrh with my spice; I have eaten my honey-comb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved, Cant. v. 1. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, Col. iii. 12. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort, 1 Tim. vi. 2.

[c] Among whom are ye also the called of Jesus Christ, ver. 6. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful, Col. iii. 15. For God hath not called us unto uncleanness, but unto holiness, 1 Thess. iv. 7. But as he which hath called you is holy, so be ye holy in all manner of conversation, 1 Pet. i. 15. According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue, 2 Pet. i. 3.

[d] Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ, 1 Cor. i. 3. Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ, Gal. i. 3. Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ, Phil. i. 2. Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord, 1 Tim. i. 2. To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour, Tit. i. 4. Grace to you, and peace, from God our Father and the Lord Jesus Christ, Philem. 3. Elect according to the foreknowledge of God the Father, through sanctifica-

tion of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied, 1 Pet. i. 2. Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, 2 Pet. i. 2. Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love, 2 John 3. Mercy unto you, and peace, and love, be multiplied, Jude 2. John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, Rev. i. 4, 5.

[e] For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost, Rom. xiv. 17. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, xv. 13. Now the God of peace *be* with you all. Amen, 33. Pray for the peace of Jerusalem: They shall prosper that love thee, Psal. cxxii. 6. And into whatsoever house ye enter, first say, Peace *be* to this house. And if the Son of peace be there, your peace shall rest upon it: if not, it shall turn to you again, Luke x. 5, 6. And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ, 1 Thess. v. 23. Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all, 2 Thess. iii. 16. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Heb. xiii. 20. See also on chap. v. ver. 1. clause 2.

[f] See on Matt. v. ver. 16. clause 3.

[g] And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep, Acts vii. 59, 60. The grace of our Lord Jesus Christ *be* with you, 1 Cor. xvi. 23. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong, 2 Cor. xii. 8—10. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen, xiii. 14. Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen, Gal. vi. 18. Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen, Eph. vi. 23, 24. I can do all things through Christ which strengtheneth me, Phil. iv. 13. The grace of our Lord Jesus Christ *be* with you all. Amen, 23. Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you: To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints, 1 Thess. iii. 11—13. The grace of our Lord Jesus Christ *be* with you. Amen, v. 28. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work, 2 Thess. ii. 16, 17. Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all, iii. 16. The grace of our Lord Jesus Christ *be* with you all. Amen, 18. The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen. 2 Tim. iv. 22. The grace of our Lord

Jesus Christ *be* with your spirit. Amen, Philem. 25. The grace of our Lord Jesus Christ *be* with you all. Amen, Rev. xxii. 21.

VER. 8.

Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ.

First, [a] *I thank my God* [b] *through Jesus Christ for you all,* [c] *that your faith is spoken of throughout* [d] *the whole world.*

[a] But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you, Rom. vi. 17. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ, 1 Cor. i. 4. Cease not to give thanks for you, making mention of you in my prayers, Eph. i. 16. I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy, For your fellowship in the Gospel from the first day until now, Phil. i. 3—5. We give thanks unto God and the Father of our Lord Jesus Christ, praying always for you, Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints, Col. i. 3, 4. We give thanks to God always for you all, making mention of you in our prayers; Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father, 1 Thess. i. 2, 3. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God, iii. 9. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth, 2 Thess. i. 3. I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also, 2 Tim. i. 3—5. I thank my God, making mention of thee always in my prayers, Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints, Philem. 4, 5. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father, 2 John 4. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth, 3 John 3, 4.

[b] See on John xiv. ver. 13. clause 2.

[c] For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil, Rom. xvi. 19. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God, 1 Thess. i. 8, 9.

[d] And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come, Matt. xxiv. 14. And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed, Luke ii. 1. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar, Acts xi. 28.

VER. 9.

Μάρτυς γάρ μου ἐστὶν ὁ Θεὸς, ᾧ λατρεύω ἐν τῷ πνεύματί μου, ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνείαν ὑμῶν ποιοῦμαι·

For [a] *God is my witness,* [b] *whom I serve with my spirit in* [c] *the Gospel of his Son,* [d] *that without ceasing* [e] *I make mention of you always in my prayers;*

[a] I say the truth in Christ, I lie not, my conscience also bearing me wit-

ness in the Holy Ghost, Rom. ix. 1. Also now, behold, my witness *is* in heaven, and my record *is* on high, Job xvi. 19. Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth, 2 Cor. i. 23. As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. Wherefore? Because I love you not? God knoweth, xi. 10, 11. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not, 31. Now the things which I write unto you, behold, before God, I lie not, Gal. i. 20. For God is my record, how greatly I long after you all in the bowels of Jesus Christ, Phil. i. 8. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God *is* witness: Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God. Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe, 1 Thess. ii. 5—10. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not,) a teacher of the Gentiles in faith and verity, 1 Tim. ii. 7.

[b] But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God *is* a Spirit: and they that worship him, must worship *him* in spirit and in truth, John iv. 23, 24. After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome, Acts xix. 21. For there stood by me this night the angel of God, whose I am, and whom I serve, xxvii. 23. For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also, 1 Cor. xiv. 14, 15. But ye know the proof of him, that, as a son with the father, he hath served with me in the Gospel, Phil. ii. 22. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, iii. 3. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily, Col. i. 28, 29. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day, 2 Tim. i. 3.

[c] See on ver. 1. clause 5.

[d] Moreover as for me, God forbid that I should sin against the LORD in ceasing to pray for you: but I will teach you the good and the right way, 1 Sam. xii. 23. And he spake a parable unto them *to this end*, that men ought always *to* pray, and not to faint, Luke xviii. 1. Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him, Acts xii. 5. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 18. Pray without ceasing, 1 Thess. v. 17. I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day, 2 Tim. i. 3.

[e] Always in every prayer of mine for you all making request with joy, Phil. i. 4. And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence, till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ,

unto the glory and praise of God, 9—11. See also on ver. 8. clause 1.

VER. 10.

Πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος, εἴ πως ἤδη ποτὲ εὐοδωθήσομαι ἐν τῷ θελήματι τοῦ Θεοῦ, ἐλθεῖν πρὸς ὑμᾶς.

[a] *Making request, if by any means now at length I might have* [b] *a prosperous journey* [c] *by the will of God to come unto you.*

[a] For which cause also I have been much hindered from coming to you. But now having no more place in these parts, and having a great desire these many years to come unto you; Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*, Rom. xv. 22—24. Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me; That I may be delivered from them that do not believe in Judæa; and that my service which *I have* for Jerusalem may be accepted of the saints; That may come unto you with joy by the will of God, and may with you be refreshed, 30—32. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God, Phil. iv. 6. Wherefore we would have come unto you, even I Paul, once and again, but Satan hindered us, 1 Thess. ii. 18. Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you, iii. 10, 11. But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you, Philem. 22. But I beseech *you* the rather to do this, that I may be restored to you the sooner, Heb. xiii. 19.

[b] After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome, Acts xix. 21.

[c] See on Acts xviii. ver. 21.

VER. 11.

Ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν, εἰς τὸ στηριχθῆναι ὑμᾶς·

For [a] *I long to see you,* [b] *that I may impart unto you some spiritual gift,* [c] *to the end ye may be established;*

[a] And by their prayer for you, which long after you for the exceeding grace of God in you, 2 Cor. ix. 14. For God is my record, how greatly I long after you all in the bowels of Jesus Christ, Phil. i. 8. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick, ii. 26. Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved, iv. 1.

[b] And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ, Rom. xv. 29. Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they *their* hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money, Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost, Acts viii. 15—19. And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied, xix. 6. Now concerning spiritual *gifts*, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every

man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers kinds* of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will, 1 Cor. xii. 1—11. For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another Gospel, which ye have not accepted, ye might well bear with *him*, 2 Cor. xi. 4. This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if *it be* yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith? Gal. iii. 2—5. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, Eph. iv. 8—12.

[c] Now to him who is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, Rom. xvi. 25. And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper, 2 Chron. xx. 20. And so were the Churches established in the faith, and increased in number daily, Acts xvi. 5. Now he which stablisheth us with you in Christ, and hath anointed us, is God, 2 Cor. i. 21. And sent Timotheus our brother, and minister of God, and our fellow-labourer in the Gospel of Christ, to establish you, and to comfort you concerning your faith, 1 Thess. iii. 2. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints, 13. Comfort your hearts, and stablish you in every good word and work, 2 Thess. ii. 17. But the Lord is faithful, who shall stablish you, and keep you from evil, iii. 3. Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein, Heb. xiii. 9. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*, 1 Pet. v. 10. By Sylvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand, 12. Wherefore I will not not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth, 2 Pet. i. 12. Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen, iii. 17, 18.

VER. 12.

Τοῦτο δέ ἐστι, συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως, ὑμῶν τε καὶ ἐμοῦ.

That is, [a] *that I may be comforted together with you* [b] *by the mutual faith both of you and me.*

[a] Whensoever I take my journey into

Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*, Rom. xv. 24. That I may come unto you with joy by the will of God, and may with you be refreshed, 32. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord, Acts xi. 23. But I determined this with myself, that I would not come again to you in heaviness. For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all, 2 Cor. ii. 1—3. Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more, vii. 4—7. Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all, 13. But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire. Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy, 1 Thess. ii. 17—20. Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: For now we live, if ye stand fast in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? iii. 7—10. Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy, 2 Tim. i. 4. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father, 2 John 4. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in the truth, 3 John 3. 4.

[b] One Lord, one faith, one baptism, Eph. iv. 5. To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour, Tit. i. 4. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ, 2 Pet. i. 1. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints, Jude 3.

VER. 13.

Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, (καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο,) ἵνα καρπόν τινα σχῶ καὶ ἐν ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.

Now I would not have you ignorant, brethren, [a] that oftentimes I purposed to come unto you, ([b] but was let hitherto,) [c] that I might have some fruit among you also, [d] even as among other Gentiles.

[a] After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, after I have been there, I must also see Rome, Acts xix. 21. And in this confidence I was minded to come unto you before, that ye might have a second benefit; And to pass by you into Macedonia, and to come again out of

Macedonia unto you, and of you to be brought on my way toward Judæa, 2 Cor. i. 15, 16.

[b] For which cause also I have been much hindered from coming to you, Rom. xv. 22. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not, Acts xvi. 6, 7.

[c] See on John xv. ver. 16. clause 2.

[d] For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ. Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation, Rom. xv. 18—20. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles, Acts xiv. 27. Then all the multitude kept silence, and gave audience to Barnabus and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them, xv. 12. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry, xxi. 19. If I be not an apostle unto others, yet doubtless I am to you: for the seal of my apostleship are ye in the Lord, 1 Cor. ix. 2. As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* our's in the day of the Lord Jesus, 2 Cor. ii. 14. But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* the Gospel of Christ: Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, To preach the Gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand, x. 13—16. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come, 1 Thess. i. 9, 10. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews, ii. 13, 14. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear; and I was delivered out of the mouth of the lion, 2 Tim. iv. 17.

VER. 14.

Ἕλλησί τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί·

I am [a] *debtor both to the Greeks, and to the* [b] *Barbarians; both to the wise, and to the unwise.*

[a] Therefore, brethren, we are debtors, not to the flesh, to live after the flesh, Rom. viii. 12. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law, xiii. 8. And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common, Acts ix. 15. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabus and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus, xiii. 2—4. And he said unto

me, Depart: for I will send thee far hence unto the Gentiles, xxii. 21. Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee, To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me, xxvi. 17, 18. Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ. Do ye not know that they which minister about holy things live *of the things* of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel. But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void. For though I preach the Gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the Gospel* is committed unto me. What is my reward then? *Verily* that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel. For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with *you*, 1 Cor. ix. 10—23. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory, 2 Tim. ii. 10.

[b] And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live, Acts xxviii. 4. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me, 1 Cor. xiv. 11. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all, Col. iii. 11.

VER. 15.

Οὕτω, τὸ κατ' ἐμὲ πρόθυμον, καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.

So, [a] as much as in me is, [b] I am ready to preach the Gospel to you that are at Rome also.

[a] If it be possible, as much as lieth in you, live peaceably with all men, Rom. xii. 18. And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart, 1 Kings viii. 18. She hath done what she could: she is come aforehand to anoint my body to the burying, Mark xiv. 8. For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not, 2 Cor. viii. 12.

[b] Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here *am* I; send me, Isa. vi. 8. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest, Matt. ix. 38. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work, John iv. 34. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready

not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus, Acts xxi. 13. Now some are puffed up, as though I would not come to you, 1 Cor. iv. 18. For if I do this thing willingly, I have a reward; but if against my will, a dispensation *of the Gospel* is committed unto me, ix. 17. To preach the Gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to my hand. But he that glorieth, let him glory in the Lord, 2 Cor. x. 16, 17.

VER. 16.

Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον τοῦ Χριστοῦ· δύναμις γὰρ Θεοῦ ἐστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι.

For [a] *I am not ashamed of* [b] *the Gospel of Christ:* [c] *for it is the power of God unto salvation* [d] *to every one that believeth;* [e] *to the Jew first, and also to the Greek.*

[a] I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness and thy truth from the great congregation. Psal. xl. 9, 10. My mouth shall shew forth thy righteousness *and* thy salvation all the day; for I know not the numbers *thereof*. I will go in the strength of the Lord GOD; I will make mention of thy righteousness, *even* of thine only, lxxi. 15, 16. I will speak of thy testimonies also before kings, and will not be ashamed, cxix. 46. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels, Mark viii. 38. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels, Luke ix. 26. For I determined not to know any thing among you, save Jesus Christ, and him crucified, 1 Cor. ii. 2. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God, 2 Tim. i. 8. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day, 12. The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain, 16. Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf, 1 Pet. iv. 16.

[b] See on ver. 1. clause 5.

[c] So then faith *cometh* by hearing, and hearing by the word of God, Rom. x. 17. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies, Psal. cx. 2. Who hath believed our report? and to whom is the arm of the LORD revealed? Isa. liii. 1. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? Where *is* the scribe? Where *is* the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God, 1 Cor. i. 18—24. And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, ii. 4. But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest: and so falling down on *his* face, he will worship God, and report that God is in you of a truth, xiv. 24, 25. Now thanks *be* unto

God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? 2 Cor. ii. 14—16. (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, x. 4, 5. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth. Col. i. 5, 6. For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart, Heb. iv. 12.

[d] See on Mark xvi. ver. 16. clause 1.

[e] Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile, Rom. ii. 9, 10. *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: Seeing *it is* one God, which shall justify the circumcision by faith, and the uncircumcision through faith, iii. 29, 30. *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised, iv. 9—12. Even us, whom he hath called, not of the Jews only, but also of the Gentiles? ix. 24. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him, x. 12. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers: And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name, xv. 8, 9. For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel, Luke Acts ii. 30—32. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem, xxiv. 47. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ, Acts xx. 21. But shewed first unto them of Damascus, and of Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance, xxvi. 20. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus, Gal. iii. 28. Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; Having abolished in his flesh the en-

mity, *even* the law of commandments *contained* in ordinances: for to make in himself of twain one new man, *so* making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh, Eph. ii. 11—17. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all, Col. iii. 11.

VER. 17.

Δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν καθὼς γέγραπται· Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

For therein is [a] *the righteousness of God revealed* [b] *from faith to faith: as it is written,* [c] *The just shall live by faith.*

[a] But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, Rom. iii. 21. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous, v. 19. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ *is* the end of the law for righteousness to every one that believeth, x. 3, 4. Surely, shall *one* say, In the LORD have I righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed. In the LORD shall all the seed of Israel be justified, and shall glory, Isa. xlv. 24, 25. I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory, xlvi. 13. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation, li. 8. No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness *is* of me, saith the LORD, liv. 17. I will greatly rejoice in the LORD, and my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels, lxi. 10. In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 6. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy, Dan. ix. 24. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, 1 Cor. i. 30. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him. 2 Cor. v. 21. For we through the Spirit wait for the hope of righteousness by faith, Gal. v. 5. Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. iii. 8, 9. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Saviour Jesus Christ, 2 Pet. i. 1.

[b] For what if some did not believe? shall their unbelief make the faith of God without effect? Rom. iii. 3. They go from strength to strength, *every one of them* in Zion appeareth before God, Psal. lxxxiv. 7. And of his fulness have all we received, and grace for grace, John i. 16. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord, 2 Cor. iii. 18. We are

bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth, 2 Thess. i. 3.

[c] Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith, Hab. ii. 4. But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith, Gal. iii. 11. Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him, Heb. x. 38.

VER. 18.

Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων·

For [a] the wrath of God is revealed from heaven against all [b] ungodliness and [c] unrighteousness of men, [d] who hold the truth in unrighteousness;

[a] But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds, Rom. ii. 5, 6. Because the law worketh wrath: for where no law is, *there is* no transgression, iv. 15. And, behold, ye are risen up in your father's stead, an increase of sinful men, to augment yet the fierce anger of the Lord towards Israel, Numb. xxxii. 14. Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great *is* the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according to all that which is written concerning us, 2 Kings xxii. 13. For this gird you with sackcloth, lament and howl: for the fierce anger of the Lord is not turned back from us, Jer. iv. 8. Thou hast called as in a solemn day my terrors round about, so that in the day of the Lord's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed, Lam. ii. 22. They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumblingblock of their iniquity, Ez. vii. 19. That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, Zeph. i. 15. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him, John iii. 36. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead, Acts xvii. 30, 31. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them, Gal. iii. 10. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience, Eph. v. 6. For which things' sake the wrath of God cometh on the children of disobedience, Col. iii. 6. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand? Rev. vi. 16, 17. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God, xix. 15.

[b] For when we were yet without strength, in due time Christ died for the ungodly, Rom. v. 6. Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for man slayers, 1 Tim. i. 9. And spared not the *old world*,

but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly; And turning the cities of Sodom and Gomorrah into ashes condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly, 2 Pet. ii. 5, 6. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, iii. 7. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him, 15. How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts, 18.

c Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, ver. 29. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile, ii. 8, 9. Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God, vi. 13. For all that do such things, *and* all that do unrighteously, *are* an abomination unto the Lord thy God, Deut. xxv. 16. Say ye to the righteous, that *it shall be* well *with him*: for they shall eat the fruit of their doings. Woe unto the wicked! *it shall be* ill *with him*: for the reward of his hands shall be given him, Isa. iii. 10, 11. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, lv. 7. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die, Ez. xviii. 4. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 1 Cor. vi. 9. That they all might be damned who believed not the truth, but had pleasure in unrighteousness, 2 Thess. ii. 12. And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day-time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you; Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness, 2 Pet. ii. 13—15. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness, 1 John i. 9.

d Because that which may be known of God is manifest in them; for God hath shewed *it* unto them, ver. 19. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, 28. Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them, 32. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Rom. ii. 3. Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;) In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel. Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, And knowest *his* will, and approvest the things that are more excellent, being instructed

out of the law; And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? Rom. ii. 3. 15—23. The Lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his Lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*, Luke xii. 46, 47. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God, John iii. 19—21. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time, when I have a convenient season, I will call for thee, Acts xxiv. 24, 25. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved, 2 Thess. ii. 10. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, 1 Tim. iv. 1.

VER. 19.

Διότι τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς· ὁ γὰρ Θεὸς αὐτοῖς ἐφανέρωσε.

Because [a] *that which may be known of God is manifest in them; for God hath shewed* it *unto them.*

[a] For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse, ver. 20. The heavens declare the glory of God; and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. *There is* no speech nor language, *where* their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, Which *is* as a bridegroom coming out of his chamber, *and* rejoiceth as a strong man to run a race. His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof, Psal. xix. 1—6. Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth, Isa. xl. 26. But the LORD *is* the true God, he *is* the living God, and an everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, *there is* a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures, Jer. x. 10—13. Who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness, Acts xiv. 16, 17. For as I passed by, and

beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent, xvii. 23—30.

VER. 20.

Τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου, τοῖς ποιήμασι νοούμενα καθορᾶται, ἥτε ἀΐδιος αὐτοῦ δύναμις καὶ Θειότης· εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους·

For [a] *the invisible things of him* [b] *from the creation of the world are clearly seen, being understood by the things that are made,* [c] even *his eternal power and* [d] *Godhead; so that they are without excuse:*

[a] See on John i. ver. 18. clause 1.

[b] Because that which may be known of God is manifest in them; for God hath shewed it unto them, ver. 19. And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven, Deut. iv. 19. This also *were* an iniquity *to be punished by* the judge; for I should have denied the God *that is* above, Job xxxi. 28. When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; What is man, that thou art mindful of him? or the son of man, that thou visitest him? Psal. viii. 3, 4. By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him. For he spake, and it was *done;* he commanded, and it stood fast, xxxiii. 6—9. *Who* laid the foundations of the earth, *that* it should not be removed for ever. Thou coveredest it with the deep as *with* a garment: the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth. He sendeth the springs into the valleys, *which* run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, *which* sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth; And wine *that* maketh glad the heart of man, *and* oil to make *his* face to shine, and bread *which* strengtheneth man's heart. The trees of the LORD are full *of sap;* the cedars of Lebanon, which he hath planted; Where the birds make their nests: *as for* the stork, the firtrees *are* her house. The high hills *are* a refuge for the wild goats; *and* the rocks for the conies. He appointed the moon for seasons: the sun knoweth his going down. Thou makest darkness, and it is night: wherein all the beasts of the forest do creep *forth.* The young lions roar after their prey, and seek their meat from God. The sun ariseth, they gather themselves

together, and lay them down in their dens. Man goeth forth unto his work and to his labour until the evening. O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. *So is* this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts. There go the ships: *there is* that leviathan *whom* thou hast made to play therein. These wait all upon thee; that thou mayest give *them* their meat in due season. *That* thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy Spirit, they are created: and thou renewest the face of the earth. The glory of the LORD shall endure for ever: the LORD shall rejoice in his works, civ. 5—31. Thy faithfulness *is* unto all generations: thou hast established the earth, and it abideth. They continue this day according to thine ordinances: for all *are* thy servants, cxix. 90, 91. For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth right well. My substance was not hid from thee, when I was made in secret, *and* curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all *my members* were written, *which* in continuance were fashioned, when *as yet there was* none of them, cxxxix. 13—16. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that *be* above the heavens. Let them praise the name of the LORD: for he commanded, and they were created. He hath also stablished them for ever and ever: he hath made a decree which shall not pass. Praise the LORD from the earth, ye dragons, and all deeps: Fire, and hail; snow, and vapours; stormy wind fulfilling his word. Mountains, and all hills; fruitful trees, and all cedars: Beasts, and all cattle; creeping things, and flying fowl: Kings of the earth, and all people; princes, and all judges of the earth: Both young men, and maidens; old men, and children, cxlviii. 3—12. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Matt. v. 45.

[c] But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, Rom. xvi. 26. And *Abraham* planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God, Gen. xxi. 33. The eternal God *is thy* refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy *them*, Deut. xxxiii. 27. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God, Psal. xc. 2. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace, Isa. ix. 6. Trust ye in the LORD for ever: for in the LORD JEHOVAH *is* everlasting strength, xxvi. 4. Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his understanding, xl. 28. Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen, 1 Tim. i. 17. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. ix. 14.

[d] Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device, Acts xvii. 29. For in him dwelleth all the fulness of the Godhead bodily, Col. ii. 9.

VER. 21.

Διότι γνόντες τὸν Θεὸν, οὐχ ὡς Θεὸν ἐδόξασαν, ἢ εὐχαρίστησαν· ἀλλ' ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία.

Because that, [a] *when they knew God,* [b] *they glorified* him *not as God, neither were thankful;* [c] *but became vain in their imaginations, and* [d] *their foolish heart was darkened.*

[a] Because that which may be known of God is manifest in them; for God hath shewed *it* unto them. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, ver. 19. 28. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil, John iii. 19.

[b] Whoso offereth praise glorifieth me: and to him that ordereth *his* conversation *aright* will I shew the salvation of God, Psal. l. 23. All nations whom thou hast made shall come and worship before thee, O LORD; and shall glorify thy name, lxxxvi. 9. For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, *which* they prepared for Baal, Hos. ii. 8. They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat plenteous, Hab. i. 15, 16.

[c] See on Acts xiv. ver. 15. clause 1.

[d] See on Matt. iv. ver. 16. clause 1.

VER. 22.

Φάσκοντες εἶναι σοφοὶ, ἐμωράνθησαν·

[a] *Professing themselves to be wise, they became fools.*

[a] Every man is brutish in *his* knowledge: every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them, Jer. x. 14. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness! Matt. vi. 23. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe, 1 Cor. i. 19—21. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness, iii. 18, 19.

VER. 23.

Καὶ ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου, καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν.

And [a] *changed the glory of the uncorruptible God into* [b] *an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.*

[a] Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen, ver. 25. Thus they changed their glory into the similitude of an ox that eateth grass, Psal. cvi. 20. Hath a nation changed *their* gods, which *are* yet no gods? but my people have changed their glory for *that which* doth not profit, Jer. ii. 11.

[b] Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire: Lest ye corrupt *yourselves,* and make you a graven image, the similitude of any figure, the likeness of male or female, The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air, The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth, Deut. iv. 15—18. Thou shalt not make thee *any* graven image, *or* any likeness *of any thing* that *is* in heaven above,

or that is in the earth beneath, or that is in the waters beneath the earth, v. 8. They have mouths, but they speak not: eyes have they, but they see not: They have ears, but they hear not: noses have they but they smell not; They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; *so is* every one that trusteth in them, Psal, cxv. 5—8. The idols of the heathen *are* silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; They have ears but they hear not; neither is there *any* breath in their mouths. They that make them are like unto them: *so is* every one that trusteth in them, cxxxv. 15—18. To whom then will ye liken God? or what likeness will ye compare unto him? Isa. xl. 18. The carpenter stretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house, xliv. 13. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about, Ezek. viii. 10. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device, Acts xvii. 29. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led, 1 Cor. xii. 2. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries, 1 Pet. iv. 3. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk, Rev. ix. 20.

VER. 24.

Διὸ καὶ παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς·

Wherefore [a] *God also gave them up to uncleanness* [b] *through the lusts of their own hearts,* [c] *to dishonour their own bodies* [d] *between themselves:*

[a] But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own heart's lust: *and* they walked in their own counsels, Psal. lxxxi. 11, 12. Ephraim *is* joined to idols: let him alone. Their drink is sour: they have committed whoredom continually: her rulers *with* shame do love, Give ye, Hos. iv. 17, 18. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch, Matt. xv. 14. Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness? Acts vii. 42. Who in times past suffered all nations to walk in their own ways, xiv. 16. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent, xvii. 29, 30. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness, Eph. iv. 18, 19. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, 2 Thess. ii. 10, 11.

[b] Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof, Rom. vi. 12. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature

the children of wrath, even as others, Eph. ii. 3. Not in the lust of concupiscence, even as the Gentiles which know not God, 1 Thess. iv. 5. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death, James i. 14, 15. From whence *come* wars and fightings among you? *come they* not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God, iv. 1—4. As obedient children, not fashioning yourselves according to the former lusts in your ignorance, 1 Pet. i. 14. Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, ii. 11. That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries, iv. 2, 3. For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error, 2 Pet. ii. 18. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John ii. 15, 16. How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts, Jude 18.

[c] Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body. Flee fornication, 1 Cor. vi. 13. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body, 18. That every one of you should know how to possess his vessel in sanctification and honour, 1 Thess. iv. 4. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart, 2 Tim. ii. 20—22.

[d] And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet, ver. 27. Thou shalt not lie with mankind, as with womankind: it *is* abomination, Lev. xviii. 22.

VER. 25.

Οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν.

Who [a] changed the truth of God [b] into a lie, and worshipped [c] and served the creature more than the Creator, [d] who is blessed for ever. Amen.

[a] For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, ver. 18. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God, 1 Thess. i. 9. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 20.

[b] He feedeth on ashes: a deceived

heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand? Isa. xliv. 20. Every man is brutish in *his* knowledge: every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them. They *are* vanity, *and* the work of errors: in the time of their visitation they shall perish, Jer. x. 14, 15. This *is* thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in falsehood, xiii. 25. O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* wherein *there is* no profit, xvi. 19. Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked, Amos ii. 4. They that observe lying vanities forsake their own mercy, Jon. ii. 8. What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? Hab. ii. 18.

[c] No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon, Matt. vi. 24. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me, x. 37. Traitors, heady, highminded, lovers of pleasures more than lovers of God, 2 Tim. iii. 4. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John ii. 15, 16.

[d] Whose *are* the fathers, and of whom, as concerning the flesh, Christ *came*, who is over all, God blessed for ever. Amen, Rom. ix. 5. And blessed *be* his glorious name for ever: and let the whole earth be filled *with* his glory. Amen, and amen, Psal. lxxii. 19. I will extol thee, my God, O king; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever, cxlv. 1, 2. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not, 2 Cor. xi. 31. Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen, Eph. iii. 21. According to the glorious Gospel of the blessed God, which was committed to my trust, 1 Tim. i. 11. Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen, 17.

VER. 26.

Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς πάθη ἀτιμίας· αἵ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν·

For this cause God* [a] *gave them up unto* [b] *vile affections: for even their women did change the natural use into that which is against nature:

[a] Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves, ver. 24.

[b] And they called unto Lot, and said unto him, Where *are* the men which came in to thee this night? bring them out unto us, that we may know them, Gen. xix. 5. Thou shalt not lie with mankind, as with womankind: it *is* abomination. Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it *is* confusion. Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ye shall therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor

any stranger that sojourneth among you: (For all these abominations have the men of the land done, which *were* before you, and the land is defiled;) That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you, Lev. xviii. 22—28. There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel. Thou shalt not bring the hire of a whore, nor the price of a dog, into the house of the LORD thy God for any vow: For even both these *are* abomination unto the LORD thy God, Deut. xxiii. 17, 18. *Now* as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him, Judg. xix. 22. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 1 Cor. vi. 9. Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness, Eph. iv. 19. For it is a shame even to speak of those things which are done of them in secret, v. 12. For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine, 1 Tim. i. 10. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire, Jude 7.

VER. 27.

Ὁμοίως τε καὶ οἱ ἄῤῥενες, ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσι τὴν ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀντιμισθίαν, ἣν ἔδει, τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.

And likewise also the men, leaving the natural use of the women, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves [a] *that recompense of their error which was meet.*

[a] And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves, ver. 23, 24.

VER. 28.

Καὶ καθὼς οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα.

And even [a] *as they did not like to retain God* in their *knowledge, God gave them over* [b] *to a reprobate mind, to do those things which are not convenient;*

[a] For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, ver. 18. Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened, 21. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What *is* the Almighty, that we should serve him? and what profit should we have, if we pray unto him? Job xxi. 14, 15. The fear of the LORD *is* the beginning of knowledge: *but* fools despise wisdom and instruction, Prov. i. 7. How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? 22. For that they hated knowledge, and did not choose the fear of the Lord, 29. And say, How have I hated instruction, and my heart despised reproof; And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me! v. 12, 13. Wherefore *is there* a price in the hand of a fool to get wisdom, seeing *he hath* no heart *to it?* xvii. 16. For my people is foolish, they have not known me; they *are* sottish children, and they have none understanding: they *are* wise to do evil, but to do good they have no knowledge, Jer. iv. 22. Thine habitation is in the

midst of deceit; through deceit they refuse to know me, saith the LORD, ix. 6. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children, Hos. iv. 6. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you, Acts xvii. 23. And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*, 32. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God, Rom. viii. 7, 8. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame, 1 Cor. xv. 34. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God, in the face of Jesus Christ, 2 Cor. iv. 4—6. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, x. 5. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, 2 Thess. i. 8. And with all deceiveableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness, ii. 10—12. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water, 2 Pet. iii. 5.

[b] Reprobate silver shall *men* call them, because the LORD hath rejected them, Jer. vi. 30. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates. Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates, 2 Cor. xiii. 5—7. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith, 2 Tim. iii. 8. They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate, Tit. i. 16.

VER. 29.

Πεπληρωμένους πάσῃ ἀδικίᾳ, πορνείᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ· μεστοὺς φθόνου, φόνου, ἔριδος, δόλου, κακοηθείας·

Being [a] *filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity;* [b] *whisperers,*

[a] See on Matt. vii. ver. 11. clause 1.

[b] A froward man soweth strife: and a whisperer separateth chief friends, Prov. xvi. 28. Where no wood is, *there* the fire goeth out: so where *there is* no talebearer, the strife ceaseth, xxvi. 20. For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you, such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults, 2 Cor. xii. 20.

VER. 30.

Ψιθυριστὰς, καταλάλους, θεοστυγεῖς, ὑβριστὰς, ὑπερηφάνους, ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς,

[a] *Backbiters,* [b] *haters of God, despiteful, proud,* [c] *boasters,* [d] *inventors of evil things,* [e] *disobedient to parents,*

[a] The north wind driveth away rain: so *doth* an angry countenance a backbiting tongue, Prov. xxv. 23.

[b] Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God, Rom. viii. 7, 8. And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee, Numb. x. 35. And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face, Deut. vii. 10. And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore *is* wrath upon thee from before the LORD, 2 Chron. xix. 2. The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever, Psal. lxxxi. 15. But he that sinneth against me wrongeth his own soul: all they that hate me love death, Prov. viii. 36. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil, John vii. 7. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, xv. 23, 24. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another, Tit. iii. 3.

[c] Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, Rom. ii. 17. Thou that makest thy boast of the law, through breaking the law dishonourest thou God? 23. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith, iii. 27. Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee? 2 Chron. xxv. 19. For the wicked boasteth of his heart's desire, and blesseth the covetous, *whom* the LORD abhorreth, Psal. x. 3. They that trust in their wealth, and boast themselves in the multitude of their riches, xlix. 6. Why boastest thou thyself in mischief, O mighty man? the goodness of God *endureth* continually, lii. 1. *How long* shall they utter *and* speak hard things? *and* all the workers of iniquity boast themselves? xciv. 4. Confounded be all they that serve graven images, that boast themselves of idols: worship him, all *ye* gods, xcvii. 7. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought, Acts v. 36. Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, 2 Cor. x. 15. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God, 2 Thess. ii. 4. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! James iii. 5. But now ye rejoice in your boastings: all such rejoicing is evil, iv. 16. For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error, 2 Pet. ii. 18. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage, Jude 16.

[d] Thou answeredest them, O LORD our God: thou wast a God that forgavest them, though thou tookest vengeance of their inventions, Psal. xcix. 8. Thus were they defiled with their own works, and went a whoring with their own inventions, cvi. 39. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions, Eccl. vii. 29.

[e] See on Matt. xv. ver. 4. clauses 2, 3.

VER. 31.

Ἀσυνέτους, ἀσυνθέτους, ἀστόργους, ἀσπόνδους, ἀνελεήμονας.

[a] *Without understanding*, [b] *covenant*

breakers,[c] *without natural affection, implacable, unmerciful:*

[a] For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse; Because that when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened, ver. 20, 21. There is none that understandeth, there is none that seeketh after God, iii. 11. A fool hath no delight in understanding, but that his heart may discover itself, Prov. xviii. 2. When the boughs thereof are withered, they shall be broken off; the women come, *and* set them on fire: for it *is* a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them, will shew them no favour, Isa. xxvii. 11. For my people *is* foolish, they have not known me: they *are* sottish children, and they have none understanding; they *are* wise to do evil, but to do good they have no knowledge, Jer. iv. 22. And Jesus said, Are ye also yet without understanding? Matt. xv. 16.

[b] The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man, Isa. liii. 8.

[c] Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 2 Tim. iii. 3.

VER. 32.

Οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες, (ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσὶν,) οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι.

Who [a] *knowing the judgment of God, that they which commit such things are* [b] *worthy of death, not only do the same, but have pleasure in them that do them.*

[a] For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, ver. 18. Because that when they knew God, they glorified *him* not as God, neither were thankful: but became vain in their imaginations, and their foolish heart was darkened, ver. 21. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things: For we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness, and forbearance, and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, Rom. ii. 1—5. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? 21—23.

[b] What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things *is* death, Rom. vi. 21. At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death, Deut. xvii. 6. And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree, xxi. 22. And David's anger was greatly kindled against the man: and he said to Nathan, *As* the Lord liveth, the man that hath done this thing shall surely die: And he shall restore the lamb fourfold, because he did this thing, and because he had no pity. And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul, 2 Sam. xii. 5—7. And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou *art* worthy of death: but I will not at this time put thee to death, because thou barest the

ark of the LORD God before David my father, and because thou hast been afflicted in all wherein my father was afflicted, 1 Kings ii. 26. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb. x. 29. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy, Rev. xvi. 6.

CHAP. II.—VER. 1.

Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων.

Therefore [a] *thou art inexcusable, O man,* [b] *whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself;* [c] *for thou that judgest doest the same things.*

[a] And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? ver. 3.

[b] See on Matt. vii. ver. 1.

[c] Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision, dost transgress the law? ver. 26, 27. What then? are we better *than they?* No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one, Rom. iii. 9—12. And David's anger was greatly kindled against the man: and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die: And he shall restore the lamb fourfold, because he did this thing; and because he had no pity. And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul, 2 Sam. xii. 5—7. But unto the wicked, God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest *and* speakest against thy brother: thou slanderest thine own mother's son, Psal. l. 16—20. Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets, Matt. xxiii. 29—31. And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant; Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow, Luke xix. 22. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard *it,* being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last; and Jesus was left alone, and the woman standing in the midst, John viii. 7—9. Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge, James iv. 11.

VER. 2.

Οἴδαμεν δὲ ὅτι τὸ κρίμα τοῦ Θεοῦ ἐστι κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.

But we are sure that [a] *the judgment of God is according to truth against them which commit such things.*

[a] But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, ver. 5. God forbid; Yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man), iii. 4, 5. What shall we say then? *Is there* unrighteousness with God? God forbid, ix. 14. That be far from thee, to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right? Gen. xviii. 25. Shall even he that hateth right govern? and wilt thou condemn him that is most just? *Is it fit* to say to a king, *Thou art* wicked? *And* to princes, *Ye are* ungodly? *How much less to him* that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands, Job xxxiv. 17—19. For he will not lay upon man more *than right;* that he should enter into judgment with God, 23. For thou hast maintained my right and my cause; thou satest in the throne judging right, Psal. ix. 4. But the Lord shall endure for ever: he hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness, 7, 8. The Lord trieth the righteous: but the wicked, and him that loveth violence, his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest; *this shall be* the portion of their cup. For the righteous Lord loveth righteousness; his countenance doth behold the upright, xi. 5—7. Thy mercy, O Lord, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds. Thy righteousness *is* like the great mountains; thy judgments *are* a great deep: O Lord, thou preservest man and beast, xxxvi. 5, 6. Before the Lord: for he cometh, for he cometh, to judge the earth: he shall judge the world with righteousness, and the people with his truth, xcvi. 13. The Lord *is* righteous in all his ways, and holy in all his works, cxlv. 17. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, seek ye me in vain: I the Lord speak righteousness, I declare things that are right, Isa. xlv. 19. Tell ye, and bring *them* near: yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the Lord? and *there is* no God else beside me; a just God and a Saviour; *there is* none else, 21. Righteous *art* thou, O Lord, when I plead with thee; yet let me talk with thee of *thy* judgments: *Wherefore* doth the way of the wicked prosper: wherefore are all they happy that deal very treacherously? Jer. xii. 1. Yet ye say, The way of the Lord is not equal. Hear now O house of Israel; Is not my way equal? are not your ways unequal? Ez. xviii. 25. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? 29. Now I Nebuchadnezzar praise, and extol, and honour the King of heaven, all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to abase, Dan. iv. 37. The just Lord is in the midst thereof: he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame, Zeph. iii. 5. Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; whereof he hath given assurance unto all *men*, in that he hath raised him from the dead, Acts xvii. 31. *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer; Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you: And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. Who shall be punished with everlast-

ing destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day, 2 Thess. i. 5—10. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty, just and true *are* thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest, Rev. xv. 3, 4. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus, xvi. 5. For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand, xix. 2.

VER. 3.

Λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε, ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας, καὶ ποιῶν αὐτὰ, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ Θεοῦ;

And* [a] *thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

[a] Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? ver. 22. Shall they escape by iniquity? In *thine* anger cast down the people, O God, Psal. lvi. 7. *Though* hand *join* in hand, the wicked shall not be unpunished; but the seed of the righteous shall be delivered, Prov. xi. 21. Every one that is proud in heart is an abomination to the LORD: *though* hand *join* in hand, he shall not be unpunished, xvi. 5. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such *things*? or shall he break the covenant and be delivered? Ez. xvii. 15. Seeing he despised the oath by breaking the covenant, when, lo, he hath given his hand, and hath done all these *things*, he shall not escape, 18. *Ye* serpents, *ye* generations of vipers, how can ye escape the damnation of hell? Matt. xxiii. 33. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape, 1 Thess. v. 3. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*, Heb. ii. 3. See that ye refuse not him that speaketh. For if they escaped not, who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven, xii. 25.

VER. 4.

Ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ, καὶ τῆς ἀνοχῆς, καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς μετάνοιάν σε ἄγει;

Or* [a] *despisest thou the* [b] *riches of his goodness* [c] *and forbearance and longsuffering; not knowing that* [d] *the goodness of God leadeth thee to repentance?

[a] What shall we say then? Shall we continue in sin, that grace may abound? Rom. vi. 1. What then? shall we sin, because we are not under the law, but under grace? God forbid, 15. He hath said in his heart, God hath forgotten: he hideth his face; he will never see *it*, Psal. x. 11. Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil, Eccl. viii. 11. And come, and stand before me, in this house, which is called by my name, and say, We are delivered to do all these abominations? Jer. vii. 10. Son of man, what is that proverb *that* ye have in the land of Israel, saying, The days are prolonged and every vision faileth? Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel: but say unto them, The days are at hand, and the effect of every vision, Ez. xii. 22, 23. But and if that evil servant shall say in his heart, My Lord delayeth his coming: And

shall begin to smite his fellow servants, and to eat and drink with the drunken, Matt. xxiv. 48, 49. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 2 Pet. iii. 3.

[b] And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Rom. ix. 23. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him, x. 12. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! xi. 33. For thou, LORD, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee, Psal. lxxxvi. 5. O LORD, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches, civ. 24. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, Eph. i. 7. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 18. But God, who is rich in mercy, for his great love wherewith he loved us, ii. 4. That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus, 7. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, iii. 8. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, 16. But my God shall supply all your need, according to his riches in glory, by Christ Jesus, Phil. iv. 19. To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is, Christ in you, the hope of glory, Col. i. 27. That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ, ii. 2. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, 1 Tim. vi. 17. Which he shed on us abundantly through Jesus Christ our Saviour, Tit. iii. 6.

[c] Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, Rom. iii. 25. *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, ix. 22. And the LORD passed by before him and proclaimed, the LORD, the LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Exod. xxxiv. 6. The LORD *is* long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children unto the third and fourth generation, Numb. xiv. 18. But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not: yea, many a time turned he his anger away, and did not stir up all his wrath, Psal. lxxviii. 38. But thou, O LORD, *art* a God full of compassion and gracious, long-suffering, and plenteous in mercy and truth, lxxxvi. 15. I will mention the lovingkindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they *are* my people, children *that* will not lie; so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them and carried them all the days of old. But they rebelled and vexed his Holy Spirit: therefore he was turned to be their enemy, *and* he fought against them, Isa. lxiii. 7—10. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him

to life everlasting, 1 Tim. i. 16. Which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight persons, were saved by water, 1 Pet. iii. 20.

[d] He looketh upon men; and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light. Lo, all these *things* worketh God oftentimes with man, To bring back his soul from the pit, to be enlightened with the light of the living, Job xxxiii. 27—30. If thou LORD, shouldest mark iniquity, O LORD who shall stand? But *there is* forgiveness with thee, that thou mayest be feared, Psal. cxxx. 3, 4. And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of judgment: blessed *are* all they that wait for him, Isa. xxx. 18. Go, and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; *and* I will not cause mine anger to fall upon you; for I am merciful, saith the LORD; *and* I will not keep *anger* for ever. Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD, Jer. iii. 12, 13. Return, ye backsliding children, *and* I will heal your backslidings. Behold, we come unto thee; for thou *art* the LORD our God. Truly in vain *is salvation hoped for* from the hills, *and from* the multitude of mountains: truly in the LORD our God *is* the salvation of Israel, 22, 23. That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD, Ez. xvi. 63. Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days, Hos. iii. 5. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants, Luke xv. 17—19. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance, 2 Pet. iii. 9. And account *that* the long-suffering of our Lord *is* salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you, 15. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me, Rev. iii. 20.

VER. 5.

Κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν, θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς, καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ·

But [a] *after thy hardness and impenitent heart* [b] *treasurest up unto thyself wrath against* [c] *the day of wrath and* [d] *revelation of the righteous judgment of God;*

[a] For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, Rom. xi. 25. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said, Exod. viii. 15. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them; and I will get me honour upon Pharoah, and upon all his host, upon his chariots, and upon his horsemen, xiv. 17. But Sihon king of Heshbon would not let us pass by him; for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day, Deut. ii. 30. For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he

might destroy them utterly, *and* that they might have no favour, but that he might destroy them, as the Lord commanded Moses, Josh. xi. 20. Wherefore then do ye harden your hearts, as the Egyptians and Pharoah hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed? 1 Sam. vi. 6. Now be ye not stiff-necked, as your fathers *were*, *but* yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever: and serve the Lord your God, that the fierceness of his wrath may turn away from you, 2 Chron. xxx. 8. And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel, xxxvi. 13. Let destruction come upon him at unawares; and let his net that he hath hid catch himself; into that very destruction let him fall, Psal. xxxv. 8. He, that being often reproved, hardeneth *his* neck, shall suddenly be destroyed, and that without remedy, Prov. xxix. 1. Because I knew that thou *art* obstinate, and thy neck *is* as iron sinew, and thy brow brass, Isa. xlviii. 4. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hard-hearted, Ez. iii. 7. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him, Dan. v. 20. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the Lord of Hosts, Zech. vii. 11, 12. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin, Heb. iii. 13. While it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation, 15. (Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts, iv. 7.

[b] *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, Rom. ix. 22. *Is* not this laid up in store with me, *and* sealed up among my treasures? To me *belongeth* vengeance, and recompense; their foot shall slide in *due* time; for the day of their calamity *is* at hand, and the things that shall come upon them make haste, Deut. xxxii. 34, 35. For they know not to do right, saith the Lord, who store up violence and robbery in their palaces, Am. iii. 10. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days, Jam. v. 3.

[c] That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath, Job xxi. 30. Riches profit not in the day of wrath: but righteousness delivereth from death, Prov. xi. 4. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished, 2 Pet. ii. 9. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, iii. 7. For the great day of his wrath is come; and who shall be able to stand? Rev. vi. 17.

[d] But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God, Rom. ii. 3. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, i. 18.

VER. 6.

Ὃς ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ·

Who [a] *will render to every man according to his deeds:*

[a] See on Matt. xvi. ver. 27. clause 3.

VER. 7.

Τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ, δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι, ζωὴν αἰώνιον·

To them who [a] *by patient continuance in well-doing seek for* [b] *glory and honour* [c] *and immortality,* [d] *eternal life:*

[a] See on Matt. x. ver. 22. clause 3.

[b] For I reckon, that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us, Rom. viii. 18. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, ix. 23. How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only? John v. 44. For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen *are* eternal, 2 Cor. iv. 16—18. To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is, Christ in you, the hope of glory, Col. i. 27. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ: whom having not seen, ye love: in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable, and full of glory, 1 Pet. i. 7, 8. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy *are ye;* for the Spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified, iv. 13, 14.

[c] For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory, 1 Cor. xv. 53, 54. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel, 2 Tim. i. 10.

[d] See on Matt. xix. ver. 16. clause 3.

VER. 8.

Τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, θυμὸς καὶ ὀργή·

But unto them that are [a] *contentious,* [b] *and do not obey the truth, but* [c] *obey unrighteousness,* [d] *indignation and wrath,*

[a] Only by pride cometh contention: but with the well-advised *is* wisdom, Prov. xiii. 10. But if any man seem to be contentious, we have no such custom, neither the Churches of God, 1 Cor. xi. 16. But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain, Tit. iii. 9.

[b] For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, Rom. i. 18. But God be thanked that we were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you, vi. 17. But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? x. 16. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, xv. 18. They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof, Job xxiv. 13. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, 2 Thess. i. 8. And being made perfect, he became the author of eternal salvation unto all them that obey him, Heb. v. 9. Likewise, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may

without the word be won by the conversation of the wives, 1 Pet. iii. 1. For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end be of them that obey not the Gospel of God? iv. 17.

[c] He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved, John iii. 18—21. And with all deceiveableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause, God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness, 2 Thess. ii. 10—12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called, To-day; lest any of you be hardened through the deceitfulness of sin, Heb. iii. 12, 13.

[d] *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, Rom. ix. 22. Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath, Psal. xc. 11. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him, Nah. i. 6. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries, Heb. x. 27. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb, Rev. xiv. 10. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, xvi. 19.

VER. 9.

Θλίψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακὸν, Ἰουδαίου τε πρῶτον καὶ Ἕλληνος·

[a] *Tribulation and anguish, upon* [b] *every soul of man that doeth evil,* [c] *of the Jew first, and also of the Gentile:*

[a] When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you: Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me, Prov. i. 27, 28. Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you, 2 Thess. i. 6.

[b] Behold, all souls are mine; as the soul of the father so also the soul of the son is mine: the soul that sinneth, it shall die, Ezek. xviii. 4. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? Matt. xvi. 26.

[c] But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile, ver. 10. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek, i. 16. You only have I known of all the families of the earth: therefore I will punish you for all your iniquities, Amos iii. 2. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in

Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee, Matt. xi. 20--24. And that servant which knew his Lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. But he that knew not, and did commit things worthy of *stripes*, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more, Luke xii. 47, 48. For the time *is come* that judgment must *begin* at the house of God: and if *it* first *begin* at us, what shall the end be of them that obey not the Gospel of God? 1 Pet. iv. 17.

VER. 10.

Δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθὸν, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι.

But [a] glory, honour, [b] and peace, [c] to every man that worketh good, to the Jew first, and also to the Gentile:

[a] To them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life, ver. 7. Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? ix. 21. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, 23. Wherefore the LORD God of Israel saith, I said indeed *that* thy house and the house of thy father should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed, 1 Sam. ii. 30. Surely he shall not be moved for ever; the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings: his heart *is* fixed, trusting in the LORD. His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies, Psal. cxii. 6—8. Length of days *is* in her right hand; *and* in her left hand riches and honour. Her ways *are* ways of pleasantness, and all her paths *are* peace, Prov. iii. 16, 17. Wisdom *is* the principal thing; *therefore* get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ointment of grace: a crown of glory shall she deliver to thee, iv. 7—9. Riches and honour *are* with me: *yea*, durable riches and righteousness, viii. 18. And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be greatest, Luke ix. 48. Blessed *are* those servants, whom the Lord when he cometh shall find watching: verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them, xii. 37. If any man serve me, let him follow me: and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour, John xii. 26. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ, 1 Pet. i. 7. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away, v. 4.

[b] See on chap. v. ver. 1. clause 2.

[c] He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart, Psal. xv. 2. The wicked worketh a deceitful work: but to him that soweth righteousness *shall be* a sure reward, Prov. xi. 18. But the liberal deviseth liberal things; and by liberal things shall he stand, Isa. xxxii. 8. But in every nation, he that feareth him, and worketh righteousness, is accepted with him, Acts x. 35. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love, Gal. v. 6. Seest thou how faith wrought with his works: and by works was faith made perfect? James ii. 22. Who *is* a wise man, and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom, iii. 13.

VER. 11.

Οὐ γάρ ἐστι προσωποληψία παρὰ τῷ Θεῷ.

For [a] there is no respect of persons with God.

[a] For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh rewards, Deut. x. 17. Thou shalt not wrest judgment, thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous, xvi. 19. Wherefore now let the fear of the LORD be upon you; take heed and do *it*: for *there is* no iniquity with the LORD our God, nor respect of persons, nor taking of gifts, 2 Chron. xix. 7. *How much less to him* that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all *are* the work of his hands, Job xxxiv. 19. These *things* also *belong* to the wise. *It is* not good to have respect of persons in judgment. He that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him, Prov. xxiv. 23, 24. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of man, Matt. xxii. 16. See also on Acts x. ver. 34.

VER. 12.

Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται,

For as many [a] as have sinned without law, shall also perish without law: [b] and as many as have sinned in the law shall be judged by the law;

[a] For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another, ver. 14, 15. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed *it* unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse: Because that when they knew God, they glorified *him* not as God; neither were thankful; but became vain in their imaginations, and their foolish heart was darkened, i. 18—21. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hands of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away as I saw *good*, Ezek. xvi. 49, 50. And I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you, Matt. xi. 22. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee, 24. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell, Luke x. 12—15. And that servant, which knew his Lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more, xii. 47, 48. Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that deli-

vered me unto thee hath the greater sin, John xix. 11. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained: *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead, Acts xvii. 30, 31.

[b] In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel, ver. 16. Now we know, that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin, iii. 19, 20. Because the law worketh wrath: for where no law is, *there is* no transgression, iv. 15. What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which *was ordained* to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me, vii. 7—11. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, viii. 3. Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen, Deut. xxvii. 26. But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance; which *glory* was to be done away: How shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory, 2 Cor. iii. 7—9. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God, Gal. ii. 16—19. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them, iii. 10. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe, 22. For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law, Jam. ii. 10, 11. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire, Rev. xx. 12, 13.

VER. 13.

Οὐ γὰρ οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται.

(*For* [a] *not the hearers of the law* are *just before God,* [b] *but the doers of the law shall be* [c] *justified.*

[a] For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision, ver. 25. Now therefore hearken, O Israel, unto the statutes, and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you, Deut. iv. 1. Hear therefore, O Israel, and observe to do *it;* that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey, vi. 3. It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it, xxx. 12—14. And I gave them my statutes, and shewed them my judgments, which *if* a man do, he shall even live in them, Ezek. xx. 11. Also, thou son of man, the children of thy people still are talking against thee, by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee *as* my people, and they hear thy words, but they will not do them; for with their mouth they shew much love, *but* their heart goeth after their covetousness. And, lo, thou *art* unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them, xxxiii. 30—33. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father which is in heaven. Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it, Matt. vii. 21—27. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it, Luke viii. 21. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed, Jam. i. 21—25. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him, 1 John ii. 29. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous, iii. 7.

[b] Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin, Rom. iii. 20. For all have sinned, and come short of the glory of God, 23. For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them, x. 5. And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and

with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? Luke x. 25—29. But that no man is justified by the law in the sight of God, *it is* evident: for, the just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them, Gal. iii. 11, 12.

[c] See on Matt. xii. ver. 37.

VER. 14.

Ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα, φύσει τὰ τοῦ νόμου ποιῇ, οὗτοι νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσι νόμος·

For when the Gentiles, [a] *which have not the law,* [b] *do by nature the things contained in the law, these, having not the law,* [c] *are a law unto themselves:*

[a] For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law, ver. 12. What advantage then hath the Jew? or what profit *is there* of circumcision? Much every way: chiefly because that unto them were committed the oracles of God, iii. 1, 2. For what nation *is there so* great, who *hath* God *so* nigh unto them, as the Lord our God *is* in all *things that* we call upon him *for*? Deut. iv. 7. He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them. Praise ye the Lord, Psal. cxlvii. 19, 20. Who in times past suffered all nations to walk in their own ways, Acts xiv. 16. And the times of this ignorance God winked at; but now commandeth all men every where to repent, xvii. 30. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, Eph. ii. 12.

[b] And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? ver. 27. Because that which may be known of God is manifest in them; for God hath shewed *it* unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead: so that they are without excuse, i. 19, 20. Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things, Phil. iv. 8.

[c] For as many as have sinned without law; shall also perish without law; and as many as have sinned in the law shall be judged by the law, ver. 12.

VER. 15.

Οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως, καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων, ἢ καὶ ἀπολογουμένων·

Which shew the work of the law [a] *written in their hearts, their* [b] *conscience also bearing witness, and* their *thoughts the mean while* [c] *accusing, or else excusing one another;)*

[a] For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed *it* unto them, Rom. i. 18, 19.

[b] And they which heard *it* being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: And Jesus was left alone, and the woman standing in the midst, John viii. 9. And Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day, Acts xxiii. 1. And herein do I exercise myself, to have always a conscience void of offence, toward God and *toward* men, xxiv. 16. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace

of God, we have had our conversation in the world, and more abundantly to youward, 2 Cor. i. 12. Knowing therefore the terror of the Lord, we persuade men: but we are made manifest unto God; and I trust also are made manifest in your consciences, v. 11. Speaking lies in hypocrisy; having their conscience seared with a hot iron, 1 Tim. iv. 2. Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled, Tit. i. 15.

[c] And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God, among the trees of the garden. And the Lord God called unto Adam, and said unto him, Where *art* thou? And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself. And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? Gen. iii. 8—11. And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required, xlii. 21, 22. The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the Lord shall return thy wickedness upon thine own head, 1 Kings ii. 44. My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* so long as I live, Job xxvii. 6. For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others, Ec. vii. 22. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence toward God, 1 John iii. 19—21.

VER. 16.

Ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ Ἰησοῦ Χριστοῦ.

In the day when [a] *God shall judge the secrets of men,* [b] *by Jesus Christ,* [c] *according to my Gospel.*

[a] But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, ver. 5. God forbid: for then how shall God judge the world? iii. 6. That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right? Gen. xviii. 25. But the Lord shall endure for ever: he hath prepared his throne for judgment. And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness, Psal. ix. 7, 8. And the heavens shall declare his righteousness: for God *is* judge himself, l. 6. Before the Lord: for he cometh, for he cometh to judge the world: he shall judge the world with righteousness, and the people with his truth, xcvi. 13. I said in mine heart: God shall judge the righteous and the wicked: for *there is* a time there for every purpose and for every work, Eccl. iii. 17. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou that for all these *things* God will bring thee into judgment, xi. 9. For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil, xii. 14. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 5. And as it is appointed unto men once to die, but after this the judgment, Heb. ix. 27. Who shall give account to him that is ready to judge the quick and the dead, 1 Pet. iv. 5. The Lord knoweth how to deliver the

godly out of temptation, and to reserve the unjust unto the day of judgment to be punished, 2 Pet. ii. 9. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire, Rev. xx. 11—15.

[b] See on John v. ver. 22.

[c] Now to him who is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, Rom. xvi. 25. According to the glorious Gospel of the blessed God, which was committed to my trust, 1 Tim. i. 11. Remember that Jesus Christ of the seed of David was raised from the dead, according to my Gospel, 2 Tim. ii. 8.

VER. 17.

Ἴδε σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ τῷ νόμῳ, καὶ καυχᾶσαι ἐν Θεῷ,

Behold, [a] *thou art called a Jew,* [b] *and restest in the law,* [c] *and makest thy boast of God,*

[a] For he is not a Jew, which is one outwardly: neither *is that* circumcision, which is outward in the flesh: But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter: whose praise *is* not of men but of God, ver. 28, 29. Who are Israelites, to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God,* and the promises; Whose *are* the fathers, and of whom as concerning the flesh Christ *came,* who is over all, God blessed for ever. Amen. Not as though the word of God had taken none effect. For they *are* not all Israel, which are of Israel: Neither, because they are the seed of Abraham, *are they* all children: but, in Isaac shall thy seed be called, ix. 4—7. For the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure, Psal. cxxxv. 4. Hear ye this O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah; which swear by the name of the LORD, and make mention of the God of Israel, *but* not in truth, nor in righteousness. For they call themselves of the holy city, and stay themselves upon the God of Israel; The LORD of hosts *is* his name, Isa. xlviii. 1, 2. And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham, Matt. iii. 9. And I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth, viii. 11, 12. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? John viii. 33. Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I, 2 Cor. xi. 22. We *who are* Jews by nature, and not sinners of the Gentiles, Gal. ii. 15. Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands, Eph. ii. 11. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ, Phil. iii. 3—7. I know thy works, and

tribulation, and poverty, (but thou art rich ;) and I *know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan, Rev. ii. 9. And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars ; I know thy works that thou hast a name that thou livest, and art dead, iii. 1. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee, 9.

[b] Thou that makest thy boast of the law, through breaking the law, dishonourest thou God? ver. 23. Who are Israelites ; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises, ix. 4. Wherefore? because *they sought* it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone, 32. Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, the temple of the LORD, *are* these. For if ye throughly amend your ways and your doings ; if ye throughly exercise judgment between a man and his neighbour; *If* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not: And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Jer. vii. 4—10. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me : for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain, Zeph. iii. 11. Do not think that I will accuse you to the Father : there is *one* that accuseth you, *even* Moses, in whom ye trust, John v. 45. Did not Moses give you the law? and *yet* none of you keepeth the law : Why go ye about to kill me? vii. 19. Then they reviled him, and said, Thou art his disciple ; but we are Moses' disciples. We know that God spake unto Moses ; *as for* this *fellow*, we know not from whence he is, ix. 28, 29.

[c] In the LORD shall all the seed of Israel be justified, and shall glory, Isa. xlv. 25. For they call themselves of the holy city, and stay themselves upon the God of Israel; the LORD of hosts *is* his name, xlviii. 2. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, *Is* not the LORD among us? none evil can come upon us, Mic. iii. 11. Ye do the deeds of your Father. Then said they to him, We be not born of fornication; we have one Father, *even* God, John viii. 41.

VER. 18.

Καὶ γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ νόμου·

And [a] *knowest* his *will, and approvest the things that are more excellent,* [b] *being instructed out of the law ;*

[a] And what nation *is there so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day? Deut. iv. 8. Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments : And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant, Neh. ix. 13, 14. He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and *as for his* judgments, they have not known them. Praise ye the LORD, Psal. cxlvii. 19, 20. And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*, Luke xii. 47. If ye know these things

happy are ye if ye do them, John xiii. 17. That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ, Phil. i. 10. Prove all things; hold fast that which is good, 1 Thess. v. 21. Therefore to him that knoweth to do good, and doeth it not, to him it is sin, Jam. v. 17.

[b] For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope, Rom. xv. 4. The statutes of the LORD *are* right, rejoicing the heart; the commandment of the LORD *is* pure, enlightening the eyes, Psal. xix. 8. Thou through thy commandments hast made me wiser than mine enemies: for they *are* ever with me. I have more understanding than all my teachers: for thy testimonies *are* my meditation. I understand more than the ancients, because I keep thy precepts, cxix. 98—100. Through thy precepts I get understanding: therefore I hate every false way. Thy word *is* a lamp unto my feet, and a light unto my path, 104, 105. The entrance of thy words giveth understanding unto the simple, 130. For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life, Prov. vi. 23. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture *is* given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; That the man of God may be perfect, throughly furnished unto all good works, 2 Tim. iii. 15—17.

VER. 19.

Πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει,

And [a] art confident that thou thyself art a guide of the blind, [b] a light of them which are in darkness,

[a] Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him, Prov. xxvi. 12. Woe unto *them that are* wise in their own eyes, and prudent in their own sight! Isa. v. 21. His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber, lvi. 10. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness! Matt. vi. 23. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch, xv. 14. Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! *Ye* fools and blind: for whether is greater, the gold or the temple that sanctifieth the gold? And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. *Ye* fools and blind: for whether is greater, the gift or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. *Ye* blind guides which strain at a gnat, and swallow a camel. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside may be clean also, xxiii. 16—26. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein, Mark x. 15. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have

not a devil: but I honour my Father, and ye do dishonour me, John viii. 46—49. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out, ix. 34. And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth, 40, 41. Let no man deceive himself. If any man among you, seemeth to be wise in this world, let him become a fool, that he may be wise, 1 Cor. iii. 18. We *are* fools for Christ's sake, but ye are wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised, iv. 10. Now as touching things offered unto idols, we know that we have all knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know, viii. 1, 2. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see, Rev. iii. 17, 18.

[b] See on Matt. iv. ver. 16. clause 1.

VER. 20.

Παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ.

[a] *An instructor of the foolish, a teacher of babes, which hast* [b] *the form of knowledge and of the truth in the law.*

[a] At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Matt. xi. 25. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ, 1 Cor. iii. 1. For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe, Heb. v. 13. As new born babes desire the sincere milk of the word, that ye may grow thereby, 1 Pet. ii. 2.

[b] But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you, Rom. vi. 17. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus, 2 Tim. i. 13. Having a form of godliness, but denying the power thereof: from such turn away, iii. 5. They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate, Tit. i. 16.

VER. 21.

Ὁ οὖν διδάσκων ἕτερον, σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν, κλέπτεις;

Thou [a] *therefore which teachest another, teachest thou not thyself?* [b] *thou that preachest a man should not steal, dost thou steal?*

[a] But unto the wicked, God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest *and* speakest against thy brother; and slanderest thine own mother's son. These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an one* as thyself: *but* I will reprove thee, and set *them* in order before thine eyes, Psal. l. 16—21. All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not, Matt. xxiii. 3. And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country, Luke iv. 23. And he said, Woe unto you also, *ye* Lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your

fingers, xi. 46. And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*, xii. 47. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow, xix. 22. But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast away, 1 Cor. ix. 27. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh, Gal. vi. 13. But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things: That they may teach the young women to be sober, to love their husbands, to love their children, *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober-minded. In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity, Tit. ii. 1—7.

[b] Yea, *they are* greedy dogs *which* can never have enough, and they *are* shepherds *that* cannot understand, they all look to their own way, every one for his gain, from his quarter, Isa. lvi. 11. In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord God. Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee, Ez. xxii. 12, 13. Her princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain, 27. Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat? Am. viii. 4—6. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, *Is* not the LORD among us? none evil can come upon us, Mic. iii. 11. And said unto them, It is written, My house shall be called the house of prayer: but ye have made it a den of thieves, Matt. xxi. 13. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation, xxiii. 14.

VER. 22.

Ὁ λέγων μὴ μοιχεύειν, μοιχεύεις; ὁ βδελυσσόμενος τὰ εἴδωλα, ἱεροσυλεῖς;

[a] *Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols,* [b] *dost thou commit sacrilege?*

[a] How shall I pardon thee for this? thy children have forsaken me, and sworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses, Jer. v. 7. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not: And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? vii. 9, 10. Oh that I had in the wilderness a lodging place of way-faring men; that I might leave my people, and go from them! for they *be* all adulterers, an assembly of treacherous men, ix. 2. And one hath committed abomination with his neighbour's wife; and another hath lewdly defiled his daughter-in-law; and another in thee hath humbled his sister, his father's daughter, Ez. xxii. 11. But he answered and said unto them, An evil and adulterous generation seeketh

after a sign: and there shall no sign be given to it, but the sign of the prophet Jonas, Matt. xii. 39. A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it but the sign of the prophet Jonas. And he left them, and departed, xvi. 4. Ye adulterers and adultresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God, Jam. iv. 4.

[b] And if ye offer the blind for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor, will he be pleased with thee, or accept thy person? saith the LORD of hosts, Mal. i. 8. But cursed *be* the deceiver which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen, 14. Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings, iii. 8. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves, Mark xi. 17.

VER. 23.

Ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάζεις;

Thou [a] *that makest thy boast of the law, through breaking the law dishonourest thou God?*

[a] Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, ver. 17. Much every way: chiefly, because that unto them were committed the oracles of God, iii. 2. Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises, ix. 4. How do ye say, We *are* wise, and the law of the LORD *is* with us? Lo, certainly in vain made he *it*; the pen of the scribes *is* in vain. The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom *is* in them? Jer. viii. 8, 9. And he said unto him, Why callest thou me good? *There is* none good but one, *that is* God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Matt. xix. 17—20. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican, Luke xviii. 11. Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust, John v. 45. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: *as for* this *fellow*, we know not from whence he is, ix. 28, 29. But be ye doers of the word, and not hearers only, deceiving your own selves, Jam. i. 22. But now ye rejoice in your boastings: all such rejoicing is evil. Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin, iv. 16, 17.

VER. 24.

Τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι, καθὼς γέγραπται.

For [a] *the name of God is blasphemed among the Gentiles through you,* [b] *as it is written.*

[a] All that pass by clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, *saying*, Is this the city that *men* call The perfection of beauty, the joy of the whole earth? All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed *her* up: certainly this *is* the day that we looked for; we have found, we have seen *it*, Lam. ii. 15, 16. And when they entered unto the heathen, whither they went, they profaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land. But I had pity for mine

holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God; I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the Lord, saith the Lord God, when I shall be sanctified in you before their eyes, Ez. xxxvi. 20—23. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Matt. xviii. 7. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully, 1 Tim. v. 14. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed, vi. 1. *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed, Tit. ii. 5. Sound speech, that cannot be condemned: that he that is of the contrary part may be ashamed, having no evil thing to say of you, 8.

[b] Howbeit, because of this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also *that is* born unto thee shall surely die, 2 Sam. xii. 14.

VER. 25.

Περιτομὴ μὲν γὰρ ὠφελεῖ, ἐὰν νόμον πράσσῃς· ἐὰν δὲ παραβάτης νόμου ᾖς, ἡ περιτομή σου ἀκροβυστία γέγονεν.

For [a] circumcision verily profiteth, if thou keep the law: [b] but if thou be a breaker of the law, thy circumcision is made uncircumcision.

[a] For he is not a Jew, which is one outwardly: neither *is that* circumcision, which is outward in the flesh: But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, and not in the letter; whose praise *is* not of men, but of God, ver. 28, 29. What advantage then hath the Jew? or what profit *is there* of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God, iii. 1, 2. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised: that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised, iv. 11, 12. And the Lord thy God will circumcise thine heart, and the heart of thy seed to love the Lord thy God with all thine heart, and with all thy soul that thou mayest live, Deut. xxx. 8. Circumcise yourselves unto the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings, Jer. iv. 4. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love, Gal. v. 3—6. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but a new creature, vi. 15. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world, Eph. ii. 12.

[b] Thou that makest thy boast of the law, through breaking the law dishonourest thou God? ver. 23. Behold the days come, saith the Lord, that I will punish all *them which are* circumcised with the uncircumcised; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmost corners, that dwell in the wilderness: for all *these* nations *are* uncircumcised, and all the

house of Israel *are* uncircumcised in heart, Jer. ix. 25, 26. Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*; so *do* ye, Acts vii. 51.

VER. 26.

Ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσῃ, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται;

Therefore [a] *if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?*

[a] Also the sons of the stranger that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burntofferings and their sacrifices *shall be* accepted upon mine altar; for mine house shall be called an house of prayer for all people, Isa. lvi. 6, 7. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth, Matt. viii. 11, 12. Then Jesus answered and said unto her, O woman, great *is* thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour, xv. 28. A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he had looked on him he was afraid, and said, What is it, Lord? And he said, Thy prayers and thine alms are come up for a memorial before God, Acts x. 2—4. Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons, 34. Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God, 1 Cor. vii. 18, 19. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, Phil. iii. 3. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all, Col. iii. 11.

VER. 27.

Καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελοῦσα, σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου;

And shall not uncircumcision which is by nature, [a] *if it fulfil the law,* [b] *judge thee,* [c] *who by the letter and circumcision dost transgress the law?*

[a] That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit, Rom. viii. 4. Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law, xiii. 10. And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him, Matt. iii. 15. Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. For I say unto you that except your righteousness shall exceed *the righteousness* of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven, v. 17—20. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will, Acts xiii. 22. For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself, Gal. v. 14.

[b] As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done thou and thy daughters. Behold, this was the iniquity of thy sister Sodom; pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw *good*. Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. Thou also which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters, Ez. xvi. 48—52. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here, Matt. xii. 41, 42. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith, Heb. xi. 7.

[c] An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law, ver. 20. But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise is not of men, but of God, 29. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter. What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead, vii. 6—8. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the Spirit giveth life, 2 Cor. iii. 6.

VER. 28.

Οὐ γὰρ ὁ ἐν τῷ φανερῷ, Ἰουδαῖός ἐστιν· οὐδὲ ἡ ἐν τῷ φανερῷ, ἐν σαρκὶ, περιτομή·

For [a] *he is not a Jew, which is one outwardly;* [b] *neither* is that *circumcision which is outward in the flesh:*

[a] Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God, 1 Cor. vii. 19. Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new, 2 Cor. v. 17. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love, Gal. v. 6.

[b] Not as though the word of God had taken none effect. For they *are* not all Israel, which are of Israel: Neither, because they are the seed of Abraham, *are they* all children: but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed, Rom. ix. 6—8. Truly God *is* good to Israel, *even* to such as are of a clean heart, Psal. lxxiii. 1. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah. Hear the word of the Lord, ye rulers of Sodom, give ear unto the law of our God, ye people of Gomorrah. To what purpose *is* the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts: and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is

an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity, even the solemn meeting. Your new moons, and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear; your hands are full of blood, Isa. i. 9—15. Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah; which swear by the name of the Lord, and make mention of the God of Israel, *but* not in truth, nor in righteousness. For they call themselves of the holy city, and stay themselves upon the God of Israel; the Lord of hosts *is* his name, xlviii. 1, 2. And she conceived again, and bare a daughter And *God* said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. Now when she had weaned Lo-ruhamah, she conceived and bare a son. Then said God, Call his name Lo-ammi: for ye are not my people, and I will not be your God, Hos. i. 6—9. And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham, Matt. iii. 9. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! John i. 47. I know that ye are Abraham's seed, but ye seek to kill me; because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham, viii. 37—39. For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature, Gal. vi. 15. I know thy works, and tribulation, and poverty, (but thou art rich;) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan, Rev. ii. 9.

[c] Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the utmost corners, that dwell in the wilderness: for all *these* nations *are* uncircumcised, and all the house of Israel *are* uncircumcised in the heart, Jer. ix. 26. How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised: that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised, Rom. iv. 10—12. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ, 1 Pet. iii. 21.

VER. 29.

Ἀλλ' ὁ ἐν τῷ κρυπτῷ, Ἰουδαῖος· καὶ περιτομὴ καρδίας, ἐν πνεύματι, οὐ γράμματι· οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ τοῦ Θεοῦ.

But he is *a Jew*, [a] *which is one inwardly*; [b] *and circumcision* is that *of the heart*, [c] *in the spirit*, and *not in the letter*: [d] *whose praise* is *not of men, but of God*.

[a] But the Lord said unto Samuel, Look not on his countenance or on the height of his stature; because I have refused him; for *the* Lord *seeth not* as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart, 1 Sam. xvi. 7. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee,

1 Chron. xxix. 17. The king's daughter *is* all glorious within; her clothing *is* of wrought gold, Psal. xlv. 13. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved: how long shall thy vain thoughts lodge within thee? Jer. iv. 14. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity, Matt. xxiii. 25—28. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. *Ye* fools, did not he that made that which is without make that which is within also? Luke xi. 39, 40. Neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you, xvii. 21. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth, John iv. 23, 34. But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price, 1 Pet. iii. 4.

[b] Circumcise therefore the foreskin of your heart, and be no more stiffnecked, Deut. x. 16. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live, xxx. 6. Circumcise yourselves to the Lord, and take away the foreskin of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings, Jer. iv. 4. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead, Col. ii. 11, 12.

[c] And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? ver. 27. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter, vii. 6. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy, in the Holy Ghost, xiv. 17. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit, John iii. 5—8. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, Phil. iii. 3.

[d] How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only? John v. 44. For they loved the praise of men more than the praise of God, xii. 43. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God, 1 Cor. iv. 5. For not he that commendeth himself is approved, but whom the Lord commendeth, 2 Cor. x. 18. But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts, 1 Thess. ii. 4. But *let it be* the hidden man of the heart, in that which is not cor-

ruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price, 1 Pet. iii. 4.

CHAP. III.—VER. 1.

Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς;

What advantage then hath the Jew? or what profit is there *of circumcision?*

VER. 2.

Πολὺ, κατὰ πάντα τρόπον. Πρῶτον μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ.

[a] *Much every way: chiefly,* [b] *because that unto them* [c] *were committed* [d] *the oracles of God.*

[a] For what if some did not believe? shall their unbelief make the faith of God without effect? ver. 3. I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, xi. 1, 2. For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be,* but life from the dead? For if the first fruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches. And if some of the branches be broken off, and thou, being a wild olive-tree, wert graffed in among them, and with them partakest of the root and fatness of the olive-tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be graffed in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: For if God spared not the natural branches, *take heed* lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity: but toward thee, goodness, if thou continue in *his* goodness: otherwise, thou also shalt be cut off. And they also if they abide not in unbelief, shall be graffed in; for God is able to graff them in again, 15—23. As concerning the Gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes. For the gifts and calling of God are without repentance, 28, 29.

[b] See on chap. ii. ver. 18. clause 1.

[c] For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the Gospel* is committed unto me, 1 Cor. ix. 17. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation, 2 Cor. v. 19. But contrariwise when they saw that the Gospel of the uncircumcision was committed unto me, as *the Gospel* of the circumcision *was* unto Peter, Gal. ii. 7. O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called, 1 Tim. vi. 20.

[d] See on John vii. ver. 38. clause 2.

VER. 3.

Τί γὰρ, εἰ ἠπίστησάν τινες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσει.

For what [a] *if some did not believe?* [b] *shall their unbelief make the faith of God without effect?*

[a] Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel, Rom. ix. 6. But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? x. 16. I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal. Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then *is it* no more of works: otherwise grace is

no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded, xi. 1—7. For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*, Heb. iv. 2.

[b] For the gifts and calling of God *are* without repentance, Rom. xi. 29. God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good? Numb. xxiii. 19. And also the Strength of Israel will not lie nor repent: for he *is* not a man, that he should repent, 1 Sam. xv. 29. For this *is as* the waters of Noah unto me; for *as* I have sworn that the waters of Noah should no more go over the earth: so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee, Isa. liv. 9, 10. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it, lv. 11. And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name: That he who blesseth himself in the earth should bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes, lxv. 15, 16. Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? Thus they have despised my people that they should be no more a nation before them. Thus saith the LORD; If my covenant be not with day and night, *and if* I have not appointed the ordinances of heaven and earth: Then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them, Jer. xxxiii. 24—26. Heaven and earth shall pass away, but my words shall not pass away, Matt. xxiv. 35. If we believe not, *yet* he abideth faithful: he cannot deny himself, 2 Tim. ii. 13. For when God made promise to Abraham, because he could swear by no greater, he sware by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath: That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, Heb. vi. 13—18.

VER. 4.

Μὴ γένοιτο· γινέσθω δὲ ὁ Θεὸς ἀληθὴς, πᾶς δὲ ἄνθρωπος ψεύστης· καθὼς γέγραπται· Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.

[a] *God forbid: yea,* [b] *let God be true,* [c] *but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.*

[a] *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law, Gal. iii. 21.

[b] He *is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he, Deut. xxxii. 4. Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous? Job xl. 8. For the LORD *is* good; his mercy *is* everlasting? and his truth *endureth* to all generations, Psal. c. 5. Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endur-*

eth for ever, cxix. 160. I will worship toward thy holy temple, and praise thy name for thy loving kindness and for thy truth: for thou hast magnified thy word above all thy name, cxxxviii. 2. Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old, Mic. vii. 20. He that hath received his testimony hath set to his seal that God is true, John iii. 33. But *as* God *is* true, our word toward you was not yea and nay, 2 Cor. i. 18. In hope of eternal life, which God, that cannot lie, promised before the world began, Tit. i. 2. That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, Heb. vi. 18. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son, 1 John v. 10. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, 20. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth and no man openeth, Rev. iii. 7.

[c] I will fetch my knowledge from afar, and will ascribe righteousness to my Maker, Job xxxvi. 3. Against thee, thee only have I sinned, and done *this* evil in thy sight; that thou mightest be justified when thou speakest, *and* be clear when thou judgest, Psal. li. 4. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children, Matt. xi. 19.

VER. 5.

Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, τί ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν; (Κατὰ ἄνθρωπον λέγω.)

But [a] *if our unrighteousness commend the righteousness of God, what shall we say?* [b] *Is God unrighteous, who taketh vengeance?* ([c] *I speak as a man.*)

[a] For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? ver. 7. Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus, 25, 26. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us, v. 8. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord, 20, 21.

[b] But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, Rom. ii. 5. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God, iii. 19. Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will? Nay but, O man, who art thou that repliest against God? shall the thing formed say to him that formed *it*, Why hast thou made me thus? ix. 11—20. Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord, xii. 19. See now that I, *even* I, *am* he, and *there is* no good with me: I kill, and I make alive; I wound, and I heal; neither *is there any* that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with

blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. Rejoice, O ye nations, *with* his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people, Deut. xxxii, 39—43. The righteous shall rejoice, when he seeth the vengeance: he shall wash his feet in the blood of the wicked. So that a man shall say, Verily, *there is* a reward for the righteous: verily, he is a God that judgeth in the earth, Psal. lviii. 10, 11. O LORD God, to whom vengeance belongeth, shew thyself. Lift up thyself, thou judge of the earth: render a reward to the proud, xciv. 1, 2. God *is* jealous; and the LORD revengeth; the LORD revengeth, and *is* furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies, Neh. i. 2. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him. The LORD *is* good, a strong-hold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies, 6—8. Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, 2 Thess. i. 6—9. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest, Rev. xv. 3, 4. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments, xvi. 5—7. Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her, xviii. 20.

[c] I speak after the manner of men, because of the infirmity of your flesh. For as ye have yielded your members servants to uncleanness and to iniquity; even so now yield your members servants to righteousness unto holiness, Rom. vi. 19. Say I these things as a man? or saith not the law the same also? 1 Cor. ix. 8. Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth or addeth thereto, Gal. iii. 15.

VER. 6.

Μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον;

God forbid: [a] *for then how shall God judge the world?*

[a] See on chap. ii. ver. 2.

VER. 7.

Εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι;

For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

VER. 8.

Καὶ μὴ (καθὼς βλασφημούμεθα, καὶ καθώς φασί τινες ἡμᾶς λέγειν,) ὅτι ποιήσωμεν τὰ κακὰ, ἵνα ἔλθῃ τὰ ἀγαθά; ὧν τὸ κρίμα ἔνδικόν ἐστι.

And not rather, *(as* [a] *we be slanderously reported, and as some affirm that we say,)* [b] *Let us do evil, that good may come? whose damnation is just.*

[a] Blessed are ye, when *men* shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake, Matt. v. 11. Having a good conscience; that whereas they speak evil of you, as of

evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. For *it is* better, if the will of God be so, that ye suffer for well-doing than for evil-doing, 1 Pet. iii. 16, 17.

[b] Moreover the law entered that the offence might abound. But where sin abounded, grace did much more abound, Rom. v. 20. What then shall we say? Shall we continue in sin, that grace may abound? vi. 1. What then? shall we sin, because we are not under the law, but under grace? God forbid, 15. What shall we say then? *Is* the law sin? God forbid. Nay I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet, vii. 7. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4.

VER. 9.

Τί οὖν; προεχόμεθα; Οὐ πάντως· προητιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι·

What then? [a] *are we better* than they? *No, in no wise: for we have before proved both Jews and Gentiles,* [b] *that they are all under sin;*

[a] Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God, ver. 22, 23. Which say, Stand by thyself, come not near to me: for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day, Isa. lxv. 5. Now when the Pharisee which had bidden him, saw *it,* he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner, Luke vii. 39. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood, and prayed thus with himself, God, I thank thee, that I am not as other men *are,* extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted, xviii. 9—14. For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it,* why dost thou glory, as if thou hadst not received *it?* 1 Cor. iv. 7.

[b] For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them, Gal. iii. 10. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe, 22.

VER. 10.

Καθὼς γέγραπται· Ὅτι οὐκ ἔστι δίκαιος οὐδὲ εἷς·

As it is written, [a] *There is none righteous, no, not one:*

[a] See on Matt. vii. ver. 11. clause 1. and ix. ver. 12.

VER. 11.

Οὐκ ἔστιν ὁ συνιῶν, οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν.

There is [a] *none that understandeth,* [b] *there is none that seeketh after God.*

[a] Professing themselves to be wise they became fools, Rom. i. 22. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, 28. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, *and* seek God. Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the Lord, Psal. xiv. 2, 4. Understand, ye brutish among the people: and *ye* fools,

when will ye be wise? xciv. 8. The fear of the LORD *is* the beginning of knowledge: *but* fools despise wisdom and instruction, Prov. i. 7. How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge, 22. For that they hated knowledge, and did not choose the fear of the LORD. They would none of my counsel: they despised all my reproof, 29, 30. When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire: for it *is* a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour, Isa. xxvii. 11. For my people *is* foolish, they have not known me: they *are* sottish children, and they have none understanding: they *are* wise to do evil, but to do good they have no knowledge, Jer. iv. 22. My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children, Hos. iv. 6. Therefore speak I to them in parables: because they seeing, see not: and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive, Matt. xiii. 13, 14. When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way-side, 19. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful *and* hating one another, Tit. iii. 3. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 20.

[b] Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be, Rom. viii. 7. What *is* the Almighty, that we should serve him? and what profit should we have, if we pray unto him? Lo, their good *is* not in their hand: the counsel of the wicked is far from me, Job xxi. 15, 16. For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts, Isa. ix. 13. Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD, xxxi. 1. Seek ye the LORD while he may be found, call ye upon him while he is near, lv. 6. I am sought of *them that* asked not *for me*; I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name, lxv. 1. And the pride of Israel testifieth to his face: and they do not return to the LORD their God, nor seek him for all this, Hos. vii. 10.

VER. 12.

Πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν· οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός.

They [a] are all gone out of the way, they are together [b] become unprofitable; [c] there is none that doeth good, no, not one.

[a] They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt, Exod. xxxii. 8. They are all gone aside, they are *all* together become filthy; *there is* none that doeth good, no, not one, Psal. xiv. 3. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions, Eccl. vii. 29. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all, Isa. liii. 6. The way of peace they know not; and *there is* no judgment in their goings; they have made them crooked paths: whosoever goeth therein shall not know peace, lix. 8. For my peo-

ple have committed two evils; they have forsaken me the fountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water, Jer. ii. 13. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others, Eph. ii. 3. For ye were as sheep going astray: but are now returned unto the Shepherd and Bishop of your souls, 1 Pet. ii. 25.

[b] And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day, Gen. i. 31. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them, vi. 6, 7. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth, Matt. xxv. 30. Which in time past was to thee unprofitable, but now profitable to thee and to me, Philem. 11.

[c] The fool hath said in his heart, *There is* no God. Corrupt are they, and have done abominable iniquity: *there is* none that doeth good, Psal. liii. 1. For *there is* not a just man upon earth, that doeth good and sinneth not, Eccl. vii. 20. But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away, Isa. lxiv. 6. For by grace are ye saved through faith; and that not of yourselves; *it is* the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, Eph. ii. 8—10. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, For it is God which worketh in you both to will and to do of *his* good pleasure, Phil. ii. 12, 13. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 13, 14. Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning, Jam. i. 16, 17.

VER. 13.

Τάφος ἀνεωγμένος ὁ λάρυγξ αὐτῶν· ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν· ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν.

[a] *Their throat* is *an open sepulchre;* [c] *with their tongues they have used deceit;* [b] *the poison of asps* is *under their lips:*

[a] For *there is* no faithfulness in their mouth; their inward part *is* very wickedness; their throat *is* an open sepulchre, Psal. v. 9. Their quiver *is* an open sepulchre, they *are* all mighty men, Jer. v. 16. Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity, Matt. xxiii. 27, 28.

[b] They flatter with their tongue, Psal, v. 9. The LORD shall cut off all flattering lips, *and* the tongue that speaketh proud things. Who have said, With our tongue will we prevail; our lips *are* our own: who *is* lord over us? xii. 3, 4. The words of his mouth *are* iniquity and deceit: he hath left off to be wise, *and* to do good, xxxvi. 3. Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully, lii. 2. My soul *is* among lions: *and* I lie *even* among them that are set on fire, *even* the sons of men, whose teeth *are* spears and arrows, and their tongue a sharp sword, lvii. 4. For your hands are defiled with blood, and your fingers with iniquity: your lips have spoken lies, your tongue hath muttered perverseness, Isa. lix. 3. And they bend

their tongues *like* their bow *for* lies; but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, *and* weary themselves to commit iniquity, Jer. ix. 3—5. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things, Matt. xii. 34, 35. Even so the tongue is a little member, and boasteth great things. Behold how great a matter, a little fire kindleth! And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed, of mankind: But the tongue can no man tame; *it is* an unruly evil, full of deadly poison, Jam. iii. 5—8.

[b] Their wine *is* the poison of dragons, and the cruel venom of asps, Deut. xxxii. 33. *Yet* his meat in his bowels is turned, *it is* the gall of asps within him. He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly. He shall suck the poison of asps: the viper's tongue shall slay him, Job xx. 14—16. They have sharpened their tongues like a serpent: adders' poison *is* under their lips: Selah, Psal. cxl. 3.

VER. 14.

Ὧν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει·

Whose [a] *mouth* is *full of cursing and bitterness:*

[a] His mouth is full of cursing, and deceit, and fraud: under his tongue *is* mischief and vanity, Psal. x. 7. *For* the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying *which* they speak, lix. 12. As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him: As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones, cix. 17, 18. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be, Jam. iii. 10.

VER. 15.

Ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα.

Their [a] *feet* are *swift to shed blood:*

[a] For their feet run to evil, and make haste to shed blood, Prov. i. 16. An heart that deviseth wicked imaginations, feet that be swift in running to mischief, vi. 18. Their feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and destruction *are* in their paths. The way of peace they know not: and *there is* no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace, Isa. lix. 7, 8.

VER. 16.

Σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν.

Destruction and misery are *in their ways:*

VER. 17.

Καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.

And [a] *the way of peace have they not known:*

[a] See on chap. i. ver. 7. clause 5.

VER. 18.

Οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.

There [a] *is no fear of God before their eyes.*

[a] And Abraham said, Because I thought, Surely the fear of God *is* not in this place; and they will slay me for my wife's sake, Gen. xx. 11. The transgression of the wicked saith within my heart, *that there is* no fear of God before his eyes, Psal. xxxvi. 1. The fear of the LORD *is* to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate, Prov. viii. 13. By mercy and truth iniquity is purged: and by the

fear of the LORD *men* depart from evil, xvi. 6. Let not thine heart envy sinners: but *be thou* in the fear of the LORD all the day long, xxiii. 17. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? Luke xxiii. 40.

VER. 19.

Οἴδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ· ἵνα πᾶν στόμα φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ.

Now we know that [a] *what things soever the law saith, it saith to them who are under the law:* [b] *that every mouth may be stopped,* [c] *and all the world may become guilty before God.*

[a] See on chap. ii. ver. 12. clause 2.

[b] God forbid: yea, let God be true, and every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged, ver. 4. For the invisible things of him from the creation of the world are clearly seen, being understood by the things which are made, *even* his eternal power and Godhead; so that they are without excuse, i. 20. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things, ii. 1. He will keep the feet of his saints; and the wicked shall be silent in darkness: for by strength shall no man prevail, 1 Sam. ii. 9. So the poor hath hope, and iniquity stoppeth her mouth, Job v. 16. I know *it is* so of a truth: but how should man be just with God? If he will contend with him, he cannot answer him one of a thousand, ix. 2, 3. The righteous shall see *it*, and rejoice: and all iniquity shall stop her mouth, Psal. cvii. 42. That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD, Ez. xvi. 63. And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth, Matt. xxii. 12, 13. And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst, John viii. 9. That no flesh should glory in his presence, 1 Cor. i. 29.

[c] What then? Are we better *than they?* No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin, ver. 9. For all have sinned, and come short of the glory of God, 23. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself: for thou that judgest doest the same things, ii. 1. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. Gal. iii. 10. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe, 22.

VER. 20.

Διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

Therefore [a] *by the deeds of the law* [b] *there shall no flesh be justified in his sight:* [c] *for by the law* is *the knowledge of sin.*

[a] See on chap. ii. ver. 12. clause 2.

[b] How then can man be justified with God? or how can he be clean *that is* born of a woman? Job xxv. 4. If thou, LORD, shouldest mark iniquities: O LORD, who should stand? Psal. cxxx. 3. And enter not into judgment with thy servant: for in thy sight shall no man living be justified, cxliii. 2.

[c] What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin *was* dead. For I was alive without the law once: but when the

commandment came, sin revived, and I died, Rom. vii. 7—9. For I through the law am dead to the law, that I might live unto God, Gal. ii. 19.

VER. 21.

Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν·

[a] *But now the righteousness of God without the law is manifested,* [b] *being witnessed by the Law and the Prophets;*

[a] See on chap. i. ver. 17. clause 1.
[b] See on Matt. xi. ver. 3.

VER. 22.

Δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας· οὐ γάρ ἐστι διαστολή·

Even the righteousness of God [a] *which is by faith of Jesus Christ unto all* [b] *and upon all them that believe:* [c] *for there is no difference:*

[a] For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, *Saying,* Blessed *are* they whose iniquities are forgiven, and whose sins are covered. Blessed *is* the man to whom the Lord will not impute sin. *Cometh* this blessedness then upon the circumcision *only,* or upon the uncircumcision also? for we say that faith is reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision; a seal of the righteousness of the faith which *he had, yet* being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also; And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had,* being *yet* uncircumcised. For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed through the law, but through the righteousness of faith, Rom. iv. 3—13. He staggered not at the promise of God through unbelief; but was strong in faith giving glory to God; And being fully persuaded that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, 20—22. Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, v. 1. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, Phil. iii. 9.

[b] See on Matt. xxii. ver. 11. clause 2.

[c] For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him, Rom. x. 12.

VER. 23.

Πάντες γὰρ ἥμαρτον, καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ·

[a] *For all have sinned, and come short of the glory of God;*

[a] See on Matt. vii. ver. 11. clause 1. and ix. ver. 12.

VER. 24.

Δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ·

[a] *Being justified freely by his grace* [b] *through the redemption that is in Christ Jesus:*

[a] See on Acts xv. ver. 11.
[b] See on Matt. xx. ver. 28. clause 3.

VER. 25.

Ὃν προέθετο ὁ Θεὸς ἱλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων·

Whom God hath [a] *set forth* to be [a] *a propitiation* [b] *through faith in his blood,*

[c] *to declare his righteousness* [d] *for* † *the remission of sins that are past, through the forbearance of God;*

* Or, *foreordained.* † Or, *passing over.*

[a] And thou shalt make a mercy-seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy-seat. And make one cherub on the one end, and the other cherub on the other end; *even* of the mercy-seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth *their* wings on high, covering the mercy-seat with their wings, and their faces *shall look* one to another; toward the mercy-seat shall the faces of the cherubims be. And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel, Exod. xxv. 17—22. And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world, 1 John ii. 2. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins, iv. 10.

[b] See on Mark xvi. ver. 16. clause 1.

[c] See on ver. 26. clause 1.

[d] See on Matt. vi. ver. 12. clause 1.

VER. 26.

Ἐν τῇ ἀνοχῇ τοῦ Θεοῦ, πρὸς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, ἐν τῷ νῦν καιρῷ· εἰς τὸ εἶναι αὐτὸν δίκαιον, καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.

[a] *To declare,* I say, *at this time his righteousness: that he might be just,* [b] *and the justifier of him which believeth in Jesus.*

[a] *He is* the Rock, his work *is* perfect; for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he, Deut. xxxii. 4. A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this*, Psal. xxii. 30, 31. Mercy and truth are met together; righteousness and peace have kissed *each other*, lxxxv. 10. The Lord is well pleased for his righteousness' sake; he will magnify the law, and make *it* honourable, Isa. xlii. 21. Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the Lord? and *there is* no God else beside me; a just God, and a Saviour: *there is* none beside me, xlv. 21. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass, Zech. ix. 9. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness, 1 John i. 8, 9. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty: just and true *are* thy ways, thou King of saints, Rev. xv. 3.

[b] Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith, ver. 30. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness, iv. 5. Who shall lay any thing to the charge of God's elect? *It is* God that justifieth, viii. 33.

VER. 27.

Ποῦ οὖν ἡ καύχησις; Ἐξεκλείσθη· Διὰ ποίου νόμου; τῶν ἔργων; Οὐχί· ἀλλὰ διὰ νόμου πίστεως.

[a] *Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.*

[a] What shall we say then that Abraham, our father as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath *whereof* to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness, Rom. iv. 1—3. And I will establish my covenant with thee; and thou shalt know that I *am* the Lord: That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God, Ezek. xvi. 62, 63. I will also save you from all your uncleannesses; and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that *were* not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations. Not for your sakes do I *this*, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel, xxxvi. 29—32. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That according as it is written, He that glorieth, let him glory in the Lord, 1 Cor. i. 30, 31. For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? Now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?* iv. 7. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus; That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; *it is* the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, Eph. ii. 4—10. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; Tit. iii. 3—6.

VER. 28.

Λογιζόμεθα οὖν, πίστει δικαιοῦσθαι ἄνθρωπον, χωρὶς ἔργων νόμου.

[a] *Therefore we conclude that a man is justified by faith without the deeds of the law.*

[a] See on Mark xvi. ver. 16. clause 1.

VER. 29.

Ἢ Ἰουδαίων ὁ Θεὸς μόνον; οὐχὶ δὲ καὶ ἐθνῶν; Ναὶ καὶ ἐθνῶν·

[a] Is he *the God of the Jews only?* is he *not also of the Gentiles? Yes, of the Gentiles also:*

[a] See on Matt. xii. ver. 18. clause 5.

VER. 30.

Ἐπείπερ εἷς ὁ Θεὸς, ὃς δικαιώσει περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως.

Seeing it is *one God, which shall justify the circumcision by faith, and uncircumcision through faith.*

VER. 31.

Νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; Μὴ γένοιτο· ἀλλὰ νόμον ἱστῶμεν.

[a] *Do we then make void the law through faith? God forbid:* [b] *yea, we establish the law.*

[a] See on Matt. v. ver. 17. clause 1.

[b] See on Matt. vii. ver. 21. clause 3.

CHAP. IV.—VER. 1.

Τί οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὑρηκέναι κατὰ σάρκα;

What shall we then say that Abraham, our father as pertaining to the flesh, hath found?

VER. 2.

Εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ' οὐ πρὸς τὸν Θεόν.

For if Abraham were justified by works, he hath whereof *to glory; but not before God.*

VER. 3.

Τί γὰρ ἡ γραφὴ λέγει; Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

For what saith the Scripture? [a] *Abraham believed God, and it was counted unto him for righteousness.*

[a] And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be. And he believed in the LORD; and he counted it to him for righteousness, Gen. xv. 5, 6.

VER. 4.

Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ τὸ ὀφείλημα·

Now to him that worketh is the reward not reckoned of grace, but of debt.

VER. 5.

Τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην.

[a] *But to him that worketh not,* [b] *but believeth on him* [c] *that justifieth the ungodly,* [d] *his faith is counted for righteousness.*

[a] And *as for* thy nativity, in the day thou wast born, thy navel was not cut, neither wast thou washed in water, to supple *thee;* thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee, polluted in thine own blood, I said unto thee, *when thou wast* in thy blood, Live; yea, I said unto thee, *when thou wast* in thy blood, Live. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: *thy* breasts are fashioned, and thine hair is grown, whereas thou *wast* naked and bare. Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine. Then washed I thee with water; yea, I throughly washed away thy blood from thee, and I anointed thee with oil. I clothed thee also with broidered work, and shod thee with badger's skin, and I girded thee about with fine linen, and I covered thee with silk. I decked thee also with ornaments, and I put bracelets upon thine hands, and a chain on thy neck. And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful crown upon thine head, Ezek. xvi. 4—12. And you *hath he quickened,* who were dead in trespasses and sins: Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others, Eph. ii. 1—3.

[b] Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, John v. 24.

[c] For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that, while we were yet sinners Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life, Rom. v. 6—10. Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy

garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. Zech. iii. 3, 4.

[d] Blessed is the man to whom the Lord will not impute sin. *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also; for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision; a seal of the righteousness of the faith which *he had, yet* being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also, ver. 8—11. He staggered not at the promise of God through unbelief; but was strong in faith giving glory to God; And being fully persuaded that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification, 20—25. Then stood up Phinehas, and executed judgment: and so the plague was stayed. And that was counted unto him for righteousness unto all generations for evermore, Psal. cvi. 30, 31.

VER. 6.

Καθάπερ καὶ Δαβὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων.

Even as David also describeth [a] *the blessedness of the man,* [b] *unto whom God imputeth righteousness without works,*

[a] See on Matt. v. ver. 3. clause 1.

[b] See on chap. i. ver. 17. clause 1.

VER. 7.

Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι.

Saying, [a] *Blessed* are *they whose iniquities are forgiven, and whose sins are covered.*

[a] Blessed *is he whose* transgression *is* forgiven, *whose* sin *is* covered. Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile, Psal. xxxii. 1, 2.

VER. 8.

Μακάριος ἀνὴρ ᾧ οὐ μὴ λογίσηται Κύριος ἁμαρτίαν.

Blessed is the man to whom the Lord will not impute sin.

VER. 9.

Ὁ μακαρισμὸς οὖν οὗτος, ἐπὶ τὴν περιτομὴν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην.

Cometh *this blessedness then upon the circumcision* only, *or upon the uncircumcision also?* [a] *for we say that faith was reckoned to Abraham for righteousness.*

[a] See on ver. 5. clause 3.

VER. 10.

Πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ.

How was it then reckoned? when he was in circumcision, or in uncircumcision? [a] *Not in circumcision, but in uncircumcision.*

[a] And he believed in the LORD; and he counted it to him for righteousness, Gen. xv. 6. And said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep between me and you, and thy seed after thee: Every man-child among you shall be circumcised, xvii. 9, 10.

VER. 11.

Καὶ σημεῖον ἔλαβε περιτομῆς, σφραγῖδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην·

And he received the sign of circumcision, a seal of [a] *the righteousness of the faith which* he had yet *being uncircumcised:* [b] *that he might be the father of all them that believe, though they be not circumcised;* [c] *that righteousness might be imputed unto them also:*

[a] But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God, *which is* by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference, Rom. iii. 22.

[b] See ver. 16—18.

[c] See on chap. i. ver. 17. clause 1.

VER. 12.

Καὶ πατέρα περιτομῆς, τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἴχνεσι τῆς ἐν τῇ ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ.

[a] *And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which* he had *being* yet *uncircumcised.*

[a] See on Matt. iii. ver. 9. clause 3.

VER. 13.

Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ, ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως.

[a] *For the promise, that he should be the heir of the world,* was *not to Abraham, or to his seed, through the law, but through* [b] *the righteousness of faith.*

[a] See on Matt. i. ver. 1. clause 3.

[b] See on verse 11. clause 1.

VER. 14.

Εἰ γὰρ οἱ ἐκ νόμου, κληρονόμοι, κεκένωται ἡ πίστις, καὶ κατήργηται ἡ ἐπαγγελία·

[a] *For if they which are of the law* be *heirs, faith is made void, and the promise made of none effect:*

[a] I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain, Gal. ii. 21. For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise. Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator. Now a mediator is not a *mediator* of one, but God is one. *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster, *to bring us* unto Christ, that we might be justified by faith, iii. 18—24. For the law made nothing perfect; but the bringing in of a better hope *did;* by the which we draw nigh unto God, Heb. vii. 19.

VER. 15.

Ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὗ γὰρ οὐκ ἔστι νόμος, οὐδὲ παράβασις.

[a] *Because the law worketh wrath: for where no law is,* there is *no transgression.*

[a] See on chap. ii. ver. 12. clause 2.

VER. 16.

Διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, ὅς ἐστι πατὴρ πάντων ἡμῶν,

[a] *Therefore* it is *of faith,* [b] *that* it might be *by grace; to the end the promise might be sure to all the seed; not to that only which is of the law,* [c] *but to that also which is of the faith of Abraham; who is the father of us all,*

[a] See on Mark xvi. ver. 16. clause 1.

[b] See on Acts xv. ver. 11.

[c] See on Matt. iii. ver. 9. clause 3.

VER. 17.

(Καθὼς γέγραπται· Ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε) κατέναντι οὗ ἐπίστευσε Θεοῦ, τοῦ ζωοποιοῦντος τοὺς νεκροὺς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα.

(*As it is written,* [a] *I have made thee a father of many nations,*) * *before him whom he believed,* even *God,* [b] *who quickeneth the dead,* [c] *and calleth those things which be not, as though they were.*

* Or, *like unto him.*

[a] Neither shall thy name any more be called Abram; but thy name shall be Abraham: for a father of many nations have I made thee, Gen. xvii. 5.

[b] See on John v. ver. 21. clause 1.

[c] But beloved, be not ignorant of this one thing, that one day *is* with

the Lord as a thousand years, and a thousand years as one day, 2 Pet. iii. 8.

VER. 18.

Ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον· Οὕτως ἔσται τὸ σπέρμα σου.

Who against hope believed in hope, that he might become the father of many nations, [a] *according to that which was spoken, So shall thy seed be.*

[a] And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be, Gen. xv. 5.

VER. 19.

Καὶ μὴ ἀσθενήσας τῇ πίστει, οὐ κατενόησε τὸ ἑαυτοῦ σῶμα ἤδη νενεκρωμένον, ἑκατονταέτης που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάῤῥας·

And being not [a] *weak in faith, he considered not his own body now dead, when he was about an hundred years old,] neither yet the deadness of Sarah's womb:*

[a] See on Matt. vi. ver. 30. clause 2.

VER. 20.

Εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ' ἐνεδυναμώθη τῇ πίστει, δοὺς δόξαν τῷ Θεῷ·

He [a] *staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;*

[a] And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years, Luke i. 18.

VER. 21.

Καὶ πληροφορηθεὶς ὅτι ὃ ἐπήγγελται, δυνατός ἐστι καὶ ποιῆσαι.

And being fully persuaded that, what he had promised, he was able also to perform.

VER. 22.

Διὸ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

[a] *And therefore it was imputed to him for righteousness.*

[a] See on ver. 3. and 5. clause 4.

VER. 23.

Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον, ὅτι ἐλογίσθη αὐτῷ·

Now it was not written for his sake alone, that it was imputed to him;

VER. 24.

Ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ νεκρῶν,

[a] *But for us also, to whom it shall be imputed,* [b] *if we believe on him* [c] *that raised up Jesus* [d] *our Lord from the dead;*

[a] See on ver. 5. clause 4.
[b] See on ver. 5. clause 2.
[c] See on Acts ii. ver. 24. clause 1.
[d] See on Luke ii. ver. 11. clause 3.

VER. 25.

Ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

[a] *Who was delivered for our offences,* [b] *and was raised again for our justification.*

[a] See on Matt. xx. ver. 28. clauses 3, 4.

[b] And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ, are perished, 1 Cor. xv. 17, 18. Who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God, 1 Pet. i. 21.

CHAP. V.—VER. 1.

Δικαιωθέντες οὖν ἐκ πίστεως, εἰρήνην ἔχομεν πρὸς τὸν Θεὸν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·

Therefore [a] *being justified by faith,* [b] *we have peace with God* [c] *through our Lord Jesus Christ:*

[a] See on Mark xvi. ver. 16. clause 1.

[b] For to be carnally minded *is* death, but to be spiritually minded *is* life and peace, Rom. viii. 6. And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things, x. 15. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost, xiv. 17. Now the God of hope, fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, xv. 13. Acquaint now thyself with him and be at peace, thereby good shall come unto thee:

Job xxii. 21. I will hear what God the LORD will speak: for he will speak peace unto his people and to his saints: but let them not turn again to folly. Surely his salvation *is* nigh them that fear him that glory may dwell in our land. Mercy and truth are met together, righteousness and peace have kissed *each other*, Psal. lxxxv. 8—10. Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me, Isa. xxvii. 5. And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever, xxxii. 17. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea, xlviii. 18. *There is* no peace, saith the LORD, unto the wicked, 22. And all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children, liv. 13. For ye shall go out with joy and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands, lv. 12. And all things *are* of God who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ; as though God did beseech *you* by us, we pray *you* in Christ's stead, Be ye reconciled unto God, 2 Cor. v. 18—20. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Gal. v. 22. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus, Phil. iv. 7. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Heb. xiii. 20. And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God, Jam. ii. 23. See also on on John xiv. ver. 27.

[c] For the wages of sin *is* death: but the gift of God *is* eternal life through Jesus Christ our Lord, Rom. vi. 23. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, John xx. 31. That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us through Christ Jesus, Eph. ii. 7.

VER. 2.

Δι᾽ οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ᾗ ἑστήκαμεν, καὶ καυχώμεθα ἐπ᾽ ἐλπίδι τῆς δόξης τοῦ Θεοῦ.

By [a] *whom also we have access by faith* [b] *into this grace wherein we stand,* [c] *and rejoice in hope of* [d] *the glory of God.*

[a] In whom we have boldness and access with confidence by the faith of him, Eph. iii. 12. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh, Heb. x. 19, 20. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, 1 Pet. iii. 18. See also on John x. ver. 7.

[b] Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life, Rom. v. 9, 10. *There is*, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, viii. 1. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. Who *is* he that condemneth? *It is*

Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, 30—39. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand, xiv. 4. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, John v. 24. Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand: By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain, 1 Cor. xv. 1, 2. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand, Eph. vi. 13. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, 1 Pet. i. 4, 5.

c And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us, ver. 5. For we are saved by hope: but hope that is seen, is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for *it*, viii. 24, 25. Rejoicing in hope; patient in tribulation; continuing instant in prayer, xii. 12. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, xv. 13. For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth; And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me, Job xix. 25—27. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life; in thy presence *is* fulness of joy; and at thy right hand *there are* pleasures for evermore, Psal. xvi. 9—11. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness, xvii. 15. The wicked is driven away in his wickedness; but the righteous hath hope in his death, Prov. xiv. 32. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work, 2 Thess. ii. 16, 17. But Christ as a son over his own house: whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end, Heb. iii. 6. That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, vi. 18, 19. Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though

now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ. Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, *even* the salvation of *your* souls, 1 Pet. i. 3—9. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure, 1 John iii. 1—3.

[d] To them, who, by patient continuance in well-doing, seek for glory and honour and immortality, eternal life, Rom. ii. 7. For all have sinned, and come short of the glory of God, iii. 23. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy *to be compared* with the glory which shall be revealed in us, viii. 17, 18. Thou shalt guide me with thy counsel, and afterward receive me *to* glory, Psal. lxxiii. 24. His lord said unto him, Well done *thou* good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord, Matt. xxv. 21. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, John v. 24. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord, 2 Cor. iii. 18. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory, iv. 17. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, Rev. iii. 21. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God, xxi. 3. Having the glory of God; and her light *was* like unto a stone most precious, even like a jasper-stone clear as crystal, 11. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof, 23. And they shall see his face; and his name *shall be* in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever, xxii. 4, 5.

VER. 3.

Οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν· εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται·

And not only so, [a] *but we glory in tribulations also:* [b] *knowing that tribulation worketh patience;*

[a] Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay in all these things we are more than conquerors, through him that loved us, Rom. viii. 35—37. Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you, Matt. v. 10—12. Blessed are ye when men shall hate you, and when they shall separate you *from*

their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets, Luke vi. 22, 23. Then they that gladly received his word were baptized; and the same day there were added *unto them* about three thousand souls, Acts ii. 41. Are they ministers of Christ? (I speak as a fool,) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty *stripes* save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren; In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities, 2 Cor. xi. 23—30. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong, xii. 9, 10. Wherefore I desire that ye faint not at my tribulations for you, which is your glory, Eph. iii. 13. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake, Phil. i. 29. Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all. For the same cause also do ye joy, and rejoice with me, ii. 17, 18. My brethren, count it all joy when ye fall into divers temptations, Jam. i. 2. Blessed *is* the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, 12. But and if ye suffer for righteousness' sake, happy *are ye*: and be not afraid of their terror, neither be troubled, 1 Pet. iii. 14. Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall be the end of them that obey not the Gospel of God, iv. 16, 17.

[b] For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby, Heb. xii. 10, 11. Knowing *this*, that the trying of your faith worketh patience, Jam. i. 3.

VER. 4.

Ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα·

And [a] *patience, experience,* [b] *and experience, hope:*

[a] For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope, Rom. xv. 4. Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation, 2 Cor. i. 4—6. *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the

Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you, iv. 8—12. As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed; As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things, vi. 9, 10. Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him, Jam. i. 12. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ, 1 Pet. i. 6, 7. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle *you*, v. 10.

[b] And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them. And Joshua said unto them, Fear not, nor be dismayed, be strong, and of good courage: for thus shall the LORD do to all your enemies against whom ye fight, Josh. x. 24, 25. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock; And I went after him, and smote him, and delivered *it* out of his mouth; and when he arose against me, I caught *him* by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God. David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said, Go, and the LORD be with thee, 1 Sam. xvii. 34—37. When the wicked, *even* mine enemies and my foes, came up on me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I be confident, Psal. xxvii. 2, 3. When I remember these *things*, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and of praise, with a multitude that kept holyday. *Why* art thou cast down, O my soul? *and* why art thou disquieted in me? hope thou in God: for I shall yet praise him *for* the help of his countenance, xlii. 4, 5. But I will hope continually, and will yet praise thee more and more, lxxi. 14. Now also, when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto *this* generation, *and* thy power to every one *that* is to come. Thy righteousness also, O God, *is* very high, who hath done great things: O God, who *is* like unto thee! *Thou*, which hath shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side. I will also praise thee with the psaltery, *even* thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel. My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed. My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt, 18—24. *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body, 2 Cor. iv. 8—10. At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may

not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom; to whom *be* glory for ever and ever: Amen, 2 Tim. iv. 16—18.

VER. 5.

Ἡ δὲ ἐλπὶς οὐ καταισχύνει, ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.

And [a] *hope maketh not ashamed;* [b] *because the love of God is* [c] *shed abroad in our hearts by the Holy Ghost, which is given unto us.*

[a] For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul? Job xxvii. 8. Our fathers trusted in thee; they trusted and thou didst deliver them. They cried unto thee, and were delivered; they trusted in thee, and were not confounded. Psal. xxii. 4, 5. Because ye have said, We have made a covenant with death, and with hell we are at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it, Isa. xxviii. 15—18. They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* makers of idols. *But* Israel shall be saved in the LORD with an everlasting salvation; ye shall not be ashamed nor confounded, world without end, xlv. 16, 17. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the LORD; for they shall not be ashamed that wait for me, xlix. 23. Thus saith the LORD; Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited. Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit, Jer. xvii. 5—8. According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, so now also, Christ shall be magnified in my body, whether *it be* by life or by death, Phil. i. 20. Now our Lord Jesus Christ himself, and God, even our Father which hath loved us, and hath given *us* everlasting consolation and good hope through grace, 2 Thess. ii. 16. For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day, 2 Tim. i. 12. That by two immutable things in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, Heb. vi. 18, 19.

[b] Master, which *is* the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, Matt. xxii. 36, 37. But if any man love God, the same is known of him, 1 Cor. viii. 3. For this *is* the covenant that I will make with the house

of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more, Heb. viii. 10—12. We love him because he first loved us, 1 John iv. 19.

c For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry Abba Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together, Rom. viii. 14—17. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose, 28. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up *as* among the grass, as willows by the water-courses. One shall say, I *am* the LORD's; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel, Isa. xliv. 3—5. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness; and from all your idols, will I cleanse you. A new heart also will I give you, and a new Spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*, Ezek. xxxvi. 25—27. Who hath also sealed us and given us the earnest of the Spirit in our hearts, 2 Cor. i. 22. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, *even* as by the Spirit of the Lord, iii. 18. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ, iv. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, Gal. iv. 6. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, v. 22. In whom ye also *trusted*, after that ye heard the word of truth, the Gospel of your salvation: in whom also, after that ye believed, ye were sealed with that holy Spirit of promise. Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory, Eph. i. 13, 14. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints, what *is* the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God, iii. 16—19. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption, iv. 30. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Which he shed on us abundantly through Jesus Christ our Saviour, Tit. iii. 5, 6.

VER. 6.

Ἔτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν, κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανε.

For a *when we were yet without strength,* b *in due time* c *Christ died for the ungodly.*

a And from the daughter of Zion all her beauty is departed: her princes are become like harts *that* find no pasture, and they are gone without strength before the pursuer, Lam. i. 6.

b But when the fulness of time was come, God sent forth his Son, made

of a woman, made under the law, Gal. iv. 4. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*, Heb. ix. 6. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 1 Pet. i. 20.

[c] See on Matt. xx. ver. 28. clauses 3, and 4.

VER. 7.

Μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν.

For [a] *scarcely for a righteous man will one die;* [b] *yet peradventure for a good man* [c] *some would even dare to die.*

[a] Greater love hath no man than this, that a man lay down his life for his friends, John xv. 13. Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren, 1 John iii. 16.

[b] A good man sheweth favour, and lendeth; he will guide his affairs with discretion, Psal. cxii. 5.

[c] Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles, Rom. xvi. 4. But the people answered, Thou shalt not go forth: for if we flee away they will not care for us; neither if half of us die, will they care for us, but now *thou art* worth ten thousand of us; therefore now *it is* better that thou succour us out of the city, 2 Sam. xviii. 3. And David longed and said, Oh that one would give me drink of the water of the well of Bethlehem, which *is* by the gate. And the three mighty men brake through the host of the Philistines and drew water out of the well of Bethlehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD. And he said, Be it far from me, O LORD, that I should do this; *is not this* the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men. And Abishai the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, *and* slew *them*, and had the name among three, xxiii. 15—18.

VER. 8.

Συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεὸς, ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν, Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε.

But God [a] *commendeth his love toward us,* [b] *in that, while we were yet sinners, Christ died for us.*

[a] Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord, ver. 20, 21. But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man,) iii. 3. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved: In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence, Eph. i. 6—8. That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us through Christ Jesus, ii. 7. Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i. 16.

[b] See on Matt. xx. ver. 28. clause 3.

VER. 9.

Πολλῷ οὖν μᾶλλον, δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.

Much more then [a] *being now justified by his blood,* [b] *we shall be saved from wrath through him.*

[a] Being justified freely by his grace, through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say*, at this time, his righteousness: that he might be just,

and the justifier of him which believeth in Jesus, Rom. iii. 24—26. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin, 1 John i. 7.

[b] For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life, ver. 10. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, i. 18. *There is*, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit, viii. 1. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified: and whom he justified, them he also glorified, 30. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life, John v. 24. And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come, 1 Thess. i. 10.

VER. 10.

Εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῷ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ.

For if, [a] when we were enemies, [b] we were reconciled to God by the death of his Son, [c] much more, being reconciled, we shall be saved by his life.

[a] Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be, Rom. viii. 7. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ; as though God did beseech *you* by us, we pray *you* in Christ's stead, Be ye reconciled to God. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 18—21. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven. And you, that were sometime alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled, Col. i. 20, 21.

[b] And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement, ver. 11. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things, viii. 32. And no sin-offering, whereof *any* of the blood is brought into the tabernacle of the congregation, to reconcile *withal* in the holy *place*, shall be eaten; it shall be burnt in the fire, Lev. vi. 30. And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded *that* the burnt-offering and the sin-offering *should be made* for all Israel, 2 Chron. xxix. 24. And so thou shalt do the seventh *day* of the month for every one that erreth, and for *him that is* simple: so shall ye reconcile the house, Ez. xlv. 20. Seventy weeks are determined upon thy people and upon thy holy city to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy, Dan. ix. 24. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby, Eph. ii. 16. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven. And you, that were sometime alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled. In the body of his flesh through death, to present you holy, and unblameable, and unreproveable in his sight, Col. i. 20—22. Wherefore in all things it behoved

him to be made like unto *his* brethren, that he might be a merciful and faithful high-priest in things *pertaining* to God, to make reconciliation for the sins of the people, Heb. ii. 17.

[c] See on John x. ver. 28. clause 2.

VER. 11.

Οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

And not only so, [a] *but we also joy in God, through our Lord Jesus Christ,* [b] *by whom we have now received the atonement.*

[a] Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, Rom. ii. 17. And Hannah prayed and said, My heart rejoiceth in the LORD, mine horn is exalted in the LORD; my mouth is enlarged over mine enemies; because I rejoice in thy salvation, 1 Sam. ii. 1. Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart, Psal. xxxii. 11. Rejoice in the LORD, O ye righteous, *for* praise is comely for the upright, xxxiii. 1. Then will I go unto the altar of God, unto God my exceeding joy; yea, upon the harp will I praise thee, O God, my God, xliii. 4. My meditation of him shall be sweet: I will be glad in the LORD, civ. 34. Let Israel rejoice in him that made him; let the children of Zion be joyful in their King, cxlix. 2. I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels, Isa. lxi. 10. Although the fig-tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls: Yet will I rejoice in the LORD, I will joy in the God of my salvation, Hab. iii. 17, 18. And Mary said, My soul doth magnify the Lord, And my Spirit hath rejoiced in God my Saviour, Luke i. 46, 47. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Gal. v. 22. Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe, Phil. iii. 1. For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, 3. Rejoice in the Lord alway: *and* again I say, rejoice, iv. 4. Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory, 1 Pet. i. 8.

[b] But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name, John i. 12. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is the bread which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever, vi. 50—58. The cup of blessing which we bless, is it not the communion of the blood of Christ; the bread which we break, is it not the communion of the body of Christ? 1 Cor. x. 16. As ye have therefore received Christ Jesus the Lord, *so* walk ye in him, Col. ii. 6.

VER. 12.

Διὰ τοῦτο ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον.

Wherefore, [a] as by one man sin entered into the world, [b] and death by sin; and so death passed upon all men, for that all have sinned.

[a] For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous, ver. 19. And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof and did eat, and gave also unto her husband with her; and he did eat, Gen. iii. 6.

[b] For the wages of sin *is* death: but the gift of God *is* eternal life through Jesus Christ our Lord, Rom. vi. 23. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die, Gen. ii. 17. In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken: for dust thou *art*, and unto dust thou shalt return, iii. 19. And the Lord God said, Behold the man is become as one of us, to know good and evil; and now lest he put forth his hand and take also of the tree of life, and eat and live for ever. Therefore, the Lord God sent him forth forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubims and a flaming sword, which turned every way to keep the way of the tree of life, 22—24. Behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die, Ez. xviii. 4. For since by man *came* death, by man *came* also the resurrection of the dead, 1 Cor. xv. 21. Then when lust hath conceived it bringing forth sin: and sin when it is finished bringeth forth death, James i. 15.

VER. 13.

Ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου.

(For [a] until the law, sin was in the world: [b] but sin is not imputed where there is no law.

[a] If thou do well shalt thou not be accepted? and if thou doest not well, sin lieth at the door: and unto thee *shall be* his desire, and thou shalt rule over him. And Cain talked with Abel his brother; and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper? And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand, Gen. iv. 7—11. And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart, vi. 5, 6. The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold it was corrupt: for all flesh had corrupted his way upon the earth, 11, 12. And the Lord smelled a sweet savour: and the Lord said in his heart, I will not again curse the ground any more for man's sake: for the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living as I have done, viii. 21. But the men of Sodom *were* wicked, and sinners before the Lord exceedingly, xiii. 13. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now and see whether they have done altogether according to the cry of it, which is come unto me; and if not I will know, xviii. 20, 21. And Er, Judah's first-born, was wicked in the sight of the Lord; and the Lord slew him, xxxviii. 7. And the thing which he did displeased the Lord: wherefore he slew him also, 10.

[b] Because the law worketh wrath; for where no law is, *there is* no transgression, Rom. iv. 15. The sting of death *is* sin, and the strength of sin *is* the law, 1 Cor. xv. 56. Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law, 1 John iii. 4.

VER. 14.

Ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωσέως, καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ· ὅς ἐστι τύπος τοῦ μέλλοντος.

Nevertheless, [a] *death reigned from Adam to Moses,* [b] *even over them that had not sinned after the similitude of Adam's transgression,* [c] *who is the figure of him that was to come.*

[a] For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness shall reign in life by one, Jesus Christ, ver. 17. That as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord, 21. And Cain talked with Abel his brother: and it come to pass when they were in the field, that Cain rose up against Abel his brother, and slew him, Gen. iv. 8.

[b] For the creature was made subject to vanity, not willingly but by reason of him who hath subjected *the same* in hope, Rom. viii. 20. For we know that the whole creation groaneth and travaileth in pain together until now, 22. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive, Exod. i. 22. And it came to pass, that, at midnight, the LORD smote all the first-born in the land of Egypt, from the first-born of Phasaoh, that sat on his throne, unto the first-born of the captive that *was* in the dungeon; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for *there was* not a house where *there was* not one dead, xii. 29, 30. And should not I spare Nineveh, that great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left: and *also* much cattle? Jonah iv. 11.

[c] For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit, 1 Cor. xv. 21, 22. 45.

VER. 15.

Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα· εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσε.

But [a] *not as the offence, so also is the free gift.* [b] *For if through the offence of one* [c] *many be dead,* [d] *much more the grace of God* [e] *and the gift by grace,* which is *by one man Jesus Christ,* [f] *hath abounded unto many.*

[a] And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ, ver. 16, 17. Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound, 20. For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD. For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts, Isa. lv. 8, 9. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water, John iv. 10.

[b] Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned, ver. 12. Therefore, as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life, 18.

[c] See on John v. ver. 25.

[d] See on Acts xv. ver. 11.

[e] For the wages of sin *is* death; but the gift of God *is* eternal life, through Jesus Christ our Lord, Rom. vi. 23. Thanks *be* unto God for his unspeakable gift, 2 Cor. ix. 15. But we see Jesus, who was made a little

lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man, Heb. ii. 9. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins, 1 John iv. 9, 10. And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life: *and* he that hath not the Son of God hath not life, v. 11, 12.

[f] Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound, ver. 20. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities, Isa. liii. 11. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, lv. 7. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb, Rev. vii. 9, 10. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes, 14—17.

VER. 16.

Καὶ οὐχ ὡς δι' ἑνὸς ἁμαρτήσαντος, τὸ δώρημα· τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς κατάκριμα· τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων, εἰς δικαίωμα.

And not as it was by one that sinned so is the gift; [a] *for the judgment* was *by one to condemnation,* [b] *but the free gift is of many offences unto justification.*

[a] See on ver. 12.

[b] Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, Isa. i. 18. I, *even* I, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins, xliii. 25. I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins: return unto me; for I have redeemed thee, xliv. 22. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the *same* loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace, Luke vii. 47—50. Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses, Acts xiii. 38, 39. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 9—11. Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief. And the grace of our Lord was ex-

ceeding abundant, with faith and love, which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him, to life everlasting, 1 Tim i. 13—16.

VER. 17.

Εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσε διὰ τοῦ ἑνὸς, πολλῷ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασιλεύσουσι διὰ τοῦ ἑνὸς, Ἰησοῦ Χριστοῦ.

For if [a] *by one man's offence death reigned by one;* [b] *much more they which receive abundance of grace, and of the* [c] *gift of righteousness,* [d] *shall reign in life by one Jesus Christ.)*

[a] See on ver. 12.

[b] For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive, 1 Cor. xv. 21, 22. As we have borne the image of the earthy, we shall also bear the image of the heavenly, 49. And the grace of our Lord was exceeding abundant, with faith and love, which is in Christ Jesus, 1 Tim. i. 14.

[c] See on chap. i. ver. 17. clause 1.

[d] Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified, Rom. viii. 30. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Matt. xxv. 34. Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you, 1 Cor. iv. 8. If we suffer, we shall also reign with *him;* if we deny *him* he also will deny us, 2 Tim. ii. 12. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? Jam. ii. 5. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, 1 Pet. ii. 9. And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever, Amen, Rev. i. 6. To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne, iii. 21. And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests; and we shall reign on the earth, v. 9, 10. And I saw thrones, and they that sat upon them, and I *saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. Blessed and holy *is* he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years, xx. 4—6. And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever, xxii. 5.

VER. 18.

Ἄρα οὖν ὡς δι' ἑνὸς παραπτώματος, εἰς πάντας ἀνθρώπους, εἰς κατάκριμα· οὕτω καὶ δι' ἑνὸς δικαιώματος, εἰς πάντας ἀνθρώπους, εἰς δικαίωσιν ζωῆς.

Therefore [a] *as by the offence of one* judgment came *upon all men to condemnation;* [b] *even so by the righteousness of one,* the free gift came *upon all men unto justification of life.*

[a] Wherefore as by one man sin entered into the word, and death by sin; and so death passed upon all men, for that all have sinned, ver. 12. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may

be stopped, and all the world may become guilty before God, iii. 19.

[b] But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous, Rom. v. 15. 19. The same came for a witness to bear witness of the Light; that all *men* through him might believe, John i. 7. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizest, and all *men* come to him, iii. 26. And I, if I be lifted up from the earth, will draw all *men* unto me, xii. 32. And by him all that believe are justified from all things from which ye could not be justified by the law of Moses, Acts xiii. 39. For as in Adam all die, even so in Christ shall all be made alive, 1 Cor. xv. 22. Who will have all men to be saved, and to come unto the knowledge of the truth. For *there is* one God, and one Mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time, 1 Tim. ii. 4—6. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God and our Saviour, Jesus Christ, 2 Pet. i. 1.

VER. 19.

Ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοὶ, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ πολλοί.

For as by one man's disobedience many were made sinners, [a] *so by the obedience of one shall many be made righteous.*

[a] Yet it pleased the Lord to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities, Isa. liii. 10—12. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy, Dan. ix. 24. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved, Eph. i. 6.

VER. 20.

Νόμος δὲ παρεισῆλθεν ἵνα πλεονάσῃ τὸ παράπτωμα. Οὗ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις·

Moreover [a] *the law entered that the offence might abound,* [b] *But where sin abounded, grace did much more abound.*

[a] For when we were in the flesh, the motions of sin which were by the law, did work in our members, to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter. What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead, Rom. vii. 5—8. Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator, Gal. iii. 19. But after that faith is come, we are no longer under a school-master, 25.

[b] What shall we say then? Shall we continue in sin, that grace may abound? Rom. vi. 1. So Manasseh made Judah and the inhabitants of Jerusalem *to* err, *and* to do worse than the heathen, whom the Lord had destroyed before the children of Israel. And the Lord spake to Manasseh,

and to his people: but they would not hearken. Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, And he prayed unto him; and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he *was* God, 2 Chron. xxxiii. 9—13. For thy name's sake, O LORD, pardon mine iniquity; for it *is* great, Psal. xxv. 11. Come now, and let us reason together, saith the LORD, though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool, Isa. i. 18. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, *even* I, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins, xliii. 24, 25. And I saw, when for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. And it came to pass, through the lightness of her whoredom that she defiled the land, and committed adultery with stones and with stocks. And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD. And the LORD said unto me, The backsliding Iarael hath justified herself more than treacherous Judah. Go and proclaim these words toward the north, and say, Return thou backsliding Israel, saith the LORD; *and* I will not cause mine anger to fall upon you: for I *am* merciful, saith the LORD, *and* I will not keep *anger* for ever. Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD. Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion, Jer. iii. 8—14. Who is a God like unto thee, who pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea, Mic. vii. 18, 19. But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance, Matt. ix. 13. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little, Luke vii. 47. And one of the malefactors which were hanged railed on him, saying, If thou be Christ save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise, xxiii. 39—43. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 9—11. To the praise of the glory of his grace wherein he hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward *us*, *in* all wisdom and prudence, Eph. i. 6—8. And you

hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved), ii. 1—5. Who was before a blasphemer, and a persecutor; and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering for a pattern to them which should hereafter believe on him to life everlasting, 1 Tim. i. 13—16. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another. But after that the kindness and love of God our Saviour toward men appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour. That being justified by his grace, we should be made heirs according to the hope of eternal life, Tit. iii. 3—7.

VER. 21.

Ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

That [a] *as sin hath reigned unto death,* [b] *even so might grace reign* [c] *through righteousness* [d] *unto eternal life* [e] *by Jesus Christ our Lord.*

[a] Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come, ver. 14. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof, vi. 12. For sin shall not have dominion over you: for ye are not under the law, but under grace, 14. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness, 16.

[b] And of his fulness have all we received, and grace for grace. For the law was given by Moses, *but* grace and truth came by Jesus Christ, John i. 16, 17. For the grace of God that bringeth salvation hath appeared to all men, Tit. ii. 11. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need, Heb. iv. 16. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle *you*, 1 Pet. v. 10.

[c] For if by one man's offence death reigned by one: much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ, ver. 17. For the promise, that he should be the heir of the world, *was* not to Abraham or to his seed through the law, but through the righteousness of faith, iv. 13. And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness, viii. 10. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ, 2 Pet. i. 1.

[d] See on Matt. xix. ver. 16. clause 3.

[e] And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; *and* he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe

on the name of the Son of God, 1 John v. 11—13. See also on John vi. ver. 51. clause 5.

CHAP. VI.—VER. 1.

Τι οὖν ἐροῦμεν; ἐπιμενοῦμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ;

What shall we say then, [a] *shall we continue in sin that grace may abound?*

[a] What then? shall we sin, because we are not under the law but under grace? God forbid, ver. 15. Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God, ii. 4, 5. But if our unrighteousness commend the righteousness of God what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world? For if the truth of God hath more abounded through my lie unto his glory; Why yet am I also judged as a sinner? And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just, iii. 5—8. Do we then make void the law through faith? God forbid: yea, we establish the law, 31. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord, v. 20, 21. For, brethren, ye have been called unto liberty, only *use* not liberty for an occasion to the flesh, but by love serve one another, Gal. v. 13. As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God, 1 Pet. ii. 16. For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage, 2 Pet. ii. 18, 19. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4.

VER. 2.

Μὴ γένοιτο· οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;

God forbid. [a] *How shall we that are dead to sin* [b] *live any longer therein.*

[a] For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection: Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord, ver. 5—11. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God, vii. 4. For I through the law am dead to the law, that I might live unto God, Gal. ii. 19. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world, vi. 14. For ye are dead, and your life is hid with Christ in God, Col. iii. 3. Who his ownself bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed, 1 Pet. ii. 24. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God, 1 John iii. 9.

[b] For the love of Christ constraineth us; because we thus judge, that if

one died for all, then were all dead: And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more. Therefore if any man *be* in Christ, *he is* a new creature, old things are passed away; behold, all things are become new, 2 Cor. v. 14—17. As obedient children, not fashioning yourselves according to the former lusts in your ignorance, 1 Pet. i. 14. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries, iv. 1—3.

VER. 3.

Ἢ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν;

[a] *Know ye not that so many of us* [b] *as were baptized into Jesus Christ* [c] *were baptized into his death?*

[a] Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? ver. 16. Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? vii. 1. Examine yourselves, whether ye be in the faith; prove your ownselves, know ye not your ownselves, how that Jesus Christ is in you, except ye be reprobates, 2 Cor. xiii. 5.

[b] Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Matt. xxviii. 19. For by one Spirit are all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit, 1 Cor. xii. 13. For as many of you as have been baptized into Christ have put on Christ, Gal. iii. 27. The like figure whereunto *even* baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ, 1 Pet. iii. 21.

[c] Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection, ver. 4, 5. Now if we be dead with Christ, we believe that we shall also live with him, 8. Else what shall they do which are baptized for the dead, if the dead rise not at all! Why are they then baptized for the dead? 1 Cor. xv. 29. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God; for if righteousness *come* by the law, then Christ is dead in vain, Gal. ii. 20, 21. Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses, Col. ii. 12, 13.

VER. 4.

Συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον· ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτω καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν.

Therefore we are buried with him by baptism into death: [a] *that like as Christ was raised up from the dead* [b] *by the glory of the Father,* [c] *even so we also should walk in newness of life.*

[a] Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him, ver. 9. But if the Spirit of him that raised up Jesus from the dead dwell in you,

he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you, viii. 11. And God hath both raised up the Lord, and will also raise up us by his own power, 1 Cor. vi. 14. For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you, 2 Cor. xiii. 4. And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, Eph. i. 19, 20. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved ;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus, ii. 5, 6.

[b] This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him, John ii. 11. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 19, 20. Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God, xi. 40. Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness, Col. i. 11.

[c] I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness, ver. 19. But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not *in* the oldness of the letter, vii. 6. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God, xii. 1, 2. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*, xiii. 13, 14. Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away, behold, all things are become new, 2 Cor. v. 17. For in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God, Gal. vi. 15, 16. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Eph. iv. 17. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness, 22—24. For ye were sometimes darkness, but now *are ye* light in the Lord; walk as children of light, v. 8. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ, Phil. iii. 17, 18. For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, Col. i. 9—12. In whom also ye are circumcised with the circumcision made without hands, in putting off the body

of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead, ii. 11, 12. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God, iii. 1—3. Masters, give unto *your* servants that which is just and equal; knowing that ye also have a master in heaven, iv. 1. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God, 1 Pet. iv. 1, 2. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins, 2 Pet. i. 4—9.

VER. 5.

Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα·

For [a] *if we have been planted together in the likeness of his death, we shall be also* in the likeness *of* his *resurrection.*

[a] Now if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin; but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof, ver. 8—12. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus, Eph. ii. 5, 6. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead, Phil. iii. 10, 11.

VER. 6.

Τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ.

Knowing this, [a] *that our old man is crucified with* him, [b] *that the body of sin might be destroyed,* [c] *that henceforth we should not serve sin.*

[a] I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me, Gal. ii. 20. And they that are Christ's have crucified the flesh with the affections and lusts, v. 24. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, Eph. iv. 22. Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new *man*, which is renewed in knowledge after the image of him that created him, Col. iii. 9, 10.

[b] O wretched man that I am! who shall deliver me from the body of this death? Rom. vii. 24. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, viii. 3. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live, 13. In whom also ye are circumcised with the circum-

cision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead, Col. ii. 11, 12.

c Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof, ver. 12. But now being made dead from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, 22. I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin, vii. 25. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit, viii. 4. And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth ? for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the Lord, 2 Kings v. 17. O Lord our God, *other* lords beside thee have had dominion over us: *but* by thee only will we make mention of thy name, Isa. xxvi. 13. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: *but* the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.

VER. 7.

Ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας.

For a *he that is dead is* * *freed from sin.*

* Or, *justified.*

a God forbid. How shall we, that are dead to sin, live any longer therein? ver. 2. Now if we be dead with Christ, we believe that we shall also live with him, 8. O wretched man that I am! who shall deliver me from the body of this death? vii. 24. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God, Col. iii. 1—3. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin, 1 Pet. iv. 1.

VER. 8.

Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ.

Now a *if we be dead with Christ, we believe that we shall also live with him:*

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection, ver. 3—5. Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken, we also believed, and therefore speak; Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus and shall present us with you, 2 Cor. iv. 10—14. For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you, xiii. 14. For ye are dead, and your life is hid with Christ in God, Col. iii. 3. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain

shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord, 1 Thess. iv. 14—17. It is a faithful saying: for if we be dead with *him*, we shall also live with *him*: If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us, 2 Tim. ii. 11, 12.

VER. 9.

Εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν, οὐκ ἔτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκ ἔτι κυριεύει.

Knowing that [a] *Christ being raised from the dead dieth no more;* [b] *death hath no more dominion over him.*

[a] Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore, Psal. xvi. 9—11. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope, Acts ii. 24—26. Who is made, not after the law of a carnal commandment, but after the power of an endless life, Heb. vii. 16. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, 25. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool, x. 12, 13. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty, Rev. i. 8.

[b] Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage, Heb. ii. 14, 15.

VER. 10.

Ὁ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὃ δὲ ζῇ, ζῇ τῷ Θεῷ.

For in that he died, [a] *he died unto sin once:* [b] *but in that he liveth, he liveth unto God.*

[a] For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, Rom. viii. 3. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation, Heb. ix. 26—28. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, 1 Pet. iii. 18.

[b] Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord, ver. 11. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living, xiv. 7—9. For he is not a God of the dead, but of the living; for all live unto him, Luke xx. 38. And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again, 2 Cor. v. 15. For, for this cause was the Gospel preached also to them that are dead, that they might be judged ac-

cording to men in the flesh, but live according to God in the Spirit, 1 Pet. iv. 6.

VER. 11.

Οὕτω καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

Likewise [a] *reckon ye also yourselves to* [b] *be dead indeed unto sin,* [c] *but alive unto God* [d] *through Jesus Christ our Lord.*

[a] For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us, Rom. viii. 18.

[b] God forbid. How shall we, that are dead to sin, live any longer therein? ver. 2.

[c] Being then made free from sin, ye became the servants of righteousness, ver. 18. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's, 1 Cor. vi. 20. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me, Gal. ii. 19, 20. For ye are dead, and your life is hid with Christ in God. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, Col. iii. 3—5.

[d] For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord, ver. 23. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, v. 1. To God only wise, *be* glory through Jesus Christ for ever. Amen, xvi. 27. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, John xx. 31. That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus, Eph. ii. 7. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil. i. 11. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ, iv. 7. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. ii. 5. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever, Amen, iv. 11.

VER. 12.

Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ·

Let [a] *not sin therefore reign in your* [b] *mortal body that ye should* [c] *obey it in the lusts thereof.*

[a] Know ye not, that to whom ye yield yourselves to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness, ver. 16. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord, v. 21. But I see another law in my members, warring against the law of my mind, and bringeth me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? vii. 23, 24. But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell, Numb. xxxiii. 55. And when the Lord thy God shall deliver them before thee; thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them, Deut. vii. 2. Keep back thy servant also from presumptuous *sins*; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression, Psal. xix. 13. Order my steps in thy

word: and let not any iniquity have dominion over me, cxix. 133.

[b] But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you, Rom. viii. 11. For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory, 1 Cor. xv. 53, 54. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh, 2 Cor. iv. 11. For we that are in *this* tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life, v. 4.

[c] Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness, ver. 16. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, ii. 8. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body ye shall live, viii. 13. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*, xiii. 14. *This* I say then, Walk in the Spirit and ye shall not fulfil the lust of the flesh, Gal. v. 16. And they that are Christ's, have crucified the flesh with the affections and lusts, 24. Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others, Eph. ii. 3. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, iv. 22. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart, 2 Tim. ii. 22. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, Tit. ii. 12. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another, iii. 3. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death, Jam. i. 14, 15. From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts, iv. 1—3. As obedient children, not fashioning yourselves according to the former lusts in your ignorance, 1 Pet. i. 14. Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, ii. 11. That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries, iv. 2, 3. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever, 1 John ii. 15—17. These are murmurers, complainers, walking after their own lusts: and their mouth speaking great swelling *words*, having men's persons in admiration because of advantage, Jude 16.

VER. 13.

Μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ· ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ, ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ.

Neither [a] *yield ye your members as* [*] *instruments of unrighteousness unto sin: but* [b] *yield yourselves unto God,* [c] *as those that are alive from the dead, and your members as instruments of righteousness unto God.*

[*] Gr. *arms*, or, *weapons*.

[a] Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death; or of obedience unto righteousness? ver. 16. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness, 19. For when we were in the flesh, the motions of sins which were by the law, did work in our members, to bring forth fruit unto death, vii. 5. For I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members, 23. Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid, 1 Cor. vi. 15. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, Col. iii. 5. Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell, Jam. iii. 5, 6. From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members, iv. 1.

[b] I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, Rom. xii. 1. Now be ye not stiff-necked, as your fathers *were*, *but* yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever; and serve the LORD your God, that the fierceness of his wrath may turn away from you, 2 Chron. xxx. 8. *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies that they might not serve nor worship any god, except their own God, Dan. iii. 28. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's, 1 Cor. vi. 20. And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God, 2 Cor. viii. 5. According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, so now also Christ shall be magnified in my body, whether *it be* by life, or by death, Phil. i. 20.

[c] Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord, ver. 11. For this my son was dead, and is alive again: he was lost, and is found. And they began to be merry, Luke xv. 24. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found, 32. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, John v. 24. And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again, 2 Cor. v. 15. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved), Eph. ii. 5. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light, v. 14. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses, Col. ii. 13. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes ye were healed, 1 Pet. ii. 24.

VER. 14.

Ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γάρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν.

For [a] *sin shall not have dominion over you:* [b] *for ye are not under the law, but* [c] *under grace.*

[a] See on Matt. v. ver. 8. clause 1.

[b] Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which *was ordained* to life, I found *to be* unto death. For sin, taking occasion by the commandment, deceived me, and by it slew *me*, Rom. vii. 4—11. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed, Gal. iii. 23. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons, iv. 4, 5. Tell me, ye that desire to be under the law, do ye not hear the law? 21. But if ye be led of the Spirit, ye are not under the law, v. 18.

[c] What then? shall we sin, because we are not under the law, but under grace? God forbid, ver. 15. Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, iv. 16. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord, v. 21. And if by grace, then, *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work, xi. 6. For the law was given by Moses, *but* grace and truth came by Jesus Christ, John i. 17.

VER. 15.

Τί οὖν; ἁμαρτήσομεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν; Μὴ γένοιτο.

What then? [a] *shall we sin, because we are not under the law, but under grace? God forbid.*

[a] See on ver. 1.

VER. 16.

Οὐκ οἴδατε, ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἤτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην;

[a] *Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey;* [b] *whether of sin unto death, or of obedience unto righteousness?*

[a] See on John viii. ver. 34.

[b] Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof, ver. 12. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you, 17. I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity: even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin *is* death, but the gift of God *is* eternal life through Jesus Christ our Lord, 19—23.

VER. 17.

Χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς,

But [a] *God be thanked,* [b] *that ye were the servants of sin,* [c] *but ye have obeyed from the heart* [d] *that form of doctrine* * *which was delivered you.*

* Gr. *whereunto ye were delivered.*

[a] First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world, Rom. i. 8. At that time Jesus answered and said, I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father: for so it seemed good in thy sight, Matt. xi. 25, 26. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life, Acts xi. 18.

[b] See on chap. iv. ver. 5. clause 1.

[c] See on chap. i. ver. 5. clause 3.

[d] Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus, 2 Tim. i. 13.

VER. 18.

Ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ.

Being then [a] *made free from sin, ye became the* [b] *servants of righteousness.*

[a] For sin shall not have dominion over you: for ye are not under the law, but under grace, ver. 14. O Lord, truly, I *am* thy servant; I *am* thy servant, *and* the son of thine handmaid; thou hast loosed my bonds, Psal. cxvi. 16. I will run the way of thy commandments, when thou shalt enlarge my heart, cxix. 32. And I will walk at liberty: for I seek thy precepts, 45. That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life, Luke i. 74, 75. And ye shall know the truth, and the truth shall make you free, John viii. 32. If the Son therefore shall make you free, ye shall be free indeed, 36. Art thou called *being* a servant? care not for it: but if thou mayest be free, use *it* rather. For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant, 1 Cor. vii. 21, 22. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage, Gal. v. 1. As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God, 1 Pet. ii. 16.

[b] I speak after the manner of men because of the infirmity of your flesh: For as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin ye were free from righteousness, ver. 19, 20. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, 22. O Lord our God, *other* lords beside thee have had dominion over us: *but* by thee only will we make mention of thy name, Isa. xxvi. 13. No weapon that is formed against thee shall prosper; and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord, liv. 17.

VER. 19.

Ἀνθρώπινον λέγω, διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. Ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν.

I [a] *speak after the manner of men* [b] *because of the infirmity of your flesh: for* [c] *as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even* [d] *so now yield your members servants to righteousness* [e] *unto holiness.*

[a] But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous, who taketh vengeance? (I speak as a man), iii. 5. Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* con-

firmed, no man disannulleth, or addeth thereto, Gal. iii. 15.

[b] We then that are strong ought to bear the infirmities of the weak, and not to please ourselves, Rom. xv. 1. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin, Heb. iv. 15.

[c] Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God, ver. 13. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you, 17. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 11. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the Spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others, Eph. ii. 2, 3. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them, Col. iii. 5—7. That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God. For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of you, 1 Pet. iv. 2—4.

[d] Neither yield ye your members *as* instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God, ver. 13.

[e] But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, ver. 22.

VER. 20.

Ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.

*For when ye were the servants of sin, ye were free * from righteousness.*

* Gr. *to righteousness.*

VER. 21.

Τίνα οὖν καρπὸν εἴχετε τότε ἐφ' οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος ἐκείνων, θάνατος.

[a] *What fruit had ye then in those things* [b] *whereof ye are now ashamed?* [c] *for the end of those things is death.*

[a] For when we were in the flesh, the motions of sins which were by the law, did work in our members to bring forth fruit unto death, vii. 5. Therefore shall they eat of the fruit of their own way, and be filled with their own devices, Prov. i. 31. Lest strangers be filled with thy wealth; and thy labours *be* in the house of a stranger; And thou mourn at the last, when thy flesh and thy body are consumed, And say, how have I hated instruction, and my heart despised reproof; And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me, v. 10—13. Stolen waters are sweet, and bread eaten in secret *is* pleasant. But he knoweth not that the dead *are* there; *and that* her guests *are* in the depths of hell, ix. 17, 18. Say ye to the righteous, that *it shall be* well *with him*: for they shall eat the fruit of their doings, Isa. iii. 10. I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings, Jer. xvii. 10. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting, Gal. vi. 7, 8.

[b] And said, O my God, I am ashamed and blush to lift up my face

to thee, my God: for our iniquities are increased over *our* head, and our trespass is grown up unto the heavens, Ezra ix. 6. Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth, Job xl. 4. Wherefore I abhor *myself*, and repent in dust and ashes, xlii. 6. Therefore the showers have been with-holden, and there hath been no latter rain; and thou hadst a whore's forehead, thou refusedst to be ashamed, Jer. iii. 3. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD, viii. 12. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a Father to Israel, and Ephraim *is* my first-born, xxxi. 9. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I *am* the LORD. That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD, Ez. xvi. 61—63. Then shall ye remember your own evil ways, and your doings that *were* not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I *this*, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel, xxxvi. 31, 32. O LORD, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O LORD to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee, Dan. ix. 7, 8. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt, xii. 2. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants, Luke xv. 17—19. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter, 2 Cor. vii. 11.

[c] For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord, ver. 23. Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them, i. 32. Until I went into the sanctuary of God; *then* understood I their end, Psal. lxxiii. 17. There is a way which seemeth right unto a man, but the end thereof *are* the ways of death, Prov. xiv. 12, and xvi. 25. Whose end *is* destruction, whose god *is* their belly, and *whose* glory *is* in their shame, who mind earthly things, Phil. iii. 19. Let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins, Jam. v. 20. For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the Gospel of God? 1 Pet. iv. 17. See also on Matt. iii. ver. 10. clause 4; ver. 12. clause 5; and chap. v. ver. 22. clause 8.

VER. 22.

Νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν· τὸ δὲ τέλος, ζωὴν αἰώνιον.

But [a] *now being made free from sin, and* [b] *become servants to God,* [c] *ye have your fruit unto holiness,* [d] *and the end everlasting life.*

[a] See on Matt. v. ver. 8. clause 1.

[b] See on chap. i. ver. 1. clause 2.

[c] See on Matt. vii. ver. 17. clause 1.

[d] Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let me die the death of the righteous, and let my last end be like his! Num. xxiii. 10. Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace. But the transgressors shall be destroyed together: the end of the wicked shall be cut off, Psal. xxxvii. 37, 38. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. Then shall the righteous shine forth as the sun in the kingdom of their father. Who hath ears to hear let him hear, Matt. xiii. 40. 43. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life, xix. 29. And these shall go away into everlasting punishment; but the righteous into life eternal, xxv. 46. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth, and he that reapeth may rejoice together, John iv. 36.

VER. 23.

Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας, θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ, ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

For [a] *the wages of sin is death;* [b] *but the gift of God is eternal life* [c] *through Jesus Christ our Lord.*

[a] See on Matt. iii. ver. 10. clause 4; ver. 12. clause 5; and chap. v. ver. 22. clause 8.

[b] See on Matt. xix. ver. 16. clause 3.

[c] See on John vi. ver. 51. clause 5.

CHAP. VII.—VER. 1.

Ἢ ἀγνοεῖτε, ἀδελφοί, (γινώσκουσι γὰρ νόμον λαλῶ) ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου, ἐφ' ὅσον χρόνον ζῇ;

Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

VER. 2.

Ἡ γὰρ ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνήρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός.

For [a] *the woman which hath an husband is bound by the law to* her *husband so long as he liveth: but if the husband be dead, she is loosed from the law of* her *husband.*

[a] See on Matt. v. ver. 32. clause 2.

VER. 3.

Ἄρα οὖν ζῶντος τοῦ ἀνδρός, μοιχαλὶς χρηματίσει, ἐὰν γένηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνήρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου· τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα, γενομένην ἀνδρὶ ἑτέρῳ.

So then, if, while her *husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.*

VER. 4.

Ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ· εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ Θεῷ.

Wherefore, my brethren, [a] *ye also are become dead to the law* [b] *by the body of Christ;* [c] *that ye should be married to another,* even *to him who is raised from the dead,* [d] *that we should bring forth fruit unto God.*

[a] But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter, ver. 6. For sin shall not have dominion over you; for ye are not under the law, but under grace, vi. 14. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me, Gal. ii. 19, 20. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree, iii. 13. Blotting

out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross, Col. ii. 14. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 20. See also on chap. vi. ver. 14. clause 2.

[b] See on Matt. xx. ver. 28. clause 3.

[c] See on John iii. ver. 29.

[d] See on Matt. vii. ver. 17. clause 1.

VER. 5.

Ὅτε γὰρ ἦμεν ἐν τῇ σαρκὶ, τὰ παθήματα τῶν ἁμαρτιῶν, τὰ διὰ τοῦ νόμου, ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ.

For when we were [a] *in the flesh, the* * *motions of sins,* [b] *which were by the law;* [c] *did work* [d] *in our members to* [e] *bring forth fruit unto death.*

* Gr. *passions.*

[a] See on John iii. ver. 6. clause 1.

[b] Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin, iii. 20. Because the law worketh wrath: for where no law is, *there is* no transgression, iv. 15. Moreover the law entered that the offence might abound. But where sin abounded, grace did much more abound, v. 20. The sting of death *is* sin; and the strength of sin *is* the law, 1 Cor. xv. 56.

[c] But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead. For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment, which *was ordained* to life, I found *to be* unto death. For sin, taking occasion by the commandment, deceived me, and by it slew *me*. Wherefore the law *is* holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful, ver. 8—13. Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God, Gal. v. 19—21. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death, Jam. i. 15.

[d] But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members, ver. 23. Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God, vi. 13. I speak after the manner of men, because of the infirmity of your flesh: For as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness, unto holiness, 19. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, Col. iii. 5. From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members, Jam. iv. 1.

[e] What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death, Rom. vi. 21. See also on Matt. iii. ver. 10. clause 4; ver. 12. clause 5; and chap. v. ver. 22. clause 8.

VER. 6.

Νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατειχόμεθα· ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος.

But [a] *now we are delivered from the law,* * *that being dead wherein we were held;* [b] *that we should serve in newness of spirit, and not in the oldness of the letter.*

* Or, *being dead to that.*

[a] See on ver. 4. clause 1.

[b] And shall not uncircumcision which is by nature, if it fulfil the law,

judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God, ii. 27—29. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, vi. 4. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord, 11. I speak after the manner of men because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness and to iniquity; even so now yield your members servants to righteousness, unto holiness, 19. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, 22. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God, xii. 2. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh, Ez. xi. 19. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, xxxvi. 26. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life, 2 Cor. iii. 6. Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new, v. 17. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me, Gal. ii. 19, 20. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature, vi. 15. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, Phil. iii. 3. And have put on the new *man*; which is renewed in knowledge after the image of him that created him, Col. iii. 10.

VER. 7.

Τί οὖν ἐροῦμεν; Ὁ νόμος ἁμαρτία; Μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων, εἰ μὴ διὰ νόμου· τήν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν Οὐκ ἐπιθυμήσεις.

What shall we say then? [a] Is *the law sin? God forbid. Nay,* [b] *I had not known sin, but by the law: for I had not known* * *lust, except the law had said,* [c] *Thou shalt not covet.*

* Or, *concupiscence.*

[a] But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead, ver. 8. For sin, taking occasion by the commandment, deceived me, and by it slew *me*, 11. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful, 13. The sting of death *is* sin; and the strength of sin *is* the law, 1 Cor. xv. 56.

[b] For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death, ver. 5. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin, iii. 20. The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple. The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes. The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true, and righteous altogether. More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honey-comb. Moreover by them is thy servant warned: and in keeping

of them *there is* great reward. Who can understand *his* errors? cleanse thou me from secret *faults*, Psal. xix. 7—12. I have seen an end of all perfection; *but* thy commandment *is* exceeding broad, cxix. 96.

[c] Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's, Exod. xx. 17.

VER. 8.

Ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς, κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν. Χωρὶς γὰρ νόμου ἁμαρτία νεκρά.

But [a] *sin, taking occasion by the commandment,* [b] *wrought in me all manner of concupiscence.* [c] *For without the law sin was dead.*

[a] For sin, taking occasion by the commandment, deceived me, and by it slew me. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful, ver. 11—13. Now then it is no more I that do it, but sin that dwelleth in me, 17. Because the law worketh wrath: for where no law is, *there is* no transgression, iv. 15. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound, v. 20.

[b] But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death, Jam. i. 14, 15.

[c] Because the law worketh wrath: for where no law is, *there is* no transgression, Rom. iv. 15. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father, John xv. 22—24. The sting of death *is* sin; and the strength of sin *is* the law, 1 Cor. xv. 56.

VER. 9.

Ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν·

For [a] *I was alive without the law once:* [b] *but when the commandment came,* [c] *sin revived,* [d] *and I died.*

[a] The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Matt. xix. 20. And, behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: This do, and thou shalt live. But he, willing to justify himself, said unto Jesus, and who is my neighbour? Luke x. 25—29. And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends, xv. 29. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others. Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess, xviii. 9—12. And he said, All these have I kept from my youth up, 21. Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless, Phil. iii. 5, 6.

[b] Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin, iii. 19, 20. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them, x. 5. For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me, Psal. xl. 12. For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them, Gal. iii. 10. For whosoever shall keep the whole law, and yet offend in one *point* he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law, Jam. ii. 10, 11.

[c] I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members, ver. 21—23. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be, viii. 7.

[d] Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law *is* the knowledge of sin, Rom. iii. 20.

VER. 10.

Ἐγὼ δὲ ἀπέθανον· καὶ εὑρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν, αὕτη εἰς θάνατον.

And [a] *the commandment, which* was ordained *to life, I found* to be *unto death.*

[a] For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them, Rom. x. 5. Ye shall therefore keep my statutes and my judgments; which if a man do, he shall live in them: I *am* the Lord, Lev. xviii. 5. And I gave them my statutes, and shewed them my judgments, which *if* a man do, he shall even live in them, Ezek. xx. 11. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do and thou shalt live, Luke x. 27—29. But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away, 2 Cor. iii. 7.

VER. 11.

Ἡ γὰρ ἁμαρτία, ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς, ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινεν.

For [a] *sin, taking occasion by the commandment,* [b] *deceived me, and by it slew* me.

[a] See on ver. 8. clause 1.

[b] He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand? Isa. xliv. 20. The heart is deceitful above all things and desperately wicked; who can know it, Jer. xvii. 9. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, Eph. iv. 22. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin, Heb. iii. 13. But be ye doers of the word and not hearers only, deceiving your own selves, Jam. i. 22. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain, 26.

VER. 12.

Ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή.

Wherefore [a] *the law* is *holy; and* [b] *the commandment holy, and just, and good.*

[a] For we know that the law is spiritual: but I am carnal, sold under sin, ver. 14. Do we then make void the law through faith? God forbid: yea, we establish the law, iii. 31.

And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God, xii. 2. And what nation *is there so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day, Deut. iv. 8. And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart, and with all thy soul, To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good, x. 12, 13. Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments, Neh. ix. 13. The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple. The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes. The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true, and righteous altogether. More to be desired *are they* than gold, yea, than much fine gold: sweeter also than honey and the honey-comb. Moreover by them is thy servant warned; *and* in keeping of them *there is* great reward. Who can understand *his* errors? cleanse thou me from secret *faults*, Psal. xix. 7—12. Turn away my reproach which I fear; for thy judgments *are* good, cxix. 39. All thy commandments *are* faithful; they persecute me wrongfully; help thou me, 86. Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way, 127, 128. Righteous *art* thou, O LORD, and upright *are* thy judgments, 137. Thy word *is* very pure: therefore thy servant loveth it, 140. My tongue shall speak of thy word: for all thy commandments are righteous, 172. But we know that the law *is* good, if a man use it lawfully, 1 Tim. i. 8.

[b] What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet, ver. 7.

VER. 13.

Τὸ οὖν ἀγαθὸν, ἐμοὶ γέγονε θάνατος; Μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοὶ κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς.

Was [a] then that which is good made death unto me? God forbid. [b] But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

[a] For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, Rom. viii. 3. *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law, Gal. iii. 21.

[b] But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead. For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment *which was ordained* to life, I found *to be* unto death. For sin, taking occasion by the commandment, deceived me, and by it slew *me*, ver. 8—11. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound, v. 20. Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man, Jam. i. 13. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death, 15.

VER. 14.

Οἴδαμεν γὰρ, ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σαρκικός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν.

For we know that [a] the law is spiritual: [b] but I am [c] carnal, [d] sold under sin.

[a] Thou shalt not avenge, nor bear any grudge against the children of

thy people, but thou shalt love thy neighbour as thyself: I *am* the Lord, Lev. xix. 18. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might, Deut. vi. 5. Behold, thou desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom, Psal. li. 6. But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire, Matt. v. 22. But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart, 28. Jesus said unto him, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second *is* like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets, xxii. 37—40. For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart, Heb. iv. 12.

b For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not, ver. 18. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members, 22, 23. Wherefore I abhor *myself*, and repent in dust and ashes, Job xlii. 6. My soul cleaveth unto the dust; quicken thou me according to thy word, Psal. cxix. 25. Surely I *am* more brutish than *any* man, and have not the understanding of a man, Prov. xxx. 2. Every word of God *is* pure; he *is* a shield unto them that put their trust in him, 5. Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts, Isa. vi. 5. Thou meetest him that rejoiceth and worketh righteousness, *those that* remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved. But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away, lxiv. 5, 6. When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord, Luke v. 8. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: Wherefore neither thought I myself worthy to come unto thee: But say in a word, and my servant shall be healed, vii. 6, 7. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. And the Publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted, xviii. 11—14. Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 8.

c But he turned, and said unto Peter, Get thee behind me, Satan, thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men, Matt. xvi. 23. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to *bear it*, neither yet now are ye able. For ye are yet carnal; for whereas *there is* among you envying, and strife, and

divisions, are ye not carnal, and walk as men? 1 Cor. iii. 1—3.

[d] O wretched man that I am! who shall deliver me from the body of this death? ver. 24. Thus saith the LORD, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities ye have sold yourselves, and for your transgressions is your mother put away, Isa. l. 1. For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money, lii. 3.

VER. 15.

Ὃ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὃ θέλω, τοῦτο πράσσω· ἀλλ' ὃ μισῶ, τοῦτο ποιῶ.

For [a] that which I do I allow not: for [b] what I would, that do I not; but [c] what I hate, that do I.

[a] Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres, Luke xi. 48.

[b] If then I do that which I would not, I consent unto the law that *it is* good, ver. 16. For the good that I would I do not: but the evil that I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me, 19, 20. Iniquities prevail against me, *as for* our transgressions, thou shalt purge them away, Psal. lxv. 3. Blessed *are* the undefiled in the way, who walk in the law of the LORD. Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart. They also do no iniquity: they walk in his ways. Thou hast commanded *us* to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments, cxix. 1—6. I will run the way of thy commandments, when thou shalt enlarge my heart, 32. Behold, I have longed after thy precepts: quicken me in thy righteousness, 40. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would, Gal. v. 17. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin we deceive ourselves, and the truth is not in us, 1 John i. 7, 8.

[c] *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good, Rom. xii. 9. He deviseth mischief upon his bed; he setteth himself in a way *that* is not good; he abhorreth not evil, Psal. xxxvi. 4. Ye that love the LORD, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked, xcvii. 10. I will set no wicked thing before mine eyes; I hate the work of them that turn aside; it shall not cleave to me, ci. 3. Through thy precepts I get understanding; therefore I hate every false way, cxix. 104. The fear of the LORD is to hate evil; pride, arrogancy, and the evil way, and the froward mouth, do I hate, Prov. viii. 13. A righteous *man* hateth lying: but a wicked *man* is loathsome, and cometh to shame, xiii. 5.

VER. 16.

Εἰ δὲ ὃ οὐ θέλω, τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός.

If then I do that which I would not, [a] I consent unto the law that it is *good.*

[a] Wherefore the law is holy: and the commandment, holy and just, and good, ver. 12. For we know that the law is spiritual: but I am carnal, sold under sin, 14. For I delight in the law of God after the inward man, 22. Therefore I love thy commandments above gold; yea, above fine gold. Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way, Psal. cxix. 127, 128.

VER. 17.

Νυνὶ δὲ οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.

Now then [a] it is no more I that do it, but [b] sin that dwelleth in me.

[a] Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me, ver. 20.

[b] For I know that in me (that is, in my flesh,) dwelleth no good thing:

for to will is present with me; but *how* to perform that which is good I find not, ver. 18. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me, 20. But I see another law in my members, warring against the law of mind, and bringing me into captivity to the law of sin which is in my members, 23. Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy! But he giveth more grace: wherefore he saith, God resisteth the proud, but giveth grace unto the humble, Jam. iv. 5, 6.

VER. 18.

Οἶδα γὰρ, ὅτι οὐκ οἰκεῖ ἐν ἐμοὶ (τοῦτ' ἔστιν ἐν τῇ σαρκί μου) ἀγαθόν· τό γὰρ θέλειν παράκειταί μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν, οὐχ εὑρίσκω.

For I know [a] *that in me (that is,* [b] *in my flesh,) dwelleth no good thing:* [c] *for to will is present with me; but* how *to perform that which is good I find not.*

[a] See on Matt. vii. ver. 11. clause 1.
[b] See on John iii. ver. 6. clause 1.
[c] See on ver. 15.

VER. 19.

Οὐ γὰρ ὃ θέλω, ποιῶ ἀγαθόν· ἀλλ' ὃ οὐ θέλω κακὸν, τοῦτο πράσσω.

For the good that I would I do not: but the evil which I would not, that I do.

VER. 20.

Εἰ δὲ ὃ οὐ θέλω ἐγὼ, τοῦτο ποιῶ, οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.

Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

VER. 21.

Εὑρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν, ὅτι ἐμοὶ τὸ κακὸν παράκειται.

[a] *I find then a law, that, when I would do good, evil is present with me.*

[a] But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? ver. 23, 24. For sin shall not have dominion over you: for ye are not under the law, but under grace, vi. 14. *There is*, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded *is* death; but to be spiritually minded *is* life and peace: Because the carnal mind *is* enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God, viii. 1—8. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin, is the servant of sin, John viii. 34. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage, 2 Pet. ii. 19.

VER. 22.

Συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον·

For I delight in the law of God after [a] *the inward man:*

[a] For he is not a Jew, which is one outwardly; neither *is that* circumcision which is outward in the flesh: But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God, Rom. ii. 28, 29. For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day, 2 Cor. iv. 16. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, Eph. iii. 16. But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price, 1 Pet. iii. 4.

VER. 23.

Βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου, ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου, καὶ αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσί μου.

But I see another law in my members, [a] warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

[a] *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would, Gal. v. 16, 17. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses, 1 Tim. vi. 11, 12. From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members? James iv. 1.

VER. 24.

Ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;

*O wretched man that I am! who shall deliver me from * the body of this death?*

* Or, *this body of death.*

VER. 25.

Εὐχαριστῶ τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. Ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῒ δουλεύω νόμῳ Θεοῦ· τῇ δὲ σαρκὶ, νόμῳ ἁμαρτίας.

I thank God [a] through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

[a] See on John xiv. ver. 13. clause 2.

CHAP. VIII.—VER. 1.

Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ, μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα.

[a] *There is therefore now no condemnation to them which are in Christ Jesus, [b] who walk not after the flesh, but after the Spirit.*

[a] See on Mark xvi. ver. 16. clause 1.

[b] Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God, ver. 12—14. *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, Gal. v. 16, 17.

VER. 2.

Ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ, ἠλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.

For [a] the law of the Spirit of life in Christ Jesus [b] hath made me free [c] from the law of sin and death.

[a] He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given*; because that Jesus was not yet glorified,) John vii. 38, 39. The letter killeth, but the spirit giveth life, 2 Cor. iii. 17.

[b] See on John viii. ver. 32. clause 2.

[c] See on chap. vii. ver. 21.

VER. 3.

Τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκὸς, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, καὶ περὶ ἁμαρτίας, κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί·

[a] *For what the law could not do, in that it was weak through the flesh, God sending [b] his own Son [c] in the likeness of sinful flesh, and * for sin, [d] condemned sin in the flesh:*

* Or, *by a sacrifice, for sin.*

[a] But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter, Rom. vii. 6. *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been

by the law, Gal. iii. 21. For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God, Heb. vii. 19.

[b] See on Matt. xiv. ver. 33. clause 2.

[c] See on Matt. xx. ver. 28. clauses 3, 4.

[d] See on chap. vi. ver. 6.

VER. 4.

Ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα.

[a] *That the righteousness of the law might be fulfilled in us,* [b] *who walk not after the flesh, but after the Spirit.*

[a] But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts, Gal. v. 22—24. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word; That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish, Eph. v. 25—27. And you, that were sometime alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled, In the body of his flesh through death, to present you holy, and unblameable, and unreproveable in his sight, Col. i. 21, 22.

[b] See on ver. 1. clause 2.

VER. 5.

Οἱ γὰρ κατὰ σάρκα ὄντες, τὰ τῆς σαρκὸς φρονοῦσιν· οἱ δὲ κατὰ πνεῦμα, τὰ τοῦ πνεύματος.

[a] *For they that are after the flesh do mind the things of the flesh;* [b] *but they that are after the Spirit the things of the Spirit.*

[a] See on John iii. ver. 6. clause 1.

[b] See on John iii. ver. 6. clause 2.

VER. 6.

Τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος· τὸ δὲ φρόνημα τοῦ πνεύματος, ζωὴ καὶ εἰρήνη.

[a] *For to* *be carnally minded is death; but to* †*be spiritually minded is life* [b] *and peace.*

*Gr. *the minding of the flesh*: so ver. 7.

† Gr. *the minding of the spirit.*

[a] See on chap. vi. ver. 21. clause 3.

[b] See on chap. i. ver. 7. clause 5.

VER. 7.

Διότι τὸ φρόνημα τῆς σαρκὸς, ἔχθρα εἰς Θεόν· τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται· οὐδὲ γὰρ δύναται.

Because [a] *the* * *carnal mind is enmity against God:* [b] *for it is not subject to the law of God, neither indeed can be.*

* Gr. *minding of the flesh.*

[a] See on chap. i. ver. 30. clause 2.

[b] See on chap. vii. ver. 21.

VER. 8.

Οἱ δὲ ἐν σαρκὶ ὄντες, Θεῷ ἀρέσαι οὐ δύνανται.

So then they that are [a] *in the flesh cannot please God.*

[a] See on John iii. ver. 6. clause 1.

VER. 9.

Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ, ἀλλ' ἐν πνεύματι, εἴπερ Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. Εἰ δέ τις Πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.

[a] *But ye are not in the flesh, but in the Spirit,* [b] *if so be that the Spirit of God dwell in you.* [c] *Now if any man have not the Spirit of Christ, he is none of his.*

[a] See on John iii. ver. 6. clause 2.

[b] Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? 1 Cor. iii. 16. What! know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? vi. 19. and 2 Cor. vi. 16. In whom ye also are builded together for an habitation of God through the Spirit, Eph. ii. 22. That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us, 2 Tim. i. 14. See also on John vii. ver. 39. clause 1.

[c] That which is born of the flesh is flesh; and that which is born of the Spirit is spirit, John iii. 6. So then they that are in the flesh cannot please God, viii. 8. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and *that* no man can say that

Jesus is the Lord, but by the Holy Ghost, 1 Cor. xii. 3. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, 1 John v. 20.

VER. 10.

Εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν· τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην.

And if Christ be in you, [a] *the body is dead because of sin;* [b] *but the Spirit is life* [c] *because of righteousness.*

[a] See on chap. v. ver. 12. clause 2.
[b] See on John x. ver. 28. clause 2.
[c] See on chap. v. ver. 21. clause 3.

VER. 11.

Εἰ δὲ τὸ Πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν Χριστὸν ἐκ νεκρῶν, ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν, διὰ τὸ ἐνοικοῦν αὐτοῦ Πνεῦμα ἐν ὑμῖν.

But if the Spirit of [a] *him that raised up Jesus from the dead dwell in you,* [b] *he that raised up Christ from the dead shall also quicken your mortal bodies* * *by* [c] *his Spirit that dwelleth in you.*

* Or, *because of.*

[a] See on Acts ii. ver. 24. clause 1.
[b] See on John v. ver. 21.
[c] See on ver. 9. clause 2.

VER. 12.

Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμὲν οὐ τῇ σαρκί, τοῦ κατὰ σάρκα ζῇν.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

VER. 13.

Εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε.

[a] *For if ye live after the flesh,* [b] *ye shall die:* [c] *but if ye through the Spirit do mortify the deeds of the body, ye shall live.*

[a] See on John iii. ver. 6. clause 1.
[b] See on chap. vi. ver. 21. clause 3.
[c] And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit, Gal. v. 24, 25. That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind, Eph. iv. 22, 23. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked sometime, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, Col. iii. 5—9. Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, 1 Pet. ii. 11.

VER. 14.

Ὅσοι γὰρ Πνεύματι Θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ Θεοῦ.

For [a] *as many as are led by the Spirit of God,* [b] *they are the sons of God.*

[a] Teach me to do thy will; for thou *art* my God: thy Spirit *is* good; lead me into the land of uprightness, Psal. cxliii. 10. Thus saith the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth thee to profit, which leadeth thee by the way *that* thou shouldest go, Isa. xlvi. 17. But if ye be led of the Spirit, ye are not under the law, Gal. v. 18. If we live in the Spirit, let us also walk in the Spirit, 25.

[b] See on Matt. v. ver. 9. clause 3.

VER. 15.

Οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ' ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κράζομεν, Ἀϐϐᾶ, ὁ πατήρ.

For ye have not received [a] *the spirit of bondage again to fear;* [b] *but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*

[a] Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again, Luke viii. 37. Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? Acts ii. 37. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas;

And brought them out, and said, Sirs, what must I do to be saved? xvi. 29, 30. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind, 2 Tim. i. 7. And deliver them who through fear of death were all their life-time subject to bondage, Heb. ii. 15. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love, 1 John iv. 18.

[b] See on Luke xv. ver. 22. clause 2.

VER. 16.

Αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμὲν τέκνα Θεοῦ.

[a] *The Spirit itself beareth witness* [b] *with our spirit,* [c] *that we are the children of God:*

[a] Now he which stablisheth us with you in Christ, and hath anointed us, *is* God; Who hath also sealed us, and given the earnest of the Spirit in our hearts, 2 Cor. i. 21, 22. Now he that hath wrought us for the self-same thing *is* God, who also hath given unto us the earnest of the Spirit, v. 5. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption, Eph. iv. 30.

[b] And hereby we know that we are of the truth, and shall assure our hearts before him. For if our hearts condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence toward God, 1 John iii. 19—21. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son, v. 10.

[c] See on Matt. v. ver. 9. clause 3.

VER. 17.

Εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ Χριστοῦ· εἴπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν.

And if children, [a] *then heirs;* [b] *heirs of God, and joint-heirs with Christ;* [c] *if so be that we suffer with* him, *that we may be also glorified together.*

[a] See on Acts xx. ver. 32. clause 2.

[b] See on Matt. xxv. ver. 34. clauses 3, 4.

[c] See on Matt. v. ver. 10.

VER. 18.

Λογίζομαι γὰρ, ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.

[a] *For I reckon that the sufferings of this present time are not worthy* to be compared [b] *with the glory which shall be revealed in us.*

[a] See on Matt. v. ver. 12. clauses 1, 2.

[b] See on Matt. xxv. ver. 21. clauses 2, 3.

VER. 19.

Ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

VER. 20.

Τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἑκοῦσα, ἀλλὰ διὰ τὸν ὑποτάξαντα ἐπ' ἐλπίδι·

[a] *For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected* the same *in hope,*

[a] And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed *is* the ground for thy sake: in sorrow shalt thou eat *of* it all the days of thy life: Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou *art,* and unto dust shalt thou return, Gen. iii. 17—19. And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed, v. 29. And God said unto Noah, The end of all flesh is come before me; for the earth is with filled with violence through them: and, behold, I will destroy them with the earth, vi. 13. The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore

the inhabitants of the earth are burned, and few men left. The new wine mourneth, the vine languisheth, all the merry-hearted do sigh, Isa. xxiv. 5—7. How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end, Jer. xii. 4. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away, Hos. iv. 2, 3.

VER. 21.

Ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ.

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

VER. 22.

Οἴδαμεν γὰρ, ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν.

*For we know that * the whole creation groaneth and travaileth in pain together until now.*

* Or, *every creature.*

VER. 23.

Οὐ μόνον δὲ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ Πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.

And not only they, [a] *but ourselves also, which have the firstfruits of the Spirit,* [b] *even we ourselves groan within ourselves,* [c] *waiting for the adoption,* to wit, *the redemption of our body.*

[a] See on ver. 16. clause 1. and Luke xv. ver. 22. clause 2.

[b] For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life, 2 Cor. v. 2—4. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears, vii. 5.

[c] Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory, Eph. i. 14. See also on Matt. xxii. ver. 30. clause 1.

VER. 24.

Τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπὶς δὲ βλεπομένη, οὐκ ἔστιν ἐλπίς· ὃ γὰρ βλέπει τις, τί καὶ ἐλπίζει;

[a] *For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?*

[a] Rejoicing in hope; patient in tribulation; continuing instant in prayer, Rom. xii. 12. The wicked is driven away in his wickedness: but the righteous hath hope in his death, Prov. xiv. 32. But let us who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation, 1 Thess. v. 8. Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec, Heb. vi. 19, 20. And every man that hath this hope in him, purifieth himself even as he is pure, 1 John iii. 3. If in this life only we have hope in Christ, we are of all men most miserable, 1 Cor. xv. 19.

VER. 25.

Εἰ δὲ ὃ οὐ βλέπομεν, ἐλπίζομεν, δι᾽ ὑπομονῆς ἀπεκδεχόμεθα.

But if we hope for that we see not, then *do we with patience wait for* it.

VER. 26.

Ὡσαύτως δὲ καὶ τὸ Πνεῦμα συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν· τὸ γὰρ τί προσευξώμεθα καθὸ δεῖ, οὐκ οἴδαμεν, ἀλλ᾽ αὐτὸ τὸ Πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλήτοις.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: [a] *but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*

a Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 18.

VER. 27.

Ὁ δὲ ἐρευνῶν τὰς καρδίας, οἶδε τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.

a *And he that searcheth the hearts knoweth what is the mind of the Spirit,* * *because he maketh intercession for the saints according to the will of God.*

* Or, *that.*

a See on Matt. ix. ver. 4. clause 1.

VER. 28.

Οἴδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθὸν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.

a *And we know that all things work together for good to them* b *that love God,* c *to them who are the called according to his purpose.*

a Therefore let no man glory in men: for all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; And ye are Christ's; and Christ is God's, 1 Cor. iii. 21—23. For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen; for the things which are seen *are* temporal, 2 Cor. iv. 15—18. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby, Heb. xii. 11. My brethren, count it all joy when ye fall into divers temptations; Knowing *this,* that the trying of your faith worketh patience. But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing, James i. 2—4.

b See on chap. v. ver. 5. clause 2.

c See on chap. i. ver. 6. clause 2.

VER. 29.

Ὅτι οὓς προέγνω, καὶ προώρισε συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς.

For a *whom he did foreknow,* b *he also did predestinate* c to be *conformed to the image of his Son,* d *that he might be the firstborn among many brethren.*

a God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Rom. xi. 2. Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee; *and* I ordained thee a prophet unto the nations, Jer. i. 5. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you, and peace, be multiplied, 1 Pet. i. 2.

b According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Eph. i. 4, 5. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; That we should be to the praise of his glory, who first trusted in Christ, 11, 12. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, 2 Tim. i. 9.

c But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof,* Rom. xiii. 14. They are not of the world, even as I am not of the world, John xvii. 16. And for their sakes I sanctify myself, that they also might be sanctified through the truth, 19. And the glory which thou gavest me I have given them; that they may be one, even as

we are one, 22. And as we have borne the image of the earthy, we shall also bear the image of the heavenly, 1 Cor. xv. 49. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord, 2 Cor. iii. 18. According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love: Eph. i. 4. And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness, iv. 23, 24. And every man that hath this hope in him, purifieth himself even as he is pure, 1 John iii. 3. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world, iv. 17.

d See on Matt. xii. ver. 50. clause 2.

VER. 30.

Οὓς δὲ προώρισε, τούτους καὶ ἐκάλεσε· καὶ οὓς ἐκάλεσε, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσε, τούτους καὶ ἐδόξασε.

Moreover whom he did predestinate, a *them he also called:* b *and whom he called, them he also justified:* c *and whom he justified, them he also glorified.*

a See on chap. i. ver. 6. clause 2.
b See on chap. v. ver. 16. clause 2.
c See on Matt. xix. ver. 16. clause 3.

VER. 31.

Τί οὖν ἐροῦμεν πρὸς ταῦτα; Εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;

a *What shall we then say to these things? If God* be *for us, who* can be *against us?*

a See on John x. ver. 28. clauses 2, 3.

VER. 32.

Ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτὸν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;

a *He that spared not his* b *own Son,* c *but delivered him up for us all,* d *how shall he not with him also freely give us all things?*

a See on John iii. ver. 16. clause 1.
b See on Matt. xiv. ver. 33. clause 2.
c See on Matt. xx. ver. 28. clauses 3, 4.
d See on Matt. vi. ver. 33. clause 4.

VER. 33.

Τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; Θεὸς ὁ δικαιῶν·

Who shall lay any thing to the charge of a *God's elect?* b *It is God that justifieth.*

a See on Matt. xxiv. ver. 24. clause 4.
b See on chap. iii. ver. 26. clause 2.

VER. 34.

Τίς ὁ κατακρίνων; Χριστὸς ὁ ἀποθανὼν, μᾶλλον δὲ καὶ ἐγερθεὶς, ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν.

Who is he that condemneth? a *It is Christ that died,* b *yea rather, that is risen again,* c *who is even at the right hand of God,* d *who also maketh intercession for us.*

a See on Matt. xx. ver. 28. clause 3.
b See on chap. iv. ver. 25. clause 2.
c See on Matt. xxii. ver. 44 clause 1.
d See on John xiv. ver. 16. clause 1.

VER. 35.

Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλίψις, ἢ στενοχωρία, ἢ διωγμὸς, ἢ λιμὸς, ἢ γυμνότης, ἢ κίνδυνος, ἢ μάχαιρα;

Who shall separate us from the love of Christ? shall *tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*

VER. 36.

Καθὼς γέγραπται· Ὅτι ἕνεκά σου θανατούμεθα ὅλην τὴν ἡμέραν· ἐλογίσθημεν ὡς πρόβατα σφαγῆς.

As it is written, a *For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.*

a Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter, Psal. xliv. 22.

VER. 37.

Ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς.

Nay, a *in all these things we are more than conquerors* b *through him that loved us.*

a See on John x. ver. 28. clauses 2, 3.

[b] Without me ye can do nothing, John xv. 5.

VER. 38.

Πέπεισμαι γὰρ ὅτι οὔτε θάνατος, οὔτε ζωὴ, οὔτε ἄγγελοι, οὔτε ἀρχαὶ, οὔτε δυνάμεις, οὔτε ἐνεστῶτα, οὔτε μέλλοντα,

For I am persuaded, that [a] neither death, nor life, [b] nor angels, nor principalities, nor powers, nor things present, nor things to come.

[a] For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's, Rom. xiv. 8. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's, 1 Cor. iii. 22. According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also, Christ shall be magnified in my body, whether *it be* by life or by death, Phil. i. 20.

[b] For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, Eph. vi. 12. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him, Col. i. 16. *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it, ii. 15.

VER. 39.

Οὔτε ὕψωμα, οὔτε βάθος, οὔτέ τις κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

[a] Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

[a] See on John xx. ver. 28. clauses 2, 3.

CHAP. IX.—VER. 1.

Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, (συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν Πνεύματι ἁγίῳ,)

[a] I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

[a] See on chap. i. ver. 9. clause 1.

VER. 2.

Ὅτι λύπη μοι ἐστὶ μεγάλη, καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου.

[a] That I have great heaviness and continual sorrow in my heart.

[a] Brethren, my heart's desire and prayer to God for Israel is, that they might be saved, Rom. x. 1. Rivers of waters run down mine eyes, because they keep not thy law, Psal. cxix. 136. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! Jer. ix. 1. But if ye will not hear it, my soul shall weep in secret places for *your* pride; and mine eyes shall weep sore, and run down with tears, because the LORD's flock is carried away captive, xiii. 17. Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city, Lam. ii. 12. Mine eye runneth down with rivers of water for the destruction of the daughter of my people. Mine eye trickleth down, and ceaseth not, without any intermission, Till the LORD look down, and behold from heaven. Mine eye affecteth mine heart, because of all the daughters of my city, iii. 48—51. And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry, for all the abominations that be done in the midst thereof, Ezek. ix. 4. And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes, Luke xix. 41, 42. For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ, Phil. iii. 18.

VER. 3.

Ἠυχόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα·

[a] *For I could wish that myself were* * *accursed from Christ for my brethren, my kinsmen according to the flesh:*

Or, *separated.*

[a] Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written, Exod. xxxii. 32.

VER. 4.

Οἵτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἱοθεσία, καὶ ἡ δόξα, καὶ αἱ διαθῆκαι, καὶ ἡ νομοθεσία, καὶ ἡ λατρεία, καὶ αἱ ἐπαγγελίαι·

Who are Israelites; [a] *to whom* pertaineth *the adoption,* [b] *and the glory,* [c] *and the* * *covenants,* [d] *and the giving of the law,* [e] *and the service* of God, [f] *and the promises;*

* Or, *testaments.*

[a] See on chap. viii. ver. 23. clause 3.

[b] And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy-seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him, Numb. vii. 8, 9. And she named the child I-chabod, saying, The glory is departed from Israel: (because the ark of God was taken, and because of her father-in-law and her husband:) 1 Sam. iv. 21. So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD, 1 Kings viii. 11.

[c] See on Matt. i. ver. 1. clause 3.

[d] See on John i. ver. 17. clause 1.

[e] See on Matt. xxi. ver. 33. clause 2.

[f] See on Luke i. ver. 44.

VER. 5.

Ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς, τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν.

Whose are *the fathers,* [a] *and of whom as concerning the flesh Christ* came, [b] *who is over all, God* [c] *blessed for ever.* [d] *Amen.*

[a] See on chap. i. ver. 3. clause 3.

[b] See on John i. ver. 1. clause 4. and v. ver. 19. clause 2.

[c] See on chap. i. ver. 25. clause 4.

[d] See on Matt. vi. ver. 13. clause 4.

VER. 6.

Οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ· οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραήλ.

Not as though the word of God hath taken none effect. [a] *For they* are *not all Israel, which are of Israel.*

[a] See on chap. ii. ver. 28.

VER. 7.

Οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραὰμ, πάντες τέκνα· ἀλλ' ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα·

[a] *Neither, because they are the seed of Abraham,* are they *all children: but,* [b] *In Isaac shall thy seed be called.*

[a] See on Matt. iii. ver. 9. clause 2.

[b] And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bondwoman: in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called, Gen. xxi. 12.

VER. 8.

Τουτέστιν, οὐ τὰ τέκνα τῆς σαρκὸς, ταῦτα τέκνα τοῦ Θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας, λογίζεται εἰς σπέρμα.

That is, [a] *They which are the children of the flesh, these* are *not the children of God: but the children of the promise* [b] *are counted for the seed.*

[a] See on Matt. iii. ver. 9. clause 2.

[b] A seed shall serve him; it shall be accounted to the LORD for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this,* Psal. xxii. 30, 31. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, John i. 13. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye *be* Christ's, then are ye Abraham's seed,

and heirs according to the promise, Gal. iii. 26—29.

VER. 9.

Ἐπαγγελίας γὰρ ὁ λόγος οὗτος· Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάῤῥᾳ υἱός.

[a] *For this is the word of promise, At this time will I come, and Sarah shall have a son.*

[a] And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him, Gen. xviii. 10. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him, xxi. 2.

VER. 10.

Οὐ μόνον δὲ, ἀλλὰ καὶ Ῥεβέκκα, ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν·

And not only this; [a] *but when Rebecca also had conceived by one*, even *by our father Isaac*;

[a] And Isaac entreated the Lord for his wife, because she *was* barren: and the Lord was entreated of him, and Rebekah his wife conceived. And the children struggled together within her: and she said, If *it be* so, why *am* I thus? And she went to inquire of the Lord. And the Lord said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels: and *the one* people shall be stronger than *the other* people; and the elder shall serve the younger; Gen. xxv. 21—23.

VER. 11.

Μήπω γὰρ γεννηθέντων, μηδὲ πραξάντων τι ἀγαθὸν ἢ κακὸν, ἵνα ἡ κατ' ἐκλογὴν τοῦ Θεοῦ πρόθεσις μένῃ, οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλοῦντος,

(*For the children being not yet born, neither having done any good or evil*, [a] *that the purpose of God* [b] *according to election might stand*, [c] *not of works, but of him that calleth*;)

[a] The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand; That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders. This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul *it*? and his hand *is* stretched out, and who shall turn it back? Isa. xiv. 24—27. Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it, xlvi. 10, 11. Having made known unto us the mystery of his will, according to his good pleasure which he had purposed in himself: That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth: *even* in him, In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, Eph. i. 9—11.

[b] Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then it is no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded, Rom. xi. 5—7. According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love, Eph. i. 4. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall, 2 Pet. i. 10.

[c] See on chap. iii. ver. 27.

VER. 12.

Ἐῤῥήθη αὐτῇ· Ὅτι ὁ μείζων δουλεύσει τῷ ἐλάσσονι.

[a] *It was said unto her, The* [*] *elder shall serve the* † *younger.*

[*] Or, *greater.* † Or, *lesser.*

[a] See on ver. 10.

VER. 13.

Καθὼς γέγραπται· Τὸν Ἰακὼβ ἠγάπησα, τὸν δὲ Ἡσαῦ ἐμίσησα.

[a] *As it is written, Jacob have I loved, but Esau have I hated.*

[a] I have loved you, saith the LORD: yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness, Mal. i. 2, 3.

VER. 14.

Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; Μὴ γένοιτο.

What shall we say then? [a] Is there *unrighteousness with God? God forbid.*

[a] See on John xvii. ver. 11. clause 2.

VER. 15.

Τῷ γὰρ Μωσῇ λέγει· Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω.

[a] *For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.*

[a] And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy, Exod. xxxiii. 19.

VER. 16.

Ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεοῦντος Θεοῦ.

[a] *So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*

[a] See Gen. xxvii. 1—38. Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth, Psal. cx. 3. I am sought of *them that* asked not *for me*; I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name, Isa. lxv. 1. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight, Matt. xi. 25, 26. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, John i. 13. For it is God which worketh in you both to will and to do of *his* good pleasure, Phil. ii. 13. See also on ver. 11. clause 2.

VER. 17.

Λέγει γὰρ ἡ γραφὴ τῷ Φαραώ· Ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.

[a] *For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.*

[a] And in very deed for this *cause* have I raised thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth, Exod. ix. 16.

VER. 18.

Ἄρα οὖν ὃν θέλει, ἐλεεῖ· ὃν δὲ θέλει, σκληρύνει.

[a] *Therefore hath he mercy on whom he will* have mercy, [b] *and whom he will he hardeneth.*

[a] See on Matt. xx. ver. 15. clause 1.
[b] See on Matt. xiii. ver. 14.

VER. 19.

Ἐρεῖς οὖν μοι· Τί ἔτι μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκε;

Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

VER. 20.

Μενοῦνγε, ὦ ἄνθρωπε, σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; Μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι· Τί με ἐποίησας οὕτως;

Nay but, O man, [a] *who art thou that* [*] *repliest against God? Shall the thing*

formed say to him that formed it, *Why hast thou made me thus?*

* Or, *answerest again*, or *disputest with God?*

[a] See on Matt. xx. ver. 13. clause 2. and Acts ix. ver. 5. clause 2.

VER. 21.

Ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι, ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν;

[a] *Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?*

[a] But now, O Lord, thou *art* our Father: we *are* the clay, and thou our Potter; and we all *are* the work of thy hand, Isa. lxiv. 8. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make *it*. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel. *At what* instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy *it*: If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And *at what* instant I shall speak concerning a nation, and concerning a kingdom, to build, and to plant *it*: If it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them, Jer. xviii. 3—10.

VER. 22.

Εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν, καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν·

[a] What *if God, willing to shew* his *wrath*, [b] *and to make his power known*, [c] *endured with much longsuffering* [d] *the vessels of wrath* * *fitted to destruction*:

* Or, *made up*.

[a] Or despisest thou the riches of his goodness, and forbearance, and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God? Who will render to every man according to his deeds, Rom. ii. 4—6.

[b] See on ver. 17.

[c] See on chap. ii. ver. 4. clause 3.

[d] For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, 1 Thess. v. 9. See also on chap. i. ver. 18. clause 1.

VER. 23.

Καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προητοίμασεν εἰς δόξαν;

[a] *And that he might make known the riches of his glory on the vessels of mercy*, [b] *which he had afore prepared unto glory*,

[a] See on chap. ii. ver. 4. clause 2.

[b] O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee, 1 Chron. xxix. 18. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord, Luke i. 17. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in *his*

kindness toward us through Christ Jesus, Eph. ii. 2—7. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, 10. Strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, Col. i. 11, 12. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross, ii. 13, 14. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 13, 14. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work, 2 Tim. ii. 20, 21. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life, Tit. iii. 3—7. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, 1 Pet. i. 2—5.

VER. 24.

Οὓς καὶ ἐκάλεσεν, ἡμᾶς, οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν.

[a] *Even us, whom he hath called,* [b] *not of the Jews only, but also of the Gentiles?*

[a] See on chap. i. ver. 6. clause 2.
[b] See on Matt. xii. ver. 18. clause 5.

VER. 25.

Ὡς καὶ ἐν τῷ Ὡσηὲ λέγει· Καλέσω τὸν οὐ λαόν μου, λαόν μου· καὶ τὴν οὐκ ἠγαπημένην, ἠγαπημένην.

[a] *As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.*

[a] And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God, Hos. ii. 23. Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy, 1 Pet. ii. 10.

VER. 26.

Καὶ ἔσται, ἐν τῷ τόπῳ οὗ ἐῤῥήθη αὐτοῖς· Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ Θεοῦ ζῶντος.

[a] *And it shall come to pass,* that *in the place where it was said unto them,* Ye are *not my people; there shall they be called the children of the living God.*

[a] And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God, Hos. i. 10.

VER. 27.

Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ· Ἐὰν ᾖ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ

ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα σωθήσεται.

[a] *Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:*

[a] And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. The remnant shall return, *even* the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, *yet* a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land, Isa. x. 20—23.

VER. 28.

Λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ, ὅτι λόγον συντετμημένον ποιήσει Κύριος ἐπὶ τῆς γῆς.

*For he will finish the * work, and cut it short in righteousness: because a short work will the Lord make upon the earth.*

* Or, *account.*

VER. 29.

Καὶ καθὼς προείρηκεν Ἡσαΐας· Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμοῤῥα ἂν ὡμοιώθημεν.

[a] *And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.*

[a] Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah, Isa. i. 9.

VER. 30.

Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην, κατέλαβε δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως·

What shall we say then? [a] *That the Gentiles, which followed not after righteousness, have attained to righteousness,* [b] *even the righteousness which is of faith.*

[a] See on Matt. xii. ver. 18. clause 5.
[b] See on chap. iii. ver. 22. clause 1.

VER. 31.

Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης, εἰς νόμον δικαιοσύνης οὐκ ἔφθασε;

But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

VER. 32.

Διατί; Ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμου. Προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος·

Wherefore? [a] *Because* they sought it *not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;*

[a] See on Matt. xix. ver. 20. clause 1.

VER. 33.

Καθὼς γέγραπται· Ἰδοὺ, τίθημι ἐν Σιὼν λίθον προσκόμματος, καὶ πέτραν σκανδάλου· καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ, οὐ καταισχυνθήσεται.

[a] *As it is written, Behold, I lay in Sion a stumblingstone and rock of offence:* [b] *and whosoever believeth on him shall not be * ashamed.*

* Gr. *confounded.*

[a] See on Matt. xxi. ver. 42. clause 1.
[b] See chap. v. ver. 5. clause 1.

CHAP. X.—VER. 1.

Ἀδελφοὶ, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἡ δέησις ἡ πρὸς τὸν Θεὸν, ὑπὲρ τοῦ Ἰσραήλ ἐστιν εἰς σωτηρίαν.

Brethren, [a] *my heart's desire and prayer to God for Israel is, that they might be saved.*

[a] See on chap. ix. ver. 2.

VER. 2.

Μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν.

For I bear them record that [a] *they have a zeal of God, but not according to knowledge.*

[a] And when they heard *it*, they glorified the Lord; and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law, Acts xxi. 20. I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, *and* taught

according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day, xxii. 3. I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the Chief Priests; and when they were put to death, I gave my voice against *them*, xxvi. 9, 10. And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers, Gal. i. 14. They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them, iv. 17.

VER. 3.

Ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν.

For they being ignorant of [a] *God's righteousness,* [b] *and going about to establish their own righteousness,* [c] *have not submitted themselves unto the righteousness of God.*

[a] See on chap. i. ver. 17. clause 1.

[b] And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God, Luke xvi. 15.

[c] He looketh upon men; and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light, Job xxxiii. 27, 28. Neither have we hearkened unto thy servants and prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness *belongeth* unto thee; but unto us confusion of faces, as at this day: to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him, Dan. ix. 6—9. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son, Luke xv. 17—21.

VER. 4.

Τέλος γὰρ νόμου Χριστὸς, εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.

[a] *For Christ is the end of the law for righteousness* [b] *to every one that believeth.*

[a] For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit, Rom. viii. 3, 4. Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled, Matt. v. 17, 18. Wherefore the law was our schoolmaster, *to bring us* unto Christ, that we might be justified by faith, Gal. iii. 24. Which are a shadow of things to come; but the body *is* of Christ, Col. ii. 17. But into the second *went* the High Priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people: The Holy Ghost this signifying, That the way into the holiest of all was not yet made mani-

fest, while as the first tabernacle was yet standing. Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the conscience; *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption *for us*. For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. ix. 7—14. For the law, having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those *sacrifices there is* a remembrance again *made* of sins every year. For *it is* not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me; In burnt-offerings and *sacrifices* for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once *for all*. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified, x. 1—14.

[b] See on Mark xvi. ver. 16. clause 1.

VER. 5.

Μωσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς.

[a] *For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.*

[a] Ye shall therefore keep my statutes and my judgments; which if a man do, he shall live in them: I *am* the LORD, Lev. xviii. 5.

VER. 6.

Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει· Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου· Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστι Χριστὸν καταγαγεῖν.

But [a] *the righteousness which is of faith speaketh on this wise,* [b] *Say not in thine heart, Who shall ascend into heaven? (that is,* [c] *to bring Christ down* from above :)

[a] See on chap. iii. ver. 22. clause 1.

[b] For this commandment which I command thee this day, it *is* not hidden from thee, neither *is* it far off. It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Deut. xxx. 11, 12.

[c] See on John iii. ver. 13. clause 1.

VER. 7.

Ἢ, τίς καταβήσεται εἰς τὴν ἄβυσσον, τοῦτ' ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν·

Or, [a] *who shall descend into the deep?* [b] *(that is, to bring up Christ again from the dead.)*

[a] Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? Deut. xxx. 13.

[b] See on Acts ii. ver 24. clause 1.

VER. 8.

Ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν ἐν τῷ στόματί σου, καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἔστι τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν·

But what saith it? [a] *The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;*

[a] But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it, Deut. xxx. 14.

VER. 9.

Ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ·

That [a] *if thou shalt confess with thy mouth the Lord Jesus,* [b] *and shalt believe in thine heart that God hath raised him from the dead,* [c] *thou shalt be saved.*

[a] See on Matt. x. ver. 32.
[b] See on Acts ii. ver. 24. clause 1.
[c] See on Mark xvi. ver. 16. clause 1.

VER. 10.

Καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.

For [a] *with the heart man believeth unto righteousness;* [b] *and with the mouth confession is made unto salvation.*

[a] See on John xvi. ver. 10. clause 1.
[b] See on Matt. x. ver. 32.

VER. 11.

Λέγει γὰρ ἡ γραφή· Πᾶς ὁ πιστεύων ἐπ' αὐτῷ, οὐ καταισχυνθήσεται.

[a] *For the Scripture saith, Whosoever believeth on him shall not be ashamed.*

[a] See on Matt. xxi. ver. 42. clause 1.

VER. 12.

Οὐ γάρ ἐστι διαστολὴ Ἰουδαίου τε καὶ Ἕλληνος· ὁ γὰρ αὐτὸς Κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν.

[a] *For there is no difference between the Jew and the Greek:* [b] *for the same Lord over all is* [c] *rich unto all that call upon him.*

[a] See on Acts x. ver. 35. clause 1.
[b] See on Luke ii. ver. 11. clause 3.
[c] See on chap. ii. ver. 4. clause 2.

VER. 13.

Πᾶς γὰρ ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίου, σωθήσεται.

[a] *For whosoever shall call upon the name of the Lord shall be saved.*

[a] See on Acts ii. ver. 21.

VER. 14.

Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσουσιν οὗ οὐκ ἤκουσαν; πῶς δὲ ἀκούσουσι χωρὶς κηρύσσοντος;

[a] *How then shall they call on him in whom they have not believed?* [b] *and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?*

[a] But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him, Heb. xi. 6.
[b] See on Matt. xxviii. ver. 19. clause 1.

VER. 15.

Πῶς δὲ κηρύξουσιν, ἐὰν μὴ ἀποσταλῶσι; καθὼς γέγραπται· Ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων τὰ ἀγαθά.

[a] *And how shall they preach, except they be sent? as it is written,* [b] *How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!*

[a] See on Matt. ix. ver. 38. clauses 2, 3.
[b] How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Isa. lii. 17.

VER. 16.

Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει· Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν;

But they have not all obeyed the Gospel. [a] *For Esaias saith, Lord, who hath believed* * *our report.*

* Gr. *the hearing of us;* or, *our preaching.*

[a] Who hath believed our report? and to whom is the arm of the LORD revealed? Isa. liii. 1.

VER. 17.

Ἄρα ἡ πίστις ἐξ ἀκοῆς· ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ.

[a] *So then faith* cometh *by hearing, and hearing by the word of God.*

[a] See ver. 14. and on chap. i. ver. 16. clause 3.

VER. 18.

Ἀλλὰ λέγω· Μὴ οὐκ ἤκουσαν; Μενοῦνγε εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

But I say, Have they not heard? [a] *Yes verily, their sound went into all the earth, and their words* [b] *unto the ends of the world.*

[a] Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, Psal. xix. 4.

[b] See on chap. i. ver. 8. clause 4.

VER. 19.

Ἀλλὰ λέγω· Μὴ οὐκ ἔγνω Ἰσραήλ; πρῶτος Μωσῆς λέγει· Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς.

But I say, [a] *Did not Israel know? First* [b] *Moses saith, I will provoke you to jealousy by* them that are *no people,* and *by a foolish nation I will anger you.*

[a] See on Matt. x. ver. 6. clause 1.

[b] They have moved me to jealousy with *that which is* not God: they have provoked me to anger with their vanities: and I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation, Deut. xxxii. 21.

VER. 20.

Ἠσαΐας δὲ ἀποτολμᾷ, καὶ λέγει· Εὑρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι.

But Esaias is very bold, and saith, [a] *I was found of them that sought me not; I was made manifest unto them that asked not after me.*

[a] I am sought of *them that* asked not *for me;* I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name, Isa. lxv. 1.

VER. 21.

Πρὸς δὲ τὸν Ἰσραὴλ λέγει· Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

But to Israel he saith, [a] *All day long I have stretched forth my hands unto a disobedient and gainsaying people.*

[a] I have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts, Isa. lxi. 2.

CHAP. XI.—VER. 1.

Λέγω οὖν· Μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ; Μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμὶ, ἐκ σπέρματος Ἀβραὰμ, φυλῆς Βενιαμίν.

I say then, Hath God cast away his people? [a] *God forbid.* [b] *For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.*

[a] For the Lord will not forsake his people for his great name's sake; because it hath pleased the Lord to make you his people, 1 Sam. xii. 22. Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah, Psal. lxxvii. 7—9. For the Lord will not cast off his people, neither will he forsake his inheritance: xciv. 14. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord, Jer. xxxi. 37. Behold, the eyes of the Lord God *are* upon the sinful kingdom, and I will destroy it from the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth, Hos. ix. 8, 9.

[b] See on Acts xxii. ver. 3.

VER. 2.

Οὐκ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ, ὃν προέγνω. Ἢ οὐκ οἴδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή; ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ, λέγων·

God hath not cast away [a] *his people which he foreknew. Wot ye not what the Scripture saith* * *of Elias? how he maketh intercession to God against Israel, saying,*

* Gr. *in Elias?*

[a] See on chap. viii. ver. 29. clause 1.

VER. 3.

Κύριε, τοὺς προφήτας σου ἀπέκτειναν, καὶ τὰ θυσιαστήριά σου κατέσκαψαν· κἀγὼ ὑπελείφθην μόνος, καὶ ζητοῦσι τὴν ψυχήν μου.

[a] *Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.*

[a] And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away, 1 Kings xix. 10.

VER. 4.

Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.

But what saith the answer of God unto him? [a] *I have reserved to myself seven thousand men, who have not bowed the knee to* the image of *Baal.*

[a] Yet I have left *me* seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him, 1 Kings xix. 18.

VER. 5.

Οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λεῖμμα κατ' ἐκλογὴν χάριτος γέγονεν.

Even so then at this present time also there is [a] *a remnant* [b] *according to the election of grace.*

[a] See on chap. ix. ver. 27.
[b] See on chap. ix. ver. 11. clause 2.

VER. 6.

Εἰ δὲ χάριτι, οὐκ ἔτι ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐκ ἔτι γίνεται χάρις. Εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ χάρις· ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον.

And if by grace, [a] *then* is it *no more of works: otherwise grace is no more grace.* [b] *But if* it be *of works, then is it no more grace: otherwise work is no more work.*

[a] See on chap. iii. ver. 27.
[b] See on Acts xv. ver. 11.

VER. 7.

Τί οὖν; ὃ ἐπιζητεῖ Ἰσραὴλ, τούτου οὐκ ἐπέτυχεν· ἡ δὲ ἐκλογὴ ἐπέτυχεν, οἱ δὲ λοιποὶ ἐπωρώθησαν,

What then? Israel hath not obtained that which he seeketh for; [a] *but the election hath obtained it,* [b] *and the rest were* * *blinded.*

* Or, *hardened.*

[a] See on chap. ix. ver. 11. clause 2.
[b] See on Matt. xiii. ver. 14.

VER. 8.

(Καθὼς γέγραπται· Ἔδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν) ἕως τῆς σήμερον ἡμέρας.

[a] *(According as it is written, God hath given them the spirit of* * *slumber, eyes that they should not see, and ears that they should not hear;) unto this day.*

* Or, *remorse.*

[a] For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers, hath he covered, Isa. xxix. 10.

VER. 9.

Καὶ Δαβὶδ λέγει· Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα, καὶ εἰς θήραν, καὶ εἰς σκάνδαλον, καὶ εἰς ἀνταπόδομα αὐτοῖς.

[a] *And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:*

[a] Let their table become a snare before them: and *that which should have been* for *their* welfare, *let it become* a trap, Psal. lxix. 22.

VER. 10.

Σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν· καὶ τὸν νῶτον αὐτῶν διαπαντὸς σύγκαμψον.

[a] *Let their eyes be darkened, that they may not see, and bow down their back alway.*

[a] Let their eyes be darkened, that they see not; and make their loins continually to shake, Psal. lxix. 23.

VER. 11.

Λέγω οὖν· Μὴ ἔπταισαν, ἵνα πέσωσι; Μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλῶσαι αὐτούς.

I say then, [a] Have they stumbled that they should fall? God forbid: but rather [b] through their fall salvation is come unto the Gentiles, [c] for to provoke them to jealousy.

[a] Have I any pleasure at all that the wicked should die? saith the Lord God; *and* not that he should return from his ways, and live? Ezek. xviii. 23. For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves*, and live ye, 32. Say unto them, *As* I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel? xxxiii. 11.

[b] Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof, Matt. xxi. 43. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed, Acts xiii. 46—48. And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads: I *am* clean: from henceforth I go unto the Gentiles, xviii. 6. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word; Well spake the Holy Ghost by Esaias the prophet unto our fathers, Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive; For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it, xxiv. 24—28.

[c] See on chap. x. ver. 19. clause 2.

VER. 12.

Εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου, καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν;

*Now if the fall of them be the riches of the world, and the * diminishing of them the riches of the Gentiles; how much more their fulness?*

* Or, *decay*, or, *loss*.

VER. 13.

Ὑμῖν γὰρ λέγω τοῖς ἔθνεσιν. ἐφ᾽ ὅσον μὲν εἰμι ἐγὼ ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω·

For I speak to you Gentiles, inasmuch [a] as I am the apostle of the Gentiles, I magnify mine office:

[a] See on Acts ix. ver. 15. clause 2.

VER. 14.

Εἴ πως παραζηλώσω μου τὴν σάρκα, καὶ σώσω τινὰς ἐξ αὐτῶν.

If by any means I may provoke to emulation them which are my flesh, and [a] might save some of them.

[a] For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife? 1 Cor. vii. 16. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee, 1 Tim. iv. 16. Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins, Jam. v. 20.

VER. 15.

Εἰ γὰρ ἡ ἀποϐολὴ αὐτῶν, καταλλαγὴ κόσμου· τίς ἡ πρόσληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν;

[a] *For if the casting away of them* be *the reconciling of the world, what* shall *the receiving* of them be, *but life from the dead?*

[a] See on ver. 11. clause 2.

VER. 16.

Εἰ δὲ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι.

[a] *For if the firstfruit* be *holy, the lump* is *also* holy: [b] *and if the root* be *holy, so* are *the branches.*

[a] And the first of all the first-fruits of all *things*; and every oblation of all, of every *sort* of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that ye may cause the blessing to rest in thine house, Ezek. xliv. 30. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures, Jam. i. 18.

[b] And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee, Gen. xvii. 7. Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? Jer. ii. 21.

VER. 17.

Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς πιότητος τῆς ἐλαίας ἐγένου,

[a] *And if some of the branches be broken off, and thou,* [b] *being a wild olive tree, were graffed in* * *among them, and with them partakest of the root and fatness of the olive tree;*

Or, *for them.*

[a] See on Matt. iii. ver. 10. clause 4.

[b] Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ, Eph. ii. 11—13.

VER. 18.

Μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις, ἀλλ' ἡ ῥίζα σέ.

[a] *Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.*

[a] See on chap. iii. ver. 27.

VER. 19.

Ἐρεῖς οὖν· Ἐξεκλάσθησαν οἱ κλάδοι, ἵνα ἐγὼ ἐγκεντρισθῶ.

Thou wilt say then, The branches were broken off, that I might be graffed in.

VER. 20.

Καλῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἕστηκας· μὴ ὑψηλοφρόνει, ἀλλὰ φοϐοῦ·

Well; [a] *because of unbelief they were broken off,* [b] *and thou standest by faith.* [c] *Be not highminded, but fear:*

[a] See on ver. 11. clause 2.
[b] See on John viii. ver. 31.
[c] See on Acts ix. ver. 31. clause 1.

VER. 21.

Εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μήπως οὐδὲ σου φείσηται.

For if God spared not the natural branches, [a] take heed *lest he also spare not thee.*

[a] But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured,

and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall, 1 Cor. x. 5—12. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not, Jude 5. See also on Matt. iii. ver. 10. clause 4.

VER. 22.

Ἴδε οὖν χρηστότητα καὶ ἀποτομίαν Θεοῦ· ἐπὶ μὲν τοὺς πεσόντας ἀποτομίαν· ἐπὶ δέ σε, χρηστότητα, ἐὰν ἐπιμείνῃς τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκκοπήσῃ.

[a] *Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness,* [b] *if thou continue in* his *goodness:* [c] *otherwise thou also shalt be cut off.*

[a] *What* if God, willing to shew *his* wrath and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles! Rom. ix. 22—24. See now that I, *even* I, *am* he, and *there* is no god with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand, For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. Rejoice, O ye nations, *with* his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people, Deut. xxxii. 39—43. And when ye see *this* your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies, Isa. lxvi. 14.

[b] See on John viii. ver. 31.

[c] See on Matt. iii. ver. 10. clause 4.

VER. 23.

Καὶ ἐκεῖνοι δὲ, ἐὰν μὴ ἐπιμείνωσι τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται· δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτούς.

[a] *And they also, if they abide not in unbelief, shall be graffed in: for God is able to graff them in again.*

[a] I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? ver. 11, 12. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away, 2 Cor. iii. 15, 16.

VER. 24.

Εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου, καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν, ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ;

[a] *For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrury to nature into a good olive tree: how much more shall these, which be the natural* branches, *be graffed into their own olive tree?*

[a] See on ver. 17. clause 2.

VER. 25.

Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, τὸ μυστήριον τοῦτο, (ἵνα μὴ ἦτε παρ' ἑαυτοῖς φρόνιμοι) ὅτι πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ·

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; [a] *that* * *blindness in part is happened to Israel,* [b] *until the fulness of the Gentiles be come in.*

* Or, *hardness.*

[a] See on Matt. xiii. ver. 14.
[b] See on Luke xxi. ver. 24.

VER. 26.

Καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται· καθὼς γέγραπται· Ἥξει ἐκ Σιὼν ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ.

[a] *And so all Israel shall be saved:* [b] *as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:*

[a] And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dryshod. And there shall be an highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt, Isa. xi. 10—16. *But* Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end, xlv. 17. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee: but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this *is* as the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed; saith the Lord that hath mercy on thee, liv. 6—10. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? And I said, Thou shalt call me, My father; and shalt not turn away from me. Surely *as* a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord. A voice was heard upon the high places, weeping *and* supplications of the children of Israel: for they have perverted their way, *and* they have forgotten the Lord their God. Return, ye backsliding children, *and* I will heal your backslidings. Behold, we come unto thee; for thou *art* the Lord our God. Truly in vain *is salvation hoped for* from the hills, *and from* the multitude of mountains: truly in the Lord our God *is* the salvation of Israel, Jer. iii. 17—23. For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, *saying*, This is Zion, whom no man seeketh after. Thus saith the Lord, Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places;

and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be few: I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the LORD. And ye shall be my people, and I will be your God, xxx. 17—22. Thus saith the LORD, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts *is* his name: If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the LORD, xxxi. 35—37. Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God: And I will give them one heart, and one way, that they may fear me for ever, for the good of them: And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul, xxxii. 37—41. Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them. Thus saith the LORD, If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth: Then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed, *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them, xxxiii. 24—26. Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one Shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them: I the LORD have spoken *it*. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them, and the places round about my hill, a blessing: and I will cause the shower to come down in his season: there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them: but they shall dwell safely, and none shall make *them* afraid. And I will raise up for them a Plant of renown, and they shall no more be consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD. And ye my flock, the flock of my pasture, *are* men, *and* I *am* your God, saith the Lord GOD, Ezek. xxxiv. 22—31. And say unto them, Thus saith the Lord GOD, Behold, I will take the children

of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant *shall be* king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they and their children, and their children's children, for ever; and my servant David *shall be* their prince for ever. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore, xxxvii. 21—28. Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; Then shall they know that I *am* the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them into their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God, xxxix. 25—29. So the spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house. And I heard *him* speaking unto me out of the house; and the man stood by me. And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places; In their setting of their threshold by my thresholds, and their post by my posts, and the wall between me and them; they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger. Now let them put away their whoredom, and the carcases of their kings, far from me, and I will dwell in the midst of them for ever, xliii. 5—9. Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days, Hos. iii. 5. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord *will be* the hope of his people, and the strength of the children of Israel. So shall ye know that I *am* the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood *that* I have not cleansed: for the LORD dwelleth in Zion, Joel iii. 16—21. And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God, Amos ix. 14, 15. According to the days of thy coming out of the land of Egypt will I shew unto him marvellous *things*. The nations shall see, and be confounded at all their might: they shall lay *their* hand upon *their* mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear, because of thee. Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old, Mic. vii. 15—20. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not; *and to* Zion, Let not thine hands be slack. The LORD thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. I will gather *them that are* sorrowful for the solemn assembly *who* are of thee *to whom* the reproach of it *was* a burden. Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD, Zeph. iii. 14—20. And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off: for I *am* the LORD their God, and will hear them. And *they of* Ephraim shall be like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it* and be glad; their heart shall rejoice in the LORD. I will hiss for them, and gather them; for I have redeemed them; and they shall increase as they have increased. And I will sow them among the people: and they shall remember me in far countries: and they shall live with their children, and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon, and *place* shall not be found for them. And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away. And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD, Zech. x. 6—12.

[b] And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD, Isa. lix. 20.

VER. 27.

Καὶ αὕτη αὐτοῖς ἡ παρ᾽ ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν.

[a] *For this* is *my covenant unto them, when I shall take away their sins.*

[a] As for me, this *is* my covenant

with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever, Isa. lix. 21.

VER. 28.

Κατὰ μὲν τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς· κατὰ δὲ τὴν ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς πατέρας.

[a] *As concerning the Gospel*, they are *enemies for your sakes:* [b] *but as touching the election*, [c] they are *beloved for the fathers' sakes.*

[a] See on ver. 11. clause 2.

[b] See on chap. ix. ver. 11. clause 2.

[c] If then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land, Lev. xxvi. 41, 42. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye *were* the fewest of all people; But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt, Deut. vii. 7, 8. Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day, x. 15. He hath remembered his covenant for ever, the word *which* he commanded to a thousand generations: Which *covenant* he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant, Psal. cv. 8—10. He will turn again; he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old, Mic. vii. 19, 20.

VER. 29.

Ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ Θεοῦ.

[a] *For the gifts and calling of God* are *without repentance.*

[a] God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good? Numb. xxiii. 19. For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed, Mal. iii. 6.

VER. 30.

Ὥσπερ γὰρ καὶ ὑμεῖς ποτε ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ.

[a] *For as ye in times past have not* * *believed God, yet have now obtained mercy* [b] *through their unbelief:*

* Or, *obeyed.*

[a] See on ver. 17. clause 2.

[b] See on ver. 11. clause 2.

VER. 31.

Οὕτω καὶ οὗτοι νῦν ἠπείθησαν τῷ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ ἐλεηθῶσι.

Even so have these also now not * *believed, that through your mercy they also may obtain mercy.*

* Or, *obeyed.*

VER. 32.

Συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπείθειαν, ἵνα τοὺς πάντας ἐλεήσῃ.

For God hath * *concluded them all in unbelief,* [a] *that he might have mercy upon all.*

* Or, *shut them all up together.*

[a] See on John i. ver. 7. clause 2.

VER. 33.

Ὦ βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ· ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.

O the depth of the riches both of the wisdom and knowledge of God! [a] *how unsearchable* are *his judgments, and his ways past finding out!*

[a] I would seek unto God, and unto God would I commit my cause; Which doeth great things and unsearchable; marvellous things without number, Job v. 8, 9. Which doeth great things past finding out, yea, and wonders without number, ix. 10.

Lo, these *are* parts of his ways; but how little a portion is heard of him! but the thunder of his power who can understand? xxvi. 14. Why dost thou strive against him? for he giveth not account of any of his matters, xxxiii. 13. Teach us what we shall say unto him: *for* we cannot order *our speech* by reason of darkness. Shall it be told him that I speak? If a man speak, surely he shall be swallowed up. And now *men* see not the bright light which *is* in the clouds; but the wind passeth and cleanseth them. Fair weather cometh out of the north: with God *is* terrible majesty. *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict, xxxvii. 19—23. Thy righteousness *is* like the great mountains; thy judgments *are* a great deep: O LORD, thou preservest man and beast, Psal. xxxvi. 6. Thy way *is* in the sea, and thy path in the great waters, and thy footsteps are not known, lxxvii. 19. O LORD, how great are thy works! *and* thy thoughts are very deep, xcii. 5. Clouds and darkness *are* round about him: righteousness and judgment *are* the habitation of his throne, xcvii. 2. He hath made every *thing* beautiful in his time; also he hath set the world in their heart; so that no man can find out the work that God maketh from the beginning to the end, Eccl. iii. 11.

VER. 34.

Τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;

For [a] *who hath known the mind of the Lord? or who hath been his counsellor?*

[a] Hast thou heard the secret of God? and dost thou restrain wisdom to thyself? Job xv. 8. Behold, God exalteth by his power: who teacheth like him? Who hath enjoined him his way? or who can say, Thou hast wrought iniquity? xxxvi. 22, 23. Who hath directed the Spirit of the LORD, or *being* his counsellor, hath taught him? With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Isa. xl. 13, 14. For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it*? Jer. xxiii. 18. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ, 1 Cor. ii. 16.

VER. 35.

Ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ;

[a] *Or who hath first given to him, and it shall be recompensed unto him again?*

[a] If thou be righteous, what givest thou him? or what receiveth he of thine hand? Job xxxv. 7. Who hath prevented me, that I should repay *him? whatsoever is* under the whole heaven is mine, xli. 11.

VER. 36.

Ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα. Αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

[a] *For of him, and through him, and to him,* are *all things:* [b] *to whom* be *glory for ever. Amen.*

[a] See on Acts iv. ver. 24. and xvii. ver. 28.

[b] To God only wise, *be* glory, through Jesus Christ, for ever. Amen, Rom. xvi. 27. Give unto the LORD, O ye mighty, give unto the LORD glory and strength. Give unto the LORD the glory due unto his name: worship the LORD in the beauty of holiness, Psal. xxix. 1, 2. Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength; Give unto the LORD the glory *due unto* his name: bring an offering, and come into his courts, xcvi. 7, 8. Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake, cxv. 1. Let them give glory unto the LORD, and declare his praise in the islands, Isa. xlii. 12. To whom *be* glory for ever and ever. Amen. Gal. i. 5. Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen, Eph. iii. 21. Now unto God and our Father *be* glory for ever and ever. Amen, Phil. iv. 20. Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen, 1 Tim. i. 17.

Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see: to whom *be* honour and power everlasting. Amen, vi. 16. And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom; to whom *be* glory for ever and ever. Amen, 2 Tim. iv. 18. Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen, Heb. xiii. 21. But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory, both now and for ever. Amen, 2 Pet. iii. 18. To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen, Jude 25. The four-and-twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created, Rev. iv. 10, 11. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four-*and*-twenty elders fell down and worshipped him that liveth for ever and ever, v. 12—14. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen, vii. 10—12.

CHAP. XII.—VER. 1.

Παρακαλῶ οὖν ὑμᾶς, ἀδελφοὶ, διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ, παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν·

I beseech you therefore, brethren, by the mercies of God, [a] *that ye present your bodies a living sacrifice, holy,* [b] *acceptable unto God,* which is *your reasonable service.*

[a] See on chap. vi. ver. 13. clause 2.

[b] That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, Rom. xv. 16. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer, Psal. xix. 14. But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God, Phil. iv. 18. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. ii. 5.

VER. 2.

Καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοὸς ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

[a] *And be not conformed to this world:* [b] *but be ye transformed by the renewing of your mind,* [c] *that ye may prove what* is [d] *that good, and acceptable, and perfect, will of God.*

[a] Thou shalt not follow a multitude to *do* evil: Exod. xxiii. 2. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk

in *them*; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, 2 Cor. vi. 14—18. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world, Jam. i. 27. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God, iv. 4. That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God, 1 Pet. iv. 2. Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust, 2 Pet. i. 4. For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning, ii. 20. Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John ii. 15, 16.

[b] See on John iii. ver. 6. clause 2.

[c] O taste and see that the LORD *is* good: blessed *is* the man *that* trusteth in him, Psal. xxxiv. 8. Proving what is acceptable unto the Lord, Eph. v. 10.

[d] Wherefore the law *is* holy; and the commandment holy, and just, and good, Rom. vii. 12. The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple: The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes: The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether, Psal. xix. 7—9. (For the fruit of the Spirit *is* in all goodness and righteousness and truth;) Eph. v. 9.

VER. 3.

Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν, παρ' ὃ δεῖ φρονεῖν· ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἑκάστῳ ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως.

*For I say, [a] through the grace given unto me, to every man that is among you, [b] not to think of himself more highly than he ought to think; but to think * soberly, according as God hath dealt to every man the measure of faith.*

* Or, *to sobriety*.

[a] See on chap. i. ver. 5. clause 1.

[b] Well; because of unbelief they were broken off; and thou standest by faith. Be not high-minded, but fear, Rom. xi. 20. Pride *goeth* before destruction, and an haughty spirit before a fall. Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud, Prov. xvi. 18, 19. *It is* not good to eat much honey; so *for men* to search their own glory *is not* glory, xxv. 27. Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him, xxvi. 12. At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven, Matt. xviii. 1—4. For who maketh thee to differ *from another*? and what hast thou that thou didst not receive? Now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*? 1 Cor. iv. 7. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure, 2 Cor. xii. 7. For if a man think himself to be something, when he is nothing, he deceiveth him-

self, Gal. vi. 3. *Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others, Phil. ii. 3, 4. Let no man beguile you of your reward, in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up, Col. ii. 18. But he giveth more grace: wherefore he saith, God resisteth the proud, but giveth grace unto the humble, Jam. iv. 6. Be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time, 1 Pet. v. 5, 6.

VER. 4.

Καθάπερ γὰρ ἐν ἑνὶ σώματι μέλη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν·

[a] *For as we have many members in one body, and all members have not the same office:*

[a] See on Matt. xxv. ver. 14. clause 2.

VER. 5.

Οὕτως οἱ πολλοὶ ἓν σῶμά ἐσμεν ἐν Χριστῷ, ὁ δὲ καθ' εἷς, ἀλλήλων μέλη.

[a] *So we, being many, are one body in Christ,* [b] *and every one members one of another.*

[a] For we, *being* many, are one bread, *and* one body; for we are all partakers of that one bread, 1 Cor. x. 17. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also *is* Christ, xii. 12. And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, Which is his body, the fulness of him that filleth all in all, Eph. i. 22, 23. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another, iv. 25. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body, v. 23. For his body's sake, which is the church, Col. i. 24. And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God, ii. 19.

[b] See on John xvii. ver. 11. clause 6.

VER. 6.

Ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα, εἴτε προφητείαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως·

[a] *Having then gifts differing according to the grace that is given to us,* [b] *whether prophecy, let us prophesy according to the proportion of faith;*

[a] See on Matt. xxv. ver. 14. clause 2.
[b] See on 1 Cor. xiv. ver. 1. clause 3.

VER. 7.

Εἴτε διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ·

[a] *Or ministry,* let us wait *on our ministering:* [b] *or he that teacheth, on teaching;*

[a] And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it, Col. iv. 17.

[b] Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily, Col. i. 28, 29. And the servant of the Lord must not strive; but be gentle unto *all men,* apt to teach, patient, 2 Tim. ii. 24.

VER. 8.

Εἴτε ὁ παρακαλῶν ἐν τῇ παρακλήσει. ὁ μεταδιδοὺς, ἐν ἁπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἱλαρότητι.

Or he that exhorteth, on exhortation: [a] *he that* **giveth,* let him do it †*with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.*

* Or, *imparteth.* † Or, *liberally.*

[a] See on Matt. v. ver. 42. clause 1.

VER. 9.

Ἡ ἀγάπη, ἀνυπόκριτος. Ἀποστυγοῦντες τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ.

[a] *Let love be without dissimulation.*

Abhor that which is evil; [b] *cleave to that which is good.*

[a] See on Mark ix. ver. 50. clause 3.
[b] See on John viii. ver. 31.

VER. 10.

Τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι. Τῇ τιμῇ ἀλλήλους προηγούμενοι.

[a] Be *kindly affectioned one to another* * *with brotherly love;* [b] *in honour preferring one another;*

* Or, *in the love of the brethren.*

[a] See on Mark ix. ver. 50. clause 3.
[b] See on Matt. xx. ver. 26, 27.

VER. 11.

Τῇ σπουδῇ μὴ ὀκνηροί. Τῷ πνεύματι ζέοντες. Τῷ καιρῷ δουλεύοντες·

[a] *Not slothful in business; fervent in spirit;* [b] *serving the Lord;*

[a] Go to the ant, thou sluggard; consider her ways, and be wise: Which having no guide, overseer, or ruler, Provideth her meat in the summer, *and* gathered her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? *Yet* a little sleep, a little slumber, a little folding of the hands to sleep; So shall thy poverty come as one that travelleth, and thy want as an armed man, Prov. v. 6—11. The soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat, xiii. 4. He also that is slothful in his work is brother to him that is a great waster, xviii. 9. Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean *men*, xxii. 29. I went by the field of the slothful, and by the vineyard of the man void of understanding; And lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, *and* considered *it* well; I looked upon *it*, *and* received instruction. *Yet* a little sleep, a little slumber, a little folding of the hands to sleep. So shall thy poverty come *as* one that travelleth; and thy want as an armed man, xxiv. 30—34. Whatsoever thy hand findeth to do, do *it* with thy might: for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest, Eccl. ix. 10. And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine. His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. Take therefore the talent from him, and give *it* unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath, Matt. xxv. 25—29. Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth, Eph. iv. 28. And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you, 1 Thess. iv. 11. Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread, 2 Thess. iii. 6—12. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John, Acts xviii. 25. Epa-

phras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis, Col. iv. 12, 13.

[b] See on chap. i. ver. 1. clause 2.

VER. 12.

Τῇ ἐλπίδι χαίροντες. Τῇ θλίψει ὑπομένοντες. Τῇ προσευχῇ προσκαρτεροῦντες.

[a] *Rejoicing in hope;* [b] *patient in tribulation;* [c] *continuing instant in prayer;*

[a] See on chap. v. ver. 2. clause 3.
[b] See on chap. v. ver. 3. clause 1.
[c] See on Luke xviii. ver. 1.

VER. 13.

Ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες. Τὴν φιλοξενίαν διώκοντες.

[a] *Distributing to the necessity of saints;* [b] *given to hospitality.*

[a] See on chap. xv. ver. 25.

[b] And he lift up his eyes, and looked, and, lo, three men stood by him: and when he saw *them*, he ran to meet them from the tent-door, and bowed himself toward the ground, And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to dress it. And he took butter and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and they did eat, Gen. xviii. 2—8. And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot, seeing *them*, rose up to meet them; and he bowed himself with his face toward the ground; And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house: and he made them a feast, and did bake unleavened bread, and they did eat, xix. 1—3. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, 1 Tim. iii. 2. Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work, v. 10. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate, Tit. i. 7, 8. Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares, Heb. xiii. 1, 2.

VER. 14.

Εὐλογεῖτε τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρᾶσθε.

[a] *Bless them which persecute you: bless, and curse not.*

[a] See on Matt. v. ver. 44. clause 2.

VER. 15.

Χαίρειν μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαιόντων.

[a] *Rejoice with them that do rejoice,* [b] *and weep with them that weep.*

[a] Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon

her sides, and be dandled upon *her* knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem And when ye see *this*, your heart shall rejoice, and your bones shall flourish like an herb, Isa. lxvi. 10—14. And her neighbours and her cousins heard how the Lord hath shewed great mercy upon her; and they rejoiced with her, Luke i. 58. And when he hath found *it*, he layeth *it* on his shoulders, rejoicing. And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek it diligently till she find *it*? And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth, xv. 5—10. Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord, Acts xi. 23. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it, 1 Cor. xii. 26. And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all, 2 Cor. ii. 3. I joy, and rejoice with you all. For the same cause also do ye joy and rejoice with me, Phil ii. 17, 18. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

[b] But as for me, when they were sick, my clothing *was* sackcloth: I humbled my soul with fasting, and my prayer returned into mine own bosom. I behaved myself as though *he had been* my friend *or* brother: I bowed down heavily, as one that mourneth *for his* mother, Psal. xxxv. 13, 14. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people, Jer. ix. 1. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, And said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him, John xiii. 33—36. Who is weak, and I am not weak? who is offended, and I burn not? 2 Cor. xi. 29. Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body, Heb. xiii. 3.

VER. 16.

Τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες. Μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. Μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.

[a] Be *of the same mind one toward another. Mind not high things, but* * *condescend to men of low estate.* [b] *Be not wise in your own conceits.*

* Or, *be contented with mean things.*

[a] Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus; That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ, Rom. xv. 5, 6. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you: but *that* ye be perfectly joined together in the same mind and in the same judgment, 1 Cor. i. 10. Only let your conversation be as it becometh the Gospel of Christ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel, Phil. i. 27. Fulfil ye my joy, that ye be like-minded, having the same love, *being* of one accord, of one mind, ii. 2. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord, iv. 2. Finally, *be ye*

all of one mind, having compassion one of another; love as brethren, *be* pitiful, *be* courteous, 1 Pet. iii. 8.

[b] See on ver. 3. clause 2.

VER. 17.

Μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες. Προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων.

[a] *Recompense to no man evil for evil.* [b] *Provide things honest in the sight of all men.*

[a] See on Matt. v. ver. 39. clause 2.

[b] Providing for honest things, not only in the sight of the Lord, but also in the sight of men, 2 Cor. viii. 21. That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing, 1 Thess. iv. 12. Abstain from all appearance of evil, v. 22.

VER. 18.

Εἰ δυνατὸν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες.

[a] *If it be possible, as much as lieth in you, live peaceably with all men.*

[a] Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it, Psal. xxxiv. 13, 14. Blessed *are* the peacemakers: for they shall be called the children of God, Matt. v. 9. Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another, Mark ix. 50. Finally, brethren, farewel. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you, 2 Cor. xiii. 11. But the fruit of the Spirit is love, joy, peace, Gal. v. 22. Endeavouring to keep the unity of the Spirit in the bond of peace, Eph. iv. 3. And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all *men*, 1 Thess. v. 13, 14. Follow peace with all *men*, and holiness, without which no man shall see the Lord, Heb. xii. 14. For where envying and strife *is*, there *is* confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace, Jam. iii. 16—18. Let him eschew evil, and do good; let him seek peace, and ensue it, 1 Pet. iii. 11.

VER. 19.

[a] Μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί· ἀλλὰ δότε τόπον τῇ ὀργῇ· γέγραπται γάρ· Ἐμοὶ ἐκδίκησις· ἐγὼ ἀνταποδώσω, λέγει Κύριος.

Dearly beloved, [a] *avenge not yourselves, but* rather *give place unto wrath:* [b] *for it is written, Vengeance* is *mine; I will repay, saith the Lord.*

[a] See on Matt. v. ver. 39.

[b] To me *belongeth* vengeance, and recompense; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste, Deut. xxxii. 35. Rejoice, O ye nations, *with* his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people, 43.

VER. 20.

Ἐὰν οὖν πεινᾷ ὁ ἐχθρός σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν, ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.

[a] *Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.*

[a] If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heap coals of fire upon his head, and the Lord shall reward thee. Prov. xxv. 21, 22. See also on Matt. v. ver. 44. clause 2.

VER. 21.

Μὴ νικῶ ὑπὸ τοῦ κακοῦ· ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

[a] *Be not overcome of evil, but overcome evil with good.*

[a] *He that is* slow to anger *is* better than the mighty; and he that ruleth his spirit than he that taketh a city, Prov. xvi. 32. Not rendering evil for evil, or railing for railing; but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing, 1 Pet. iii. 9.

CHAP. XIII.—VER. 1.

Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω. Οὐ γάρ ἐστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ· αἱ δὲ οὖσαι ἐξουσίαι, ὑπὸ τοῦ Θεοῦ τεταγμέναι εἰσίν.

[a] *Let every soul be subject unto the higher powers.* [b] *For there is no power but of God: the powers that be are* * *ordained of God.*

* Or, *ordered.*

[a] And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. And all the people shall hear, and fear, and do no more presumptuously, Deut. xvii. 12, 13. Put them in mind to be subject to principalities and powers, to obey magistrates; to be ready to every good work, Tit. iii. 1. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the King, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men, 1 Pet. ii. 13—15. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government: presumptuous *are they*, self-willed; they are not afraid to speak evil of dignities, 2 Pet. ii. 10. Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities, Jude 8. See also on Matt. xxii. 21. clause 1.

[b] By me kings reign, and princes decree justice. By me princes rule, and nobles, *even* all the judges of the earth, Prov. viii. 15, 16. And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding, Dan. ii. 21. And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, iv. 32. And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth, Rev. i. 5. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful, xvii. 14. and xix. 16.

VER. 2.

Ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, τῇ τοῦ Θεοῦ διαταγῇ ἀνθέστηκεν· οἱ δὲ ἀνθεστηκότες, ἑαυτοῖς κρίμα λήψονται.

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

VER. 3.

Οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν. Θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς·

[a] *For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:*

[a] If there be a controversy between men, and they come unto judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked, Deut. xxv. 1. The king's favour *is* toward a wise servant: but his wrath *is against* him that causeth shame, Prov. xiv. 35.

VER. 4.

Θεοῦ γὰρ διάκονός ἐστί σοι εἰς τὸ ἀγαθόν. Ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ. Θεοῦ γὰρ διάκονός ἐστιν, ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι.

[a] *For he is the minister of God to thee for good.* [b] *But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of*

God, a revenger to execute wrath upon him that doeth evil.

[a] And said to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who *is* with you in the judgment, 2 Chron. xix. 6. These *things* also *belong* to the wise. *It is* not good to have respect of persons in judgment. He that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him, Prov. xxiv. 23, 24. I *counsel thee* to keep the king's commandment, and *that* in regard of the oath of God. Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him. Where the word of a king *is*, *there is* power; and who may say unto him, What doest thou? Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment, Eccles. viii. 2—5. They are waxen fat, they shine; yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. Shall I not visit for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this? Jer. vi. 28, 29. And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; *Is it* not for you to know judgment? Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones; Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces as for the pot, and as flesh within the caldron. Then shall they cry unto the LORD, but he will not hear them; he will even hide his face from them at that time, as they have behaved themselves ill in their doings, Mic. iii. 1—4.

[b] Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation, ver. 2.

VER. 5.

Διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συνείδησιν.

[a] *Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.*

[a] And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt. And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD, 1 Sam. xxiv. 5, 6. See also on ver. 1. clause 1.

VER. 6.

Διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε· λειτουργοὶ γὰρ Θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.

For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

VER. 7.

Ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς· τῷ τὸν φόρον, τὸν φόρον· τῷ τὸ τέλος, τὸ τέλος· τῷ τὸν φόβον, τὸν φόβον· τῷ τὴν τιμὴν, τὴν τιμήν.

[a] *Render therefore to all their dues: tribute to whom tribute* is due; *custom to whom custom;* [b] *fear to whom fear;* [c] *honour to whom honour.*

[a] See on Matt. xxii. ver. 17. clause 1. and ver. 21. clause 1.

[b] Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ, Eph. vi. 5. Honour all *men*. Love the brotherhood. Fear God. Honour the King. Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward, 1 Pet. ii. 17, 18.

[c] Honour widows that are widows indeed, 1 Tim. v. 3. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine, 17. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed, vi. 1. Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered, 1 Pet. iii. 7. See also on Matt xv. ver. 4. clause 2.

VER. 8.

Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀγαπᾷν

ἀλλήλους· ὁ γὰρ ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκε.

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

[a] See on Matt. vii. ver. 12.

VER. 9.

Τὸ γάρ· οὐ μοιχεύσεις· οὐ φονεύσεις· οὐ κλέψεις· οὐ ψευδομαρτυρήσεις· οὐκ ἐπιθυμήσεις· καὶ εἴ τις ἑτέρα ἐντολὴ, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται, ἐν τῷ· Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν.

For this, [a] *Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if* there be *any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.*

[a] See on Matt. xix. ver. 18, 19.

VER. 10.

Ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.

[a] *Love worketh no ill to his neighbour: therefore love* is *the fulfilling of the law.*

[a] Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things, 1 Cor. xiii. 4—7.

VER. 11.

Καὶ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ἤδη ἐξ ὕπνου ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, ἢ ὅτε ἐπιστεύσαμεν.

And that, [a] *knowing the time, that now* it is *high time to awake out of sleep: for now is our salvation nearer than when we believed.*

[a] See on Matt. xxv. ver. 5. clause 2.

VER. 12.

Ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν· ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, καὶ ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός.

[a] *The night is far spent, the day is at hand:* [b] *let us therefore cast off the works of darkness,* [c] *and let us put on the armour of light.*

[a] Again, a new commandment I write unto you; which thing is true in him and in you: because the darkness is past, and the true light now shineth, 1 John ii. 8.

[b] The murderer, rising with the light, killeth the poor and needy, and in the night is as a thief. The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me; and disguiseth *his* face. In the dark they dig through houses, *which* they had marked for themselves in the day-time: they know not the light. For the morning *is* to them even as the shadow of death: if *one* know *them, they are in* the terrors of the shadow of death, Job xxiv. 14—17. In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles, and to the bats, Isa. ii. 20. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? Ezek. xviii. 31. That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts, Eph. iv. 22. And have no fellowship with the unfruitful works of darkness, but rather reprove *them*, v. 11. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, Col. iii. 8, 9. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as *do* others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night, 1 Thess. v. 5—7. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls, Jam. i. 21. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, As new-born babes, desire the sincere milk of the word, that ye may grow thereby, 1 Pet. ii. 1, 2.

[c] By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, 2 Cor. vi. 7. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the Gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God, Eph. vi. 11—17. And have put on the new *man*, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye. And above all these things *put on* charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful, Col. iii. 10—15. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation, 1 Thess. v. 8.

VER. 13.

Ὡς ἐν ἡμέρᾳ, εὐσχημόνως περιπατήσωμεν· μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ·

[a] *Let us walk* * *honestly, as in the day;* [b] *not in rioting and drunkenness,* [c] *not in chambering and wantonness,* [d] *not in strife and envying.*

* Or, *decently.*

[a] And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless, Luke i. 6. *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh, Gal. v. 16. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, Eph. iv. 1. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness, iv. 17—19. For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light, v. 8. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil, 15, 16. Only let your conversation be as it becometh the Gospel of Christ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel, Phil. i. 27. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample, iii. 16, 17. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you, iv. 9. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, Col. i. 10. That ye would walk worthy of God, who hath called you unto his kingdom and glory, 1 Thess. ii. 12. That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing, iv. 12. Having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by *your* good works, which they shall behold, glorify God in the day of visitation, 1 Pet.

ii. 12. He that saith he abideth in him, ought himself also so to walk, even as he walked, 1 John ii. 6. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father, 2 John 4.

[b] See on Matt. xxiv. ver. 49. clause 2.

[c] Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God, 1 Cor. vi. 9, 10. Now the works of the flesh are manifest, which are *these;* Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God, Gal. v. 19—21. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God, Eph. v. 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, Col. iii. 5. For this is the will of God, *even* your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God, 1 Thess. iv. 3—5.

[d] But if ye bite and devour one another, take heed that ye be not consumed one of another, Gal. v. 15. Let us not be desirous of vain glory, provoking one another, envying one another, 26. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but *is* earthly, sensual, devilish. For where envying and strife *is*, there *is* confusion and every evil work, Jam. iii. 14—16. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, 1 Pet. ii. 1.

VER. 14.

Ἀλλ' ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.

[a] *But put ye on the Lord Jesus Christ,* [b] *and make not provision for the flesh, to* fulfil *the lusts* thereof.

[a] For as many of you as have been baptized into Christ, have put on Christ, Gal. iii. 27.

[b] Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live, Rom. viii. 12, 13. *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would, Gal. v. 16, 17. And they that are Christ's have crucified the flesh with the affections and lusts, 24. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth, Col. iii. 5—8. Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, 1 Pet. ii. 11.

CHAP. XIV. VER. 1.

Τὸν δὲ ἀσθενοῦντα τῇ πίστει, προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν.

Him that is [a] *weak in the faith* [b] *receive ye,* [c] *but not* [*] *to doubtful disputations.*

[*] Or, *to judge his doubtful thoughts.*

[a] Behold, thou hast instructed many, and thou hast strengthened the weak hands, Job iv. 3. Strengthen ye the weak hands, and confirm the feeble knees. Say to them *that are* of a

fearful heart, Be strong, fear not; behold, your God will come *with* vengeance, *even* God *with* a recompense; he will come and save you, Isa. xxxv. 3, 4. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young, xl. 11. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them, Ez. xxxiv. 4. I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy the fat and the strong: I will feed them with judgment, 16. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some, 1 Cor. ix. 22. See also on Matt. xviii. ver. 6.

[b] Wherefore receive ye one another, as Christ also received us to the glory of God, Rom. xv. 7. He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward, Matt. x. 40—42. And whoso shall receive one such little child in my name receiveth me, xviii. 5. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me, John xiii. 20. Receive him therefore in the Lord with all gladness; and hold such in reputation, Phil. ii. 29. If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed, 2 John 10. We therefore ought to receive such, that we might be fellow-helpers to the truth. I wrote unto the Church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church, 3 John 8—10.

[c] For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind, ver. 2—5.

VER. 2.

Ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει.

For one believeth [a] that he may eat all things: [b] another, who is weak, eateth herbs.

[a] See on Matt xv. ver. 11. clause 1.

[b] Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth. And he that doubteth *is* damned if he eat, because *he eateth* not of faith: for whatsoever is not of faith is sin, ver. 22, 23.

VER. 3.

Ὁ ἐσθίων, τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω· καὶ ὁ μὴ ἐσθίων, τὸν ἐσθίοντα μὴ κρινέτω. Ὁ Θεὸς γὰρ αὐτὸν προσελάβετο.

Let not him that eateth [a] despise him that eateth not; and let not him which eateth not [b] judge him that eateth: [c] for God hath received him.

[a] But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ, ver. 10. But if thy brother be grieved with thy

meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died, 15. *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak, 21. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven, Matt. xviii. 10. And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others, Luke xviii. 9. And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend, 1 Cor. viii. 11—13.

[b] See on Matt. vii. ver. 1.

[c] Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons, Acts x. 34. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word, 44. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us; And put no difference between us and them, purifying their hearts by faith, xv. 8, 9.

VER. 4.

Σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει. Σταθήσεται δέ. δυνατὸς γάρ ἐστιν ὁ Θεὸς στῆσαι αὐτόν.

[a] *Who art thou that judgest another man's servant? to his own master he standeth or falleth.* [b] *Yea, he shall be holden up: for God is able to make him stand.*

[a] Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? Acts xi. 17. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 4, 5. Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another? Jam. iv. 11, 12.

[b] Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him, ver. 3. And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again, xi. 23. Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, xvi. 25. The eternal God *is thy* refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy *them*. Israel then shall dwell in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine; also the heavens shall drop down dew. Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, the shield of thy help, and who *is* the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places, Deut. xxxiii. 27—29. Hold up my goings in thy paths, *that* my footsteps slip not, Psal. xvii. 5. For the arms of the wicked shall be broken: but the LORD upholdeth the righteous, Psal. xxxvii. 17. Though he fall, he shall not be utterly cast down: for the LORD upholdeth *him with* his hand, 24. For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off, 28. Uphold me according unto thy word, that I may live: and let me not be ashamed of my hope. Hold thou me up, and I shall be safe: and I will have respect

unto thy statutes continually, cxix. 116, 117. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, Heb. vii. 25. Let *your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee, xiii. 5. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, Jude 24.

VER. 5.

Ὃς μὲν κρίνει ἡμέραν, παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν. ἕκαστος ἐν τῷ ἰδίῳ νοῒ πληροφορείσθω.

One man [a] *esteemeth one day above another: another esteemeth every day alike.* [b] *Let every man be fully* * *persuaded in his own mind.*

* Or, *assured.*

[a] But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years, Gal. iv. 9, 10. Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath-*days*: Which are a shadow of things to come: but the body *is* of Christ, Col. ii. 16, 17.

[b] I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean, ver. 14. And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever is not of faith is sin, 23. Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled, 1 Cor. viii. 7. And through thy knowledge shall the weak brother perish, for whom Christ died? 11. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence toward God, 1 John iii. 19—21.

VER. 6.

Ὁ φρονῶν τὴν ἡμέραν, Κυρίῳ φρονεῖ· καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ φρονεῖ· ὁ ἐσθίων, Κυρίῳ ἐσθίει· εὐχαριστεῖ γὰρ τῷ Θεῷ· καὶ ὁ μὴ ἐσθίων, Κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ Θεῷ.

He that * *regardeth* [a] *the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord;* [b] *for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks.*

* Or, *observeth.*

[a] And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations: ye shall keep it a feast by an ordinance for ever, Exod. xii. 14. It *is* a night to be much observed unto the LORD for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations, 42. And Moses said, Eat that to-day; for to-day *is* a sabbath unto the LORD: to-day ye shall not find it in the field, xvi. 25. Is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him*? wilt thou call this a fast, and an acceptable day to the LORD? Isa. lviii. 5. Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even* to me? And when ye did eat, and when ye did drink, did ye not eat *for yourselves*, and drink *for yourselves*? Zech. vii. 5, 6.

[b] See on Matt. xiv. ver. 19. clause 3.

VER. 7.

Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει.

For [a] *none of us liveth to himself, and no man dieth to himself.*

[a] For to this end Christ both died, and rose, and revived, that he might be the Lord both of the dead and living, ver. 9. What, know ye not that your body is the temple of the Holy

Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's, 1 Cor. vi. 19, 20. And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again, 2 Cor. v. 15. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me, Gal. ii. 19, 20. According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death. For to me to live *is* Christ, and to die *is* gain, but if I live in the flesh this *is* the fruit of my labour: yet what I shall choose, I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh *is* more needful for you, Phil. i. 20—24. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God, 1 Pet. iv. 2.

VER. 8.

Ἐάν τε γὰρ ζῶμεν, τῷ Κυρίῳ ζῶμεν· ἐάν τε ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκομεν. Ἐάν τε οὖν ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμέν.

For whether we live, we live unto the Lord; and whether we die, [a] *we die unto the Lord:* [b] *whether we live therefore, or die, we are the Lord's.*

[a] This spake he, signifying by what death he should glorify God, John xxi. 19. For David, after he had served his own generation by the will of God, and was laid unto his fathers, and saw corruption, Acts xiii. 36. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God, xx. 24. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus, xxi. 13. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all, Phil. ii. 17. Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me, 30. Who died for us, that, whether we wake or sleep, we should live together with him, 1 Thess. v. 10.

[b] Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's, And ye are Christ's; and Christ is God's, 1 Cor. iii. 22, 23. But every man in his own order, Christ the firstfruits; afterward they that are Christ's at his coming, xv. 23. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words, 1 Thess. iv. 14—18. And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them, Rev. xiv. 13.

VER. 9.

Εἰς τοῦτο γὰρ Χριστὸς καὶ ἀπέθανε καὶ ἀνέστη καὶ ἀνέζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.

For to this end [a] *Christ both died and rose and revived, that he might be* [b] *Lord both of the dead and living.*

[a] Yet it pleased the Lord to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors, Isa. liii. 10—12. Ought not Christ to have suffered these things, and to enter into his glory? Luke xxiv. 26. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead, 2 Cor. v. 14. Looking unto Jesus the author and finisher of *our* faith: who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, Heb. xii. 2. Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God, 1 Pet. i. 21. *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, Rev. i. 18.

[b] See on Matt. xxviii. ver. 18.

VER. 10.

Σὺ δὲ τί κρίνεις ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ Χριστοῦ.

But why dost thou judge thy brother? or why dost thou set at nought thy brother? [a] *for we shall all stand before the judgment-seat of Christ.*

[a] See on John v. ver. 22.

VER. 11.

Γέγραπται γάρ· Ζῶ ἐγὼ, λέγει Κύριος· ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ.

[a] *For it is written,* As *I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.*

[a] Look unto me, and be ye saved, all the ends of the earth; for I *am* God, and *there is* none else. I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear, Isa. xlv. 22, 23.

VER. 12.

Ἄρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ.

[a] *So then every one of us shall give account of himself to God.*

[a] See on Matt. xii. ver. 36. and xviii. ver. 23. clause 2.

VER. 13.

Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ, ἢ σκάνδαλον.

Let us not therefore judge one another any more: but judge this rather, [a] *that no man put a stumbling-block or an occasion to fall in* his *brother's way.*

[a] See on Matt. xviii. ver. 6, 7.

VER. 14.

Οἶδα, καὶ πέπεισμαι ἐν Κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι᾽ ἑαυτοῦ· εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν.

[a] *I know, and am persuaded by the Lord Jesus, that* there is *nothing unclean of itself:* [b] *but to him that esteemeth any thing to be* * *unclean, to him* it is *unclean.*

* Gr. *common.*

[a] See on Matt. xv. ver. 11. clause 1.

[b] And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin, ver. 23. Howbeit *there is* not in every man that knowledge: for some, with conscience of the idol unto this hour, eat *it* as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak, 1 Cor. viii. 7—9.

VER. 15.

Εἰ δὲ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκ ἔτι κατὰ ἀγάπην περιπατεῖς. Μὴ τῷ βρώματί σου ἐκεῖνον ἀπόλλυε, ὑπὲρ οὗ Χριστὸς ἀπέθανε.

But if thy brother be grieved with thy meat, now walkest thou not [*] *charitably.* [a] *Destroy not him with thy meat for whom Christ died.*

[*] Gr. *according to charity.*

[a] And through thy knowledge shall the weak brother perish, for whom Christ died? 1 Cor. viii. 11.

VER. 16.

Μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν.

[a] *Let not then your good be evil spoken of:*

[a] Abstain from all appearance of evil, 1 Thess. v. 22.

VER. 17.

Οὐ γάρ ἐστιν ἡ βασιλεία τοῦ Θεοῦ βρῶσις καὶ πόσις, ἀλλὰ δικαιοσύνη, καὶ εἰρήνη, καὶ χαρὰ ἐν Πνεύματι ἁγίῳ.

For [a] *the kingdom of God* [b] *is not meat and drink; but* [c] *righteousness,* [d] *and peace, and joy in the Holy Ghost.*

[a] See on Matt. iii. ver. 2. clause 2.
[b] See on Matt. xv. ver. 11. clause 1.
[c] See on Matt. v. ver. 20.
[d] See on chap. v. ver. 1. clause 2.

VER. 18.

Ὁ γὰρ ἐν τούτοις δουλεύων τῷ Χριστῷ, εὐάρεστος τῷ Θεῷ, καὶ δόκιμος τοῖς ἀνθρώποις.

For [a] *he that in these things serveth Christ* [b] is *acceptable to God, and approved of men.*

[a] See on chap. i. ver. 1. clause 2.
[b] See on Acts x. ver. 35. clause 3.

VER. 19.

Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν, καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους.

[a] *Let us therefore follow after the things which make for peace,* [b] *and things wherewith one may edify another.*

[a] See on Matt. v. ver. 9. clause 1.

[b] Let every one of us please *his* neighbour for his good to edification, Rom. xv. 2. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved, 1 Cor. x. 32, 33. Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church, xiv. 12. Let all things be done unto edifying, 26. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers, Eph. iv. 29. Wherefore comfort yourselves together, and edify one another, even as also ye do, 1 Thess. v. 11. Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith; *so do*, 1 Tim. i. 4.

VER. 20.

Μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ Θεοῦ. Πάντα μὲν καθαρά· ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι.

[a] *For meat destroy not the work of God.* [b] *All things indeed* are *pure;* [c] *but* it is *evil for that man who eateth with offence.*

[a] See on ver. 15.
[b] See on Matt. xv. ver. 11. clause 1.
[c] See on Matt. xviii. ver. 6.

VER. 21.

Καλὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει, ἢ σκανδαλίζεται, ἢ ἀσθενεῖ.

It is *good neither to eat flesh, nor to drink wine, nor* any thing *whereby thy brother stumbleth, or is offended, or is made weak.*

VER. 22.

Σὺ πίστιν ἔχεις· κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ Θεοῦ. Μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει.

[a] *Hast thou faith? have it to thyself before God. Happy* is *he that condemneth not himself in that thing which he alloweth.*

[a] And herein do I exercise myself, to have always a conscience void of offence toward God and *toward* men, Acts xxiv. 16. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God, 1 Cor. x. 31.

VER. 23.

Ὁ δὲ διακρινόμενος, ἐὰν φάγῃ, κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ πίστεως, ἁμαρτία ἐστίν.

[a] *And he that* [*] *doubteth is damned if he eat, because* he eateth *not of faith: for whatsoever* is *not of faith* is *sin.*

* Or, *discerneth, and putteth a difference between meats.*

ᵃ I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean, ver. 14. Howbeit *there is* not in every man that knowledge: for some, with conscience of the idol unto this hour, eat *it* as a thing offered unto an idol; and their conscience being weak is defiled, 1 Cor. viii. 7.

CHAP. XV.—VER. 1.

Ὀφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν.

ᵃ *We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.*

ᵃ To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some, 1 Cor. ix. 22. Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ, Gal. vi. 1, 2. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all *men*, 1 Thess. v. 14.

VER. 2.

Ἕκαστος γὰρ ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν.

ᵃ *Let every one of us please* his *neighbour for* his *good to edification.*

ᵇ See on chap. xiv. ver. 19.

VER. 3.

Καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλὰ, καθὼς γέγραπται· Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε, ἐπέπεσον ἐπ' ἐμέ.

ᵃ *For even Christ pleased not himself; but, as it is written,* ᵇ *The reproaches of them that reproached thee fell on me.*

ᵃ And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*, Matt. xxvi. 39. I can of mine own self do nothing: as I hear I judge; and my judgment is just; because I seek not mine own will, but the will of my Father which hath sent me, John v. 30. Now is my soul troubled; and what shall I say? Father, save me from this hour? but for this cause came I unto this hour, xii. 27. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 7, 8.

ᵇ For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me, Psal. lxix. 9.

VER. 4.

Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν προεγράφη· ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν, τὴν ἐλπίδα ἔχωμεν.

For ᵃ *whatsoever things were written aforetime were written for our learning,* ᵇ *that we through patience and comfort of the Scriptures might have hope.*

ᵃ But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification, Rom. iv. 24, 25. For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope, 1 Cor. ix. 9, 10. For the Scripture saith, whosoever believeth on him shall not be ashamed, x. 11. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works, 2 Tim. iii. 15—17. We have also a more sure

word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts: Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost, 2 Tim. ii. 19—21. See also on 1 Cor. x. ver. 6. clause 1.

[b] See on chap. v. ver. 2. clause 3.

VER. 5.

Ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δώη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις, κατὰ Χριστὸν Ἰησοῦν.

Now [a] *the God of patience* [b] *and consolation* [c] *grant you to be likeminded one toward another* * *according to Christ Jesus:*

* Or, *after the example of.*

[a] The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance, 2 Pet. iii. 9. See also on Matt. xxiii. ver. 37. clause 3.

[b] Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ, 2 Cor. i. 3—5. Nevertheless God that comforteth those that are cast down, comforted us by the coming of Titus, vii. 6.

[c] See on John xiii. ver. 14, 15.

VER. 6.

Ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι, δοξάζητε τὸν Θεὸν καὶ πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

[a] *That ye may with one mind* and *one mouth glorify God,* [b] *even the Father of our Lord Jesus Christ.*

[a] See on chap. xii. ver. 16. clause 1.

[b] See on Matt. vii. ver. 21. clause 4.

VER. 7.

Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ἡμᾶς εἰς δόξαν Θεοῦ.

[a] *Wherefore receive ye one another,* [b] *as Christ also received us* [c] *to the glory of God.*

[a] See on chap. xiv. ver. 1. clause 2.

[b] See on John vi. ver. 37. clause 3.

[c] To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence, Eph. i. 6—8. That we should be to the praise of his glory, who first trusted in Christ, 12. Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power; That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ, 2 Thess. i. 11, 12.

VER. 8.

Λέγω δὲ Ἰησοῦν Χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων.

Now I say [a] *that Jesus Christ was a minister of the circumcision* [b] *for the truth of God, to confirm the promises* made *unto the fathers:*

[a] See on Matt. xv. ver. 24. clause 1.

[b] See on Luke i. ver. 54.

VER. 9.

Τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεόν καθὼς γέγραπται· Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ.

[a] *And that the Gentiles might glorify God for* his *mercy;* [b] *as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.*

[a] See on Matt. xii. ver. 18. clause 5.

[b] Therefore I will give thanks unto thee, O LORD, among the heathen, and I will sing praises unto thy name, 2 Sam. xxii. 50. and Psal. xviii. 49.

VER. 10.

Καὶ πάλιν λέγει· Εὐφράνθητε ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.

[a] *And again he saith, Rejoice, ye Gentiles, with his people.*

[a] Rejoice, O ye nations, *with* his people: for he will avenge the blood

of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people, Deut. xxxii. 43.

VER. 11.

Καὶ πάλιν· Αἰνεῖτε τὸν Κύριον πάντα τὰ ἔθνη, καὶ ἐπαινέσατε αὐτὸν πάντες οἱ λαοί.

And again, [a] *Praise the Lord, all ye Gentiles; and laud him, all ye people.*

[a] O praise the LORD, all ye nations; praise him, all ye people, Psal. cxvii. 1.

VER. 12.

Καὶ πάλιν Ἡσαΐας λέγει· Ἔσται ἡ ῥίζα τοῦ Ἰεσσαὶ, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν· ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν.

And again, Esaias saith, [a] *There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.*

[a] And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious, Isa. xi. 10.

VER. 13.

Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρώσαι ἡμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει Πνεύματος ἁγίου.

Now [a] *the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.*

[a] See on chap. i. ver. 7. clause 5.

VER. 14.

Πέπεισμαι δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοί ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν.

[a] *And I myself also am persuaded of you, my brethren,* [b] *that ye also are full of goodness, filled with all knowledge, able also to admonish one another.*

[a] When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also, 2 Tim. i. 5. Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say, Philem. 21. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak, Heb. vi. 9.

[b] Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God, Phil. i. 11. Who also declared unto us your love in the Spirit. For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding, Col. i. 8, 9. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ, 2 Pet. i. 5—8.

VER. 15.

Τολμηρότερον δὲ ἔγραψα ὑμῖν, ἀδελφοὶ, ἀπὸ μέρους, ὡς ἐπαναμιμνήσκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ.

Nevertheless, brethren, I have written the more boldly unto you in some sort, [a] *as putting you in mind,* [b] *because of the grace that is given to me of God,*

[a] If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained, 1 Tim. iv. 6. Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers, 2 Tim. ii. 14. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting *you* in remembrance, 2 Pet. i. 12, 13.

[b] See on chap. i. ver. 5. clause 1.

VER. 16.

Εἰς τὸ εἶναί με λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη, ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν Πνεύματι ἁγίῳ.

[a] *That I should be the minister of Jesus Christ to the Gentiles,* [b]*ministering the Gospel of God,* [c] *that the* * *offering up of the Gentiles might be acceptable,* [d]*being sanctified by the Holy Ghost.*

* Or, *sacrificing.*

[a] See on Acts ix. ver. 15. clause 2.

[b] See on chap. i. ver. 1. clauses 3—5.

[c] See on chap. xii. ver. 1. clause 2.

[d] See on Matt. v. ver. 8. clause 1.

VER. 17.

Ἔχω οὖν καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς Θεόν.

[a] *I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.*

[a] I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting. Seeing that many glory after the flesh, I will glory also, 2 Cor. xi. 16—18. It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord, xii. 1. For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be,* or *that* he heareth of me, 6. I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing, 11.

VER. 18.

Οὐ γὰρ τολμήσω λαλεῖν τι ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ, εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ.

For I will not dare to speak of any of those things [a] *which Christ hath not wrought* [b] *by me,* [c] *to make the Gentiles* [d] *obedient, by word and deed.*

[a] See on Matt. x. ver. 1. clause 2.

[b]Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them, Acts xv. 12. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry, xxi. 19. And God wrought special miracles by the hands of Paul, xix. 11.

[c] But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond *our measure,* as though we reached not unto you; for we are come as far as to you also in *preaching* the Gospel of Christ: Not boasting of things without *our* measure, *that is,* of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, To preach the Gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand, 2 Cor. x. 13—16.

[d] See on chap. i. ver. 5. clause 3.

VER. 19.

Ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει Πνεύματος Θεοῦ· ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ,

[a] *Through mighty signs and wonders, by the power of the Spirit of God;* [b] *so that from Jerusalem, and round about unto Illyricum,* [c] *I have fully preached the Gospel of Christ.*

[a] But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth, Acts i. 8. But the manifestation of the Spirit is given to every man to profit withal; For to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; To another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues, 1 Cor. xii. 7—10. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds, 2 Cor. xii. 12. Unto whom it was revealed, that not unto themselves but unto us they did minister the things, which

are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 12.

[b] And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him, Acts ix. 28, 29. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch, xi. 26. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister, xiii. 4, 5. Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John departing from them, returned to Jerusalem. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day, and sat down, 13, 14. They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: And there they preached the Gospel, xiv. 6, 7. And the next day he departed with Barnabas to Derbe. And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch, 20, 21. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia, 24, 25. And he went through Syria and Cilicia, confirming the churches, xv. 41. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia, came down to Troas. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis; And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony, xvi. 6—12. Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews, xvii. 1. And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither*, went into the synagogue of the Jews, 10. And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still. And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus, for to come to him with all speed, they departed, 15, 16. After these things, Paul departed from Athens, and came to Corinth, xviii. 1. And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow. And he came to Ephesus, and left them there; but he himself entered into the synagogue, and reasoned with the Jews, 18, 19. And he sailed from Ephesus. And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch. And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples, 21—23. And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus, xix. 1. And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, xx. 1, 2.

[c] *And* how I kept back nothing that

was profitable *unto you,* but have shewed you, and have taught you publicly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ, Acts xx. 20, 21.

VER. 20.

Οὕτω δὲ φιλοτιμούμενον εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη Χριστὸς, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ·

[a] *Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should* [b] *build upon another man's foundation :*

[a] But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond *our measure,* as though we reached not unto you: for we are come as far as to you also in *preaching* the Gospel of Christ: Not boasting of things without *our* measure, *that is,* of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, To preach the Gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand, 2 Cor. x. 13—16.

[b] For we are labourers together with God: ye are God's husbandry, *ye are* God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire, 1 Cor. iii. 9—15. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-*stone;* In whom all the building, fitly framed together, groweth into an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit, Eph. ii. 20—22.

VER. 21.

Ἀλλὰ, καθὼς γέγραπται· Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄψονται· καὶ οἳ οὐκ ἀκηκόασι, συνήσουσι.

But as it is written, [a] *To whom he was not spoken of, they shall see: and they that have not heard shall understand.*

[a] So shall he sprinkle many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see, and *that* which they had not heard shall they consider, Isa. lii. 15.

VER. 22.

Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς.

For which cause also [a] *I have been* * *much hindered from coming to you.*

* Or, *many ways,* or, *oftentimes.*

[a] See on chap. i. ver. 13. clause 1, 2.

VER. 23.

Νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν·

But now having no more place in these parts, [a] *and having a great desire these many years to come unto you;*

[a] See on chap. i. ver. 13. clauses 1, 2.

VER. 24.

Ὡς ἐὰν πορεύωμαι εἰς τὴν Σπανίαν, ἐλεύσομαι πρὸς ὑμᾶς· ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ· ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.

Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled * *with your* company.

* Gr. *with you,* ver. 32.

VER. 25.

Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ, διακονῶν τοῖς ἁγίοις.

[a] *But now I go unto Jerusalem to minister unto the saints.*

[a] And when he had gone over those parts, and had given them much exhortation, he came into Greece. And *there* abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia, Acts xx. 2, 3. Now after many years, I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult, xxiv. 17, 18. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me. Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go, 1 Cor. xvi. 1—6. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves; Praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints, 2 Cor. viii. 1—4.

VER. 26.

Εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλήμ.

For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

VER. 27.

Εὐδόκησαν γάρ, καὶ ὀφειλέται αὐτῶν εἰσιν· εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.

It hath pleased them verily; and their debtors they are. [a] *For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.*

[a] If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? 1 Cor. ix. 11.

VER. 28.

Τοῦτο οὖν ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς τὴν Σπανίαν.

When therefore I have performed this, and have sealed to them this fruit, [a] *I will come by you into Spain.*

[a] After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome, Acts xix. 21.

VER. 29.

Οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς, ἐν πληρώματι εὐλογίας τοῦ εὐαγγελίου τοῦ Χριστοῦ ἐλεύσομαι.

[a] *And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ.*

[a] And I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing, Ezek. xxxiv. 26. See also on chap. i. ver. 11. clause 2.

VER. 30.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ Πνεύματος, συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν Θεόν.

Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, [a] *that ye strive together with me in your prayers to God for me;*

[a] Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf, 2 Cor. i. 11. Brethren pray

for us, 1 Thess. v. 25. Finally brethren pray for us, 2 Thess. iii. 1.

VER. 31.

Ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ· καὶ ἵνα ἡ διακονία μου, ἡ εἰς Ἱερουσαλὴμ, εὐπρόσδεκτος γένηται τοῖς ἁγίοις·

a *That I may be delivered from them that* * *do not believe in Judæa; and that my service which* I have *for Jerusalem may be accepted of the saints:*

* Or, *are disobedient.*

a And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me, Acts xx. 22, 23.

VER. 32.

Ἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος Θεοῦ, καὶ συναναπαύσωμαι ὑμῖν.

a *That I may come unto you with joy* b *by the will of God, and may with you be refreshed.*

a See on chap. i. ver. 12. clause 1.
b See on Acts xviii. ver. 21.

VER. 33.

Ὁ δὲ Θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν. Ἀμήν.

Now a *the God of peace* be *with you all. Amen.*

a For the same form of expression, see, Rom. xvi. 20; 2 Cor. xiii. 11; Phil. iv. 9; 1 Thess. v. 23; 2 Thess. iii. 16; Heb. xiii. 20.

CHAP. XVI.—VER. 1.

Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς·

I commend unto you Phebe our sister, which is a servant of the church which is at a *Cenchrea:*

a And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow, Acts xviii. 18.

VER. 2.

Ἵνα αὐτὴν προσδέξησθε ἐν Κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστῆτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρῄζῃ πράγματι· καὶ γὰρ αὕτη προστάτις πολλῶν ἐγενήθη, καὶ αὐτοῦ ἐμοῦ.

a *That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.*

a See on chap. xiv. ver. 1. clause 2.

VER. 3.

Ἀσπάσασθε Πρίσκιλλαν καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ.

Greet a *Priscilla and Aquila, my helpers in Christ Jesus:*

a And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome;) and came unto him, Acts xviii. 2. Aquila and Priscilla salute you much in the Lord, with the church that is in their house, 1 Cor. xvi. 19. Salute Prisca and Aquila, and the household of Onesiphorus, 2 Tim. iv. 19.

VER. 4.

Οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν· οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν.

Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

VER. 5.

Καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. Ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀχαΐας εἰς Χριστόν.

Likewise a *greet the church that is in their house. Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ.*

a See on Matt. xviii. ver. 20. clause 1.

VER. 6.

Ἀσπάσασθε Μαριὰμ, ἥτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς.

Greet Mary, who bestowed much labour on us.

VER. 7.

Ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγγενεῖς μου, καὶ συναιχμαλώτους μου· οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γεγόνασιν ἐν Χριστῷ.

Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were [a] *in Christ before me.*

[a]See on John vi. ver. 56.

VER. 8.

Ἀσπάσασθε Ἀμπλίαν, τὸν ἀγαπητόν μου ἐν Κυρίῳ.

Greet Amplias my beloved in the Lord.

VER. 9.

Ἀσπάσασθε Οὐρβανὸν, τὸν συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ Στάχυν τὸν ἀγαπητόν μου.

Salute Urbane, our helper in Christ, and Stachys my beloved.

VER. 10.

Ἀσπάσασθε Ἀπελλῆν, τὸν δόκιμον ἐν Χριστῷ. Ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου.

Salute Apelles approved in Christ. Salute them which are of Aristobulus' * houshold.

* Or, *friends.*

VER. 11.

Ἀσπάσασθε Ἡρωδίωνα, τὸν συγγενῆ μου. Ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου, τοὺς ὄντας ἐν Κυρίῳ.

Salute Herodion my kinsman. Greet them that be of the * houshold *of Narcissus, which are in the Lord.*

* Or, *friends.*

VER. 12.

Ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν, τὰς κοπιώσας ἐν Κυρίῳ. Ἀσπάσασθε Περσίδα τὴν ἀγαπητὴν, ἥτις πολλὰ ἐκοπίασεν ἐν Κυρίῳ.

Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

VER. 13.

Ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.

Salute Rufus, [a] *chosen in the Lord, and his mother and mine.*

[a]See on Matt. xx. ver. 16. clause 2.

VER. 14.

Ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμᾶν, Πατρόβαν, Ἑρμῆν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς.

Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and [a] *the brethren which are with them.*

[a]See on Matt. xxiii. ver. 8. clause 3.

VER. 15.

Ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους.

Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

VER. 16.

Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τοῦ Χριστοῦ.

[a] *Salute one another with an holy kiss.* [b] *The churches of Christ salute you.*

[a] For the same form of expression see, 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14.

[b] See on 1 Cor. xvi. ver. 20. clause 1.

VER. 17.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα, παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε, ποιοῦντας· καὶ ἐκκλίνατε ἀπ' αὐτῶν.

Now I beseech you, brethren, [a] *mark them* [b] *which cause divisions* [c] *and offences contrary to the doctrine which ye have learned;* [d] *and avoid them.*

[a] Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ, Phil. iii. 17, 18. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed, 2 Thess. iii. 14.

[b] See on Acts xx. ver. 30. clause 1.

[c] See on Matt. xviii. ver. 7. clauses 1, 2.

[d] See on Matt. xviii. ver. 17. clause 2.

VER. 18.

Οἱ γὰρ τοιοῦτοι τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ οὐ δουλεύουσιν, ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ· καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων.

[a] *For they that are such serve not our Lord Jesus Christ,* [b] *but their own belly;*

[c] *and by good words and fair speeches deceive the hearts of the simple.*

[a] See on Matt. vi. ver. 24. clause 1.
[b] See on Matt. xxiv. ver. 49. clause 2.
[c] See on Matt. vii. ver. 15.

VER. 19.

Ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο. Χαίρω οὖν τὸ ἐφ' ὑμῖν· θέλω δὲ ὑμᾶς σοφοὺς μὲν εἶναι εἰς τὸ ἀγαθὸν, ἀκεραίους δὲ εἰς τὸ κακόν.

[a] *For your obedience is come abroad unto all* men. *I am glad therefore on your behalf: but yet* [b] *I would have you wise unto that which is good, and* * *simple concerning evil.*

* Or, *harmless.*

[a] See on chap. i. ver. 8. clause 3.
[b] See on Matt. x. ver. 16. clauses 2, 3.

VER. 20.

Ὁ δὲ Θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

And [a] *the God of peace* [b] *shall* * *bruise* [c] *Satan under your feet shortly.* [d] *The grace of our Lord Jesus Christ* be *with you. Amen.*

* Or, *tread.*

[a] See on chap. xv. ver. 33.
[b] And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15.
[c] See on Matt. iv. ver. 1. clause 4.
[d] See on chap. i. ver. 7. clause 7.

VER. 21.

Ἀσπάζονται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος, οἱ συγγενεῖς μου.

[a] *Timotheus my workfellow,* [b] *and Lucius,* [c] *and Jason,* [d] *and Sosipater, my kinsmen, salute you.*

[a] See on Acts xviii. ver. 5.
[b] Now there were in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, Acts xiii. 1.
[c] But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people, Acts xvii. 5.
[d] And there accompanied him into Asia, Sopater of Berea, Acts xx. 4.

VER. 22.

Ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος, ὁ γράψας τὴν ἐπιστολὴν ἐν Κυρίῳ.

I Tertius, who wrote this *epistle, salute you in the Lord.*

VER. 23.

Ἀσπάζεται ὑμᾶς Γάϊος, ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης. Ἀσπάζεται ὑμᾶς Ἔραστος, ὁ οἰκονόμος τῆς πόλεως, καὶ Κούαρτος, ὁ ἀδελφός.

[a] *Gaius mine host, and of the whole church, saluteth you.* [b] *Erastus the chamberlain of the city saluteth you, and Quartus a brother.*

[a] And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus, Acts xx. 4.
[b] See on Acts xix. ver. 22. clause 3.

VER. 24.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.

[a] *The grace of our Lord Jesus Christ* be *with you all. Amen.*

[a] See on chap. i. ver. 7. clause 7.

VER. 25.

Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου.

[a] *Now to him that is of power to stablish you* [b] *according to my Gospel,* [c] *and the preaching of Jesus Christ,* [d] *according to the revelation of the mystery, which was kept secret since the world began,*

[a] See on chap. xiv. ver. 4. clause 2.
[b] See on chap. ii. ver. 16. clause 3.
[c] And straightway he preached Christ in the synagogues, that he is the Son of God, Acts ix. 20. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness, 1 Cor. i. 23. For I de-

termined not to know any thing among you, save Jesus Christ, and him crucified, ii. 2. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake, 2 Cor. iv. 5.

[d] But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory, 1 Cor. ii. 7. *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints, Col. i. 26.

VER. 26.

Φανερωθέντος δὲ νῦν διά τε γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ, εἰς ὑπακοὴν πίστεως, εἰς πάντα τὰ ἔθνη γνωρισθέντος·

But now is made manifest, and by the Scriptures of the prophets, [a] *according to the commandment of* [b] *the everlasting God,* [c] *made known to all nations for* [d] *the obedience of faith:*

[a] See on Matt. xxviii. ver. 19. clause 1. and 20. clause 1.

[b] See on chap. i. ver. 20. clause 3.

[c] See on Matt. xii. ver. 18. clause 5.

[d] See on chap. i. ver. 5. clause 3.

VER. 27.

Μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

[a] *To God only wise*, be *glory through Jesus Christ for ever. Amen.*

[a] See on chap. xi. ver. 36. clause 2.

Written to the Romans from Corinthus, and sent *by Phebe servant of the church at Cenchrea.*

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THE

FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

[Written from Ephesus, A. D. *circa* 57.]

CHAP. 1.—VER. 1.

ΠΑΥΛΟΣ, κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελήματος Θεοῦ, καὶ Σωσθένης ὁ ἀδελφὸς,

[a] *Paul, called* to be *an apostle of Jesus Christ through the will of God,* [b] *and Sosthenes* our *brother.*

[a] See on Rom. i. ver. 1. clauses 1. 3.

[b] Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment-seat. And Gallio cared for none of those things, Acts. xviii. 17.

VER. 2.

Τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις, σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐν παντὶ τόπῳ αὐτῶν τε καὶ ἡμῶν·

Unto [a] *the church of God which is at Corinth, to them that are* [b] *sanctified* [c] *in Christ Jesus,* [d] *called* to be *saints,* [e] *with all that in every place call upon the name of Jesus Christ* [f] *our Lord, both their's and our's:*

[a] And Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house: and many of the Corinthians hearing, believed, and were baptized. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city. And he continued *there* a year and six months, teaching the word of God among them, Acts xviii. 8—11. For the same form of expression, see 2 Cor. i. 1.; Gal. i. 2.; 1 Thess. i. 1.; 2 Thess. i. 1.

[b] See on Luke i. ver. 75.

[c] See on John xiv. ver. 18.

[d] See on Rom. i. ver. 7. clause 3.

[e] See on Acts ix. ver. 14. clause 2.

[f] See on Luke ii. ver. 11. clause 3.

VER. 3.

Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[a] *Grace* be *unto you, and peace, from God our father, and* from *the Lord Jesus Christ.*

[a] See on Rom. i. ver. 7. clauses 4—7.

VER. 4.

Εὐχαριστῶ τῷ Θεῷ μου πάντοτε περὶ ὑμῶν, ἐπὶ τῇ χάριτι τοῦ Θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ·

[a] *I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;*

[a] See on Rom. i. ver. 8. clause 1.

VER. 5.

Ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει.

[a] *That in every thing ye are enriched by him,* [b] *in all utterance,* [c] *and in all knowledge;*

[a] See on John i. ver. 16. clause 1.

[b] See on Acts ii. ver. 4. clause 2.

[c] See on John xiv. ver. 26. clause 3.

VER. 6.

Καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν.

Even as the testimony of Christ was [a] *confirmed in you:*

[a] And they went forth, and preach-

ed every where, the Lord working with *them*, and confirming the word with signs following. Amen, Mark xvi. 20. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*: God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? Heb. i. 3, 4.

VER. 7.

Ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·

So that [a] *ye come behind in no gift: waiting for the* * *coming of our Lord Jesus Christ:*

* Gr. *revelation.*

[a] For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong, 2 Cor. xii. 13.

[b] See on 1 Thess. i. ver. 10. clause 1.

VER. 8.

Ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

[a] *Who shall also confirm you unto the end,* [b] that ye may be *blameless* [c] *in the day of our Lord Jesus Christ.*

[a] See on Rom. xiv. ver. 4. clause 2.

[b] Who shall lay any thing to the charge of God's elect? Rom. viii. 33. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing: but that it should be holy and without blemish, Eph. v. 27. That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, Phil. ii. 15. And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight, Col. i. 21, 22. To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints, 1 Thess. iii. 13. And the very God of peace sanctify you wholly: and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful *is* he that calleth you, who also will do *it*, v. 23, 24. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless, 2 Pet. iii. 14. Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, Jude 24.

[c] Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ, Phil. i. 6. That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ, 10. Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, ii. 16. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up, 2 Pet. iii. 10.

VER. 9.

Πιστὸς ὁ Θεὸς, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

[a] *God* is *faithful,* [b] *by whom ye were called* [c] *unto the fellowship of* [d] *his Son Jesus Christ* [e] *our Lord.*

[a] Know, therefore, that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations, Deut. vii. 9. Thy mercy, O LORD, *is* in the heavens, *and* thy faithfulness *reacheth* unto the clouds, Psal. xxxvi. 5. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail, lxxxix. 33. Great is thy faithfulness, Lam. iii. 23. There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able, 1 Cor. x. 13. Faithful *is* he that calleth you, who also will do *it*, 1 Thess. v. 24. But the Lord

is faithful, who shall stablish you, and keep *you* from evil, 2 Thess. iii. 3. If we believe not, *yet* he abideth faithful; he cannot deny himself, 2 Tim. ii. 13. Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;) Heb. x. 23. Wherefore, let them that suffer according to the will of God, commit the keeping of their souls *to him* in well doing, as unto a faithful Creator, 1 Pet. iv. 19. And I saw heaven opened, and behold, a white horse; and he that sat upon him *was* called Faithful and True; and in righteousness doth he judge and make war, Rev. xix. 11.

[b] See on Rom. i. ver. 6. clause 2.

[c] See on John vi. ver. 56.

[d] See on Matt. xiv. ver. 33. clause 2.

[e] See on Luke ii. ver. 11. clause 3.

VER. 10.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, διὰ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα, ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῒ καὶ ἐν τῇ αὐτῇ γνώμῃ.

[a] *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing,* and that *there be no* * *divisions among you; but* that *ye be perfectly joined together in the same mind and in the same judgment.*

* Gr. *schisms.*

[a] See on Rom. xii. ver. 16. clause 1.

VER. 11.

Ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, ὅτι ἔριδες ἐν ὑμῖν εἰσι.

For it hath been declared unto me of you, my brethren, by them which are of the house *of Chloe,* [a] *that there are contentions among you.*

[a] For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal? 1 Cor. iii. 3, 4. But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another, Why do ye not rather take wrong? why do ye not rather *suffer yourselves to* be defrauded? Nay, ye do wrong, and defraud, and that *your* brethren, vi. 6—8. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you, xi. 18, 19.

VER. 12.

Λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει· Ἐγὼ μέν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ.

Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

VER. 13.

Μεμέρισται ὁ Χριστὸς; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε;

Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

VER. 14.

Εὐχαριστῶ τῷ Θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάϊον·

I thank God that I baptized none of you, [a] *but Crispus* [b] *and Gaius;*

[a] And Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house; and many of the Corinthians hearing, believed, and were baptized, Acts xviii. 8.

[b] See on Rom. xvi. ver. 23. clause 1.

VER. 15.

Ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβάπτισα.

Lest any should say that I had baptized in mine own name.

VER. 16.

Ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα.

And I baptized also [a] *the household of Stephanas: besides, I know not whether I baptized any other.*

[a] I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,) That ye submit yourselves unto such, and to every

one that helpeth with *us*, and laboureth. I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied, 1 Cor. xvi. 15—17.

VER. 17.

Οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι· οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ.

For Christ sent me not to baptize, but to preach the gospel: [a] *not with wisdom of* * *words,* [b] *lest the cross of Christ should be made of none effect.*

* Or, *speech.*

[a] And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God, 1 Cor. ii. 1. And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, 4. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us, 2 Cor. iv. 7. For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) x. 3, 4.

[b] That your faith should not stand in the wisdom of men, but in the power of God, 1 Cor. ii. 5.

VER. 18.

Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστί, τοῖς δὲ σωζομένοις ἡμῖν δύναμις Θεοῦ ἐστι.

[a] *For the preaching of the cross* [b] *is to them that perish foolishness;* [c] *but unto us which are saved it is the power of God.*

[a] But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness, ver. 23. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned, ii. 14.

[b] For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things? 2 Cor. ii. 15, 16. But if our Gospel be hid, it is hid to them that are lost, iv. 3.

[c] See on Rom. i. ver. 16. clause 3.

VER. 19.

Γέγραπται γάρ· Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω.

[a] *For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.*

[a] Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder; for the wisdom of their wise *men* shall perish, and the understand- of their prudent *men* shall be hid, Isa. xxix. 14.

VER. 20.

Ποῦ σοφός; ποῦ γραμματεύς; ποῦ συζητητὴς τοῦ αἰῶνος τούτου; Οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου τούτου;

[a] *Where* is *the wise; where* is *the scribe? where* is *the disputer of this world?* [b] *hath not God made foolish the wisdom of this world?*

[a] Where *is* the Scribe? where *is* the receiver? where *is* he that counted the towers? Isa. xxxiii. 18.

[b] See on Matt. vi. ver. 23. clause 2.

VER. 21.

Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεόν, εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας.

[a] *For after that in the wisdom of God the world by wisdom knew not God,* [b] *it pleased God by the foolishness of preaching to save them that believe.*

[a] Because that, when they knew God, they glorified *him* not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened: Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an

image made like to corruptible man, Rom. i. 21—23.

[b] See on Rom. i. ver. 16. clause 3.

VER. 22.

Ἐπειδὴ καὶ Ἰουδαῖοι σημεῖον αἰτοῦσι, καὶ Ἕλληνες σοφίαν ζητοῦσιν·

[a] *For the Jews require a sign,* [b] *and the Greeks seek after wisdom:*

[a] See on Matt. xii. ver. 38. clause 3.

[b] Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him, and brought him into Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is*? For thou bringest certain strange things to our ears: we would know therefore what these things mean. (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing, Acts xviii. 18—21.

VER. 23.

Ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, Ἕλλησι δὲ μωρίαν·

[a] *But we preach Christ crucified,* [b] *unto the Jews a stumblingblock,* [c] *and unto the Greeks foolishness;*

[a] For I determined not to know any thing among you, save Jesus Christ, and him crucified, 1 Cor. ii. 2. And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins, Acts x. 39—43. For we preach not ourselves, but Christ Jesus the Lord, 2 Cor. iv. 5. See also on Matt. xx. ver. 28. clause 3.

[b] See on Matt. xi. ver. 6. clause 2.

[c] See on ver. 18. clause 1.

VER. 24.

Αὐτοῖς δὲ τοῖς κλητοῖς Ἰουδαίοις τε καὶ Ἕλλησι Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν·

[a] *But unto them which are called, both Jews and Greeks,* [b] *Christ the power of God, and the wisdom of God.*

[a] See on Rom. i. ver. 7. clause 3.

[b] See on Rom. i. ver. 16. clause 2.

VER. 25.

Ὅτι τὸ μωρὸν τοῦ Θεοῦ, σοφώτερον τῶν ἀνθρώπων ἐστί· καὶ τὸ ἀσθενὲς τοῦ Θεοῦ, ἰσχυρότερον τῶν ἀνθρώπων ἐστί.

Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

VER. 26.

Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν, ἀδελφοὶ, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοὶ, οὐ πολλοὶ εὐγενεῖς·

For ye see your calling, brethren, how that [a] *not many wise men after the flesh, not many mighty, not many noble,* are called:

[a] See on Matt. xi. ver. 25. clause 3.

VER. 27.

Ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ Θεὸς, ἵνα τοὺς σοφοὺς καταισχύνῃ· καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ Θεὸς, ἵνα καταισχύνῃ τὰ ἰσχυρά·

[a] *But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;*

[a] Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger, Psal. viii. 2. and Matt. xxi. 16. For he bringeth down them that dwell on high; the lofty city he layeth it low: he layeth it low, *even* to the ground; he bringeth it *even* to the dust. The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy, Isa. xxvi. 5, 6. And Jesus, walking by the sea of Galilee,

saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left *their* nets, and followed him. And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them, Matt. iv. 18—21. Settle *it* therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist, Luke xxi. 14, 15. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee, Acts xxiv. 24, 25. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us, 2 Cor. iv. 7.

VER. 28.

Καὶ τὰ ἀγενῆ τοῦ κόσμου, καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ Θεὸς, καὶ τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ·

And base things of the world, and things which are despised, hath God chosen, yea, *and things which are not, to bring to nought things that are:*

VER. 29.

Ὅπως μὴ καυχήσηται πᾶσα σὰρξ ἐνώπιον αὐτοῦ.

[a] *That no flesh should glory in his presence.*

[a] For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it*? 1 Cor. iv. 7. Shall the axe boast itself against him that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? as if the rod should shake *itself* against them that lift it up, *or* as if the staff should lift up *itself*, *as if it were* no wood, Isa. x. 15. Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches; But let him that glorieth, glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise loving-kindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD, Jer. ix. 23, 24.

VER. 30.

Ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν σοφία ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις·

But of him are ye [a] *in Christ Jesus,* [b] *who of God is made unto us* [c] *wisdom, and* [d] *righteousness, and* [e] *sanctification,* [f] *and redemption:*

[a] See on John xiv. ver. 18.

[b] And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, 2 Cor. v. 18.

[c] See on Luke xxi. ver. 15. clause 1.

[d] See on John xvi. ver. 10. clause 1.

[e] And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins, Matt. i. 21. And for their sakes I sanctify myself, that they also might be sanctified through the truth, John xvii. 19. That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me, Acts xxvi. 18. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, Eph. ii. 10. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish, v. 25—27. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14.

[f] See on Rom. viii. ver. 23. clause 3.

VER. 31.

Ἵνα, καθὼς γέγραπται· Ὁ καυχώμενος, ἐν Κυρίῳ καυχάσθω.

[a]*That, according as it is written, He that glorieth, let him glory in the Lord.*

[a] Glory ye in his holy name: let the heart of them rejoice that seek the LORD, 1 Chron. xvi. 10. And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* glory in thy praise, 35. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel, Isa. xli. 16. In the LORD shall all the seed of Israel be justified, and shall glory, xlv. 25. And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory, Jer. iv. 2. But he that glorieth, let him glory in the Lord, 2 Cor. x. 17. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, Gal. vi. 14.

CHAP. II.—VER. 1.

Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας, καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ Θεοῦ·

And I, brethren, [a] *when I came to you,* [b] *came not with excellency of speech or of wisdom, declaring unto you the testimony of God.*

[a] After these things, Paul departed from Athens, and came to Corinth: And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome;) and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ, Acts xviii. 1—5.

[b] See on chap. i. ver. 17.

VER. 2.

Οὐ γὰρ ἔκρινα τοῦ εἰδέναι τι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τοῦτον ἐσταυρωμένον.

For [a] *I determined not to know any thing among you, save Jesus Christ, and him crucified.*

[a] See on chap. i. ver. 23. clause 1.

VER. 3.

Καὶ ἐγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς·

[a] *And I was with you in weakness, and in fear, and in much trembling.*

[a] Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city. And he continued *there* a year and six months, teaching the word of God among them, Acts xviii. 9—11. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears, 2 Cor. vii. 5.

VER. 4.

Καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως·

[a] *And my speech and my preaching* was *not with* * *enticing words of man's wisdom,* [b] *but in demonstration of the Spirit and of power:*

* Or, *persuasible.*

[a] See on chap. i. ver 17.

[b] It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall

not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew *it* unto you, John xvi. 8—14. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God, Rom. xv. 18, 19. For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake, 1 Thess. i. 5. Unto whom it was revealed, that not unto themselves but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 12.

VER. 5.

Ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει Θεοῦ.

[a] *That your faith should not* * *stand in the wisdom of men, but in the power of God.*

* Gr. *be*.

[a] See on chap. i. ver. 17.

VER. 6.

Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων·

Howbeit we speak wisdom among [a] *them that are perfect:* [b] *yet not the wisdom of this world, nor of the princes of this world, that come to nought:*

[a] See on Matt. v. ver. 48. clause 1.
[b] See on chap. i. ver. 17. clause 1.

VER. 7.

Ἀλλὰ λαλοῦμεν σοφίαν Θεοῦ ἐν μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ Θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν,

But we speak the wisdom of God in a mystery, [a] even *the hidden* wisdom, *which God ordained before the world* [b] *unto our glory:*

[a] See on Matt. xi. ver. 25. clause 3.
[b] The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed, 1 Pet. v. 1.

VER. 8.

Ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν Κύριον τῆς δόξης ἐσταύρωσαν.

[a] *Which none of the princes of this world knew:* [b] *for had they known it, they would not have crucified* [c] *the Lord of glory.*

[a] See on John i. ver. 10. clause 3.
[b] Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots, Luke xxiii. 34. And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers, Acts iii. 17. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfled *them* in condemning *him*, xiii. 27. But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart, 2 Cor, iii. 14, 15. Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief, 1 Tim. i. 13.
[c] Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of glory shall come in. Who *is* this King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD of hosts, he *is* the King of glory. Selah, Psal. xxiv. 7—10. See also on Luke ii. ver. 11. clause 3.

VER. 9.

Ἀλλὰ καθὼς γέγραπται· Ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν·

[a] *But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*

[a] For since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, *what* he hath prepared for him that waiteth for him, Isa. lxiv. 4.

VER. 10.

Ἡμῖν δὲ ὁ Θεὸς ἀπεκάλυψε διὰ τοῦ Πνεύματος αὐτοῦ. Τὸ γὰρ Πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ.

[a] *But God hath revealed* them *unto us* [b] *by his Spirit:* [c] *for the Spirit searcheth all things, yea,* [d] *the deep things of God.*

[a] See on Matt. xi. ver. 25. clause 4.
[b] See on John xvi. ver. 13. clause 2.
[c] See on Acts viii. ver. 29.
[d] O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen, Rom. xi. 33—36.

VER. 11.

Τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου, τὸ ἐν αὐτῷ; οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ·

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

VER. 12.

Ἡμεῖς δὲ οὐ τὸ πνεῦμα, τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν·

Now we have received, not the spirit of the world, [a] *but the spirit which is of God;* [b] *that we might know the things that are freely given to us of God.*

[a] See on Rom. viii. ver. 16. clauses 1, 2.
[b] See on John xiv. ver. 26. clause 3.

VER. 13.

Ἃ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς Πνεύματος ἁγίου, πνευματικοῖς πνευματικὰ συγκρίνοντες.

Which things also we speak, [a] *not in the words which man's wisdom teacheth,* [b] *but which the Holy Ghost teacheth;* [c] *comparing spiritual things with spiritual.*

[a] See on chap. i. ver. 17. clause 1.
[b] See on Matt. xx. ver. 20.
[c] Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith, Rom. xii. 6.

VER. 14.

Ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ· μωρία γὰρ αὐτῷ ἐστι, καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται.

[a] *But the natural man* [b] *receiveth not the things of the Spirit of God:* [c] *for they are foolishness unto him:* [d] *neither can he know* them, *because they are spiritually discerned.*

[a] These be they who separate themselves, sensual, having not the Spirit, Jude 19.

[b] Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men, Matt. xvi. 22, 23. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? John iii. 3, 4. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? *even* because ye cannot hear my word, viii. 42, 43. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded *is* death; but to be spirtually minded

is life and peace. Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God, Rom. viii. 5—8.

[c] For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? 1 Cor. i. 18—20.

[d] See on John vi. ver. 45. clause 1, 2.

VER. 15.

Ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται.

[a] *But he that is spiritual* ***judgeth* *all things, yet he himself is* †*judged of no man.*

* Or, *discerneth.*
† Or, *discerned.*

[a] The secret of the LORD *is* with them that fear him; and he will shew them his covenant, Psal. xxv. 14. Evil men understand not judgment: but they that seek the LORD understand all *things*, Prov. xxviii. 5. But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil, Heb. v. 14.

VER. 16.

Τίς γὰρ ἔγνω νοῦν Κυρίου, ὃς συμβιβάσει αὐτόν; Ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

[a] *For who hath known the mind of the Lord, that he* * *may instruct him?* [b] *But we have the mind of Christ.*

* Gr. *shall.*

[a] Who hath directed the Spirit of the LORD, or *being* his counseller hath taught him? With whom took he counsel, and *who* instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Isa. xl. 13, 14. For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it*? Jer. xxiii. 18.

[b] All things that I have heard of my Father I have made known unto you, John xv. 15. I have manifested thy name unto the men which thou gavest me out of the world, xvii. 6. For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me, 8. But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ, Gal. i. 11, 12.

CHAP. III.—VER. 1.

Καὶ ἐγὼ, ἀδελφοὶ, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς, ἀλλ' ὡς σαρκικοῖς, ὡς νηπίοις ἐν Χριστῷ.

And I, brethren, could not speak unto you as unto spiritual, [a] *but as unto carnal,* even *as unto* [b] *babes in Christ.*

[a] See verses 3, 4.

[b] I write unto you, little children, because your sins are forgiven you for his name's sake, 1 John ii. 12.

VER. 2.

Γάλα ὑμᾶς ἐπότισα, καὶ οὐ βρῶμα· οὔπω γὰρ ἠδύνασθε, ἀλλ' οὔτε ἔτι νῦν δύνασθε.

[a] *I have fed you with milk, and not with meat: for hitherto ye were not able* to bear it, *neither yet now are ye able.*

[a] For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern good and evil, Heb. v. 12—14. As new-born babes, desire the sincere milk of the word, that ye may grow thereby, 1 Pet. ii. 2.

VER. 3.

Ἔτι γὰρ σαρκικοί ἐστε. Ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις καὶ διχοστασίαι, οὐχὶ σαρκικοί ἐστε, καὶ κατὰ ἄνθρωπον περιπατεῖτε;

For ye are yet carnal: for whereas [a] *there is among you envying, and strife, and* * *divisions, are ye not carnal,* [b] *and walk* † *as men?*

* Or, *factions.*
† Gr. *according to man.*

[a] See on chap. i. ver. 11.
[b] See on Matt. vii. ver. 11. clause 1.

VER. 4.

Ὅταν γὰρ λέγῃ τις· Ἐγὼ μέν εἰμι Παύλου· ἕτερος δέ· Ἐγὼ Ἀπολλώ· οὐχὶ σαρκικοί ἐστε;

For while [a] *one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?*

[a] Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ, 1 Cor. i. 12. And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another, iv. 6.

VER. 5.

Τίς οὖν ἐστι Παῦλος, τίς δὲ Ἀπολλὼς, ἀλλ' ἢ διάκονοι δι' ὧν ἐπιστεύσατε, καὶ ἑκάστῳ ὡς ὁ Κύριος ἔδωκεν;

Who then is Paul, and who is Apollos, [a] *but ministers by whom ye believed, even as the Lord gave to every man?*

[a] See on Matt. xxv. ver. 14. clause 2.

VER. 6.

Ἐγὼ ἐφύτευσα, Ἀπολλὼς ἐπότισεν, ἀλλ' ὁ Θεὸς ηὔξανεν.

[a] *I have planted,* [b] *Apollos watered;* [c] *but God gave the increase.*

[a] According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon, ver. 10. Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? ix. 1. See also on chap. i. ver. 2. clause 1.

[b] And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them,* and expounded unto him the way of God more perfectly, Acts xviii. 24—26.

[c] But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, 1 Cor. xv. 10. Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain. *It is* vain for you to rise up early, to sit up late, to eat the bread of sorrows: *for* so he giveth his beloved sleep, Psal. cxxvii. 1, 2. For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it, Isa. lv. 10, 11. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth: so the Lord GOD will cause righteousness and praise to spring forth before all the nations, lxi. 11. And the Lord added to the church daily such as should be saved, Acts ii. 47. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life, xi. 18. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us:* whose heart the Lord opened, that she attended unto the things which were spoken of Paul, xvi. 14. Ye are our epistle written in our hearts, known and read of all men: *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the

Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. And such trust have we through Christ to God-ward: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God, 2 Cor. iii. 2—5.

VER. 7.

Ὥστε οὔτε ὁ φυτεύων ἐστί τι, οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων Θεός.

So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

VER. 8.

Ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἕν εἰσιν· ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον.

Now he that planteth and he that watereth are one: [a] *and every man shall receive his own reward according to his own labour.*

[a] Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities, Luke xix. 16—19.

VER. 9.

Θεοῦ γάρ ἐσμεν συνεργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομή ἐστε·

For [a] *we are labourers together with God:* [b] *ye are God's* * *husbandry,* [c] ye are *God's building.*

* Or, *tillage.*

[a] See on Matt. ix. ver. 37. clause 2.
[b] See on ver. 6. clause 3.
[c] See on Matt. xvi. ver. 18. clause 3.

VER. 10.

Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖσάν μοι, ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα, ἄλλος δὲ ἐποικοδομεῖ· ἕκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ.

[a] *According to the grace of God which is given unto me,* [b] *as a wise master-builder,* [c] *I have laid the foundation,* [d] *and another buildeth thereon.* [e] *But let every man take heed how he buildeth thereupon.*

[a] See on Rom. i. ver. 5. clause 1.

[b] Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock, Matt. vii. 24. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? xxiv. 45. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth, 2 Tim. ii. 15.

[c] See on ver. 6. clause 1.

[d] Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 1 Cor. xv. 12.

[e] And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it, Col. iv. 17. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee, 1 Tim. iv. 16. As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen, 1 Pet. iv. 10, 11.

VER. 11.

Θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς ὁ Χριστός.

[a] *For other foundation can no man lay than that is laid, which is Jesus Christ.*

[a] See on Acts iv. ver. 12. clause 1. and Matt. xvi. ver. 18. clause 2.

VER. 12.

Εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον τοῦτον, χρυσὸν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην·

Now if any man build upon this foundation [a] *gold, silver, precious stones,* [b] *wood, hay, stubble;*

[a] If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and

of good doctrine, whereunto thou hast attained, 1 Tim. iv. 6.

[b]The prophet that hath a dream let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the LORD, Jer. xxiii. 28. But in vain they do worship me, teaching *for* doctrines the commandments of men, Matt. xv. 9.

VER. 13.

Ἑκάστου τὸ ἔργον φανερὸν γενήσεται· ἡ γὰρ ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἑκάστου τὸ ἔργον ὁποῖόν ἐστι, τὸ πῦρ δοκιμάσει.

[a] *Every man's work shall be made manifest: for the day shall declare it, because* * *it shall be revealed by fire;* [b] *and the fire shall try every man's work of what sort it is.*

* Gr. *is revealed.*

[a] Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God, 1 Cor. iv. 5.

[b] To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them. And they shall pass through it hardly bestead and hungry: and it shall come to pass, that, when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth, and behold trouble and darkness, dimness of anguish; and *they shall be* driven to darkness, Isa. viii. 20—22. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place, xxviii. 17. *Is* not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces? Jer. xxiii. 29. Because, even because they have seduced my people, saying, Peace, and *there was* no peace; and one built up a wall, and, lo, others daubed it with untempered *morter*. Say unto them which daub *it* with untempered *morter*, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it*. Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it*? Therefore thus saith the Lord GOD, I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones, in *my* fury to consume *it*. So will I break down the wall that ye have daubed with untempered *morter*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I *am* the LORD. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *morter*; and will say unto you, The wall *is* no *more*, neither they that daubed it; *To wit*, the prophets of Israel, which prophesy concerning Jerusalem, and which see visions of peace for her, and *there is* no peace, saith the Lord GOD, Ezek. xiii. 10—16.

VER. 14.

Εἴ τινος τὸ ἔργον μένει ὃ ἐπῳκοδόμησε, μισθὸν λήψεται·

[a] *If any man's work abide which he hath built thereupon, he shall receive a reward.*

[a] See on Matt. xxiv. ver. 47.

VER. 15.

Εἴ τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται· αὐτὸς δὲ σωθήσεται, οὕτω δὲ ὡς διὰ πυρός.

If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

VER. 16.

Οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστε, καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν;

[a] *Know ye not that ye are the temple of God, and* that [b] *the Spirit of God dwelleth in you?*

[a] See on John vi. ver. 56.
[b] See on John xiv. ver. 17.

VER. 17.

Εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς.

[a] *If any man* [*] *defile the temple of God, him shall God destroy; for the temple of God is holy; which* temple *ye are.*

[*] Or, *destroy*.

[a] Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost, *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's, 1 Cor. vi. 18—20. And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name, Lev. xx. 3. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord: the water of separation hath not been sprinkled upon him; he *is* unclean, Numb. xix. 20.

VER. 18.

Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός.

Let no man deceive himself. [a] *If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.*

[a] For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe, 1 Cor. i. 18—21. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know, viii. 2. Woe unto *them that are* wise in their own eyes, and prudent in their own sight, Isa. v. 21.

VER. 19.

Ἡ γὰρ σοφία τοῦ κόσμου τούτου, μωρία παρὰ τῷ Θεῷ ἐστι. Γέγραπται γάρ· Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν.

For the wisdom of this world is foolishness with God. [a] *For it is written, He taketh the wise in their own craftiness.*

[a] He taketh the wise in their own craftiness; and the counsel of the froward is carried headlong, Job v. 13.

VER. 20.

Καὶ πάλιν· Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶ μάταιοι.

And again, [a] *The Lord knoweth the thoughts of the wise, that they are vain.*

[a] The Lord knoweth the thoughts of man, that they *are* vanity, Psal. xciv. 11.

VER. 21.

Ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις. Πάντα γὰρ ὑμῶν ἐστιν·

[a] *Therefore let no man glory in men.* [b] *For all things are your's:*

[a] Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ, 1 Cor. i. 12. That your faith should not stand in the wisdom of men, but in the power of God, ii. 5. And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another, iv. 6.

[b] See on Rom. viii. ver. 28. clause 1.

VER. 22.

Εἴτε Παῦλος, εἴτε Ἀπολλὼς, εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε ζωὴ, εἴτε θάνατος, εἴτε ἐνεστῶτα, εἴτε μέλλοντα· πάντα ὑμῶν ἐστιν·

[a] *Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;*

[a] For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are

under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some, 1 Cor. ix. 19—22. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake, 2 Cor. iv. 5. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, Eph. iv. 11, 12.

VER. 23.

Ὑμεῖς δὲ Χριστοῦ· Χριστὸς δὲ Θεοῦ.

[a] *And ye are Christ's;* [b] *and Christ is God's.*

[a] See on John vi. ver. 39. clause 3.
[b] See on Matt. iii. ver. 17. clause 2.

CHAP. IV.—VER. 1.

Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρέτας Χριστοῦ, καὶ οἰκονόμους μυστηρίων Θεοῦ.

Let a man so account of us, [a] *as of the ministers of Christ,* [b] *and stewards of the mysteries of God.*

[a] See on Matt. xxiv. ver. 45. clause 1.
[b] See on Matt. xiii. ver. 11. clause 2.

VER. 2.

Ὃ δὲ λοιπὸν, ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὑρεθῇ.

[a] *Moreover it is required in stewards, that a man be found faithful.*

[a] See on Matt. xxiv. ver. 45. clause 1.

VER. 3.

Ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω.

But with me it is a very small thing that I should be judged of you, or of man's * *judgment: yea, I judge not mine own self.*

* Gr. *day.*

VER. 4.

Οὐδὲν γὰρ ἐμαυτῷ σύνοιδα· ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι· ὁ δὲ ἀνακρίνων με, Κύριός ἐστιν.

[a] *For I know nothing by myself;* [b] *yet am I not hereby justified:* [c] *but he that judgeth me is the Lord.*

[a] For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that we may have somewhat to *answer* them which glory in appearance, and not in heart, 2 Cor. v. 12.

[b] Who can understand *his* errors? cleanse thou me from secret *faults*, Psal. xix. 12.

[c] But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart, 1 Sam. xvi. 7. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee, 1 Chron. xxix. 17. The righteous God trieth the hearts and reins, Psal. vii. 9. Shall not God search this out? for he knoweth the secrets of the heart, xliv. 21. Every way of a man *is* right in his own eyes: but the LORD pondereth the hearts, Prov. xxi. 2. But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, Jer. xi. 20. I the LORD search the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit of his doings, xvii. 10.

VER. 5.

Ὥστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ Κύριος· ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους· καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἑκάστῳ ἀπὸ τοῦ Θεοῦ.

[a] *Therefore judge nothing before the time,* [b] *until the Lord come,* [c] *who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts:* [d] *and then shall every man have praise of God.*

[a] See on Matt. vii. ver. 1.
[b] See on Matt. xxiv. ver. 30. clauses 2, 3.
[c] See on Matt. x. ver. 26. clause 2.
[d] See on Matt. xxv. ver. 21. clause 1.

VER. 6.

Ταῦτα δὲ, ἀδελφοὶ, μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλὼ, δι᾽ ὑμᾶς· ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ὃ γέγραπται φρονεῖν, ἵνα μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου.

And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; [a] *that ye might learn in us not to think* of men *above that which is written,* [b] *that no one of you be puffed up for one against another.*

[a] Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 1 Cor. iii. 5. Cease ye from man, whose breath *is* in his nostrils; for wherein is he to be accounted of? Isa. ii. 22. But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. And call no *man* your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, *even* Christ, Matt. xxiii. 8—10. For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith, Rom. xii. 3.

[b] Therefore let no man glory in men. For all things are yours, 1 Cor. iii. 21.

VER. 7.

Τίς γάρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών;

For [a] *who* * *maketh thee to differ* from another? *and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received* it?

* Gr. *distinguisheth thee.*

[a] Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations; but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; To another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will, 1 Cor. xii. 4—11.

VER. 8.

Ἤδη κεκορεσμένοι ἐστὲ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε· ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν·

Now ye are full, now ye are rich, ye have reigned as kings without us: and [a] *I would to God ye did reign,* [b] *that we also might reign with you.*

[a] For the same form of expression see Acts xxvi. 29. 2 Cor. xi. 1.

[b] For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy, 1 Thess. ii. 19, 20.

VER. 9.

Δοκῶ γὰρ ὅτι ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους· ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.

[a] *For I think that God hath set forth* * *us the apostles last, as it were appointed to death: for we are made a* † *spectacle unto the world, and to angels, and to men.*

* Or, *us the last apostles, as.*

† Gr. *theatre.*

[a] See on Matt. v. ver. 10. clause 1.

VER. 10.

Ἡμεῖς μωροὶ διὰ Χριστὸν ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι.

We are *fools for Christ's sake, but ye* are *wise in Christ; we* are *weak, but ye* are *strong; ye* are *honourable, but we* are *despised.*

VER. 11.

Ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν, καὶ διψῶμεν, καὶ γυμνητεύομεν, καὶ κολαφιζόμεθα, καὶ ἀστατοῦμεν·

[a] *Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;*

[a] In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, 2 Cor. xi. 27. I know both how to be abased, and I know how to abound: every where, and in all things, I am instructed, both to be full and to be hungry, both to abound and to suffer need, Phil. iv. 12.

[b] See on Acts xiv. ver. 19.

VER. 12.

Καὶ κοπιῶμεν, ἐργαζόμενοι ταῖς ἰδίαις χερσί· λοιδορούμενοι, εὐλογοῦμεν· διωκόμενοι, ἀνεχόμεθα·

[a] *And labour, working with our own hands:* [b] *being reviled, we bless;* [c] *being persecuted, we suffer it:*

[a] See on Acts xviii. ver. 3.

[b] See on Matt. v. ver. 44. clause 2.

[c] See on Matt. v. ver. 10. clause 1. and ver. 12. clause 1.

VER. 13.

Βλασφημούμενοι, παρακαλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα ἕως ἄρτι.

Being defamed, we intreat: [a] *we are made as the filth of the earth,* and are *the offscouring of all things unto this day.*

[a] And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth; for it is not fit that he should live, Acts xxii. 22.

VER. 14.

Οὐχ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶ·

[a] *I write not these things to shame you,* [b] *but as my beloved sons I warn you.*

[a] I speak not *this* to condemn *you*: for I have said before, that ye are in our hearts to die and live with *you*, 2 Cor. vii. 3. *We do* all things, dearly beloved, for your edifying, xii. 19.

[b] O *ye* Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged, 2 Cor. vi. 11—13.

VER. 15.

Ἐὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.

For though ye have ten thousand instructers in Christ, yet have ye *not many fathers: for in Christ Jesus* [a] *I have begotten you through the Gospel.*

[a] See on chap. iii. ver. 6. clause 1.

VER. 16.

Παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε.

[a] *Wherefore I beseech you, be ye followers of me.*

[a] Be ye followers of me, even as I also *am* of Christ, 1 Cor. xi. 1. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample, Phil. iii. 17. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost, 1 Thess. i. 6. Not because we have not power, but to make ourselves an ensample unto you to follow us, 2 Thess. iii. 9. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation, Heb. xiii. 7. Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over *God's* heritage, but being ensamples to the flock, 1 Pet. v. 2, 3.

VER. 17.

Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὅς ἐστι τέκνον μου ἀγαπητὸν καὶ πιστὸν ἐν Κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδούς μου τὰς ἐν Χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω.

[a] *For this cause have I sent unto you Timotheus,* [b] *who is my beloved son,* [c] *and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.*

[a] So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season, Acts xix. 22.

[b] Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father and Jesus Christ our

Lord, 1 Tim. i. 2. To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord, 2 Tim. i. 2.

[c] See on Matt. xxiv. ver. 45. clause 1.

VER. 18.

῾Ως μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς, ἐφυσιώθησάν τινες·

Now some are puffed up, as though I would not come to you.

VER. 19.

᾿Ελεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ Κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύναμιν.

[a] *But I will come to you shortly,* [b] *if the Lord will, and will know, not the speech of them which are puffed up, but the power.*

[a] Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia, 1 Cor. xvi. 5. After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome, Acts xix. 21. And in this confidence I was minded to come unto you before, that ye might have a second benefit; And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa, 2 Cor. i. 15, 16.

[b] See on Acts xviii. ver. 21.

VER. 20.

Οὐ γὰρ ἐν λόγῳ ἡ βασιλεία του Θεοῦ, ἀλλ᾿ ἐν δυνάμει.

[a] *For the kingdom of God* is *not in word, but in power.*

[a] See on Rom. xiv. ver. 17.

VER. 21.

Τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ, πνεύματί τε πρᾳότητος;

What will ye? [a] *shall I come unto you with a rod, or in love, and in the spirit of meekness?*

[a] Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction, 2 Cor. xiii. 10.

CHAP. V.—VER. 1.

῾Ολως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία, ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν ὀνομάζεται, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν;

[a] *It is reported commonly* that there is *fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.*

[a] *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed, 2 Cor. xii. 21.

VER. 2.

Καὶ ὑμεῖς πεφυσιωμένοι ἐστὲ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἐξαρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας;

And ye are puffed up, and have not rather mourned, [a] *that he that hath done this deed might be taken away from among you.*

[a] See on Matt. xviii. ver. 17. clause 2.

VER. 3.

᾿Εγὼ μὲν γὰρ ὡς ἀπὼν τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν, τὸν οὕτω τοῦτο κατεργασάμενον,

[a] *For I verily, as absent in body, but present in spirit, have* * *judged already, as though I were present,* concerning *him that hath so done this deed,*

* *Or, determined.*

[a] For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ, Col. ii. 5.

VER. 4.

᾿Εν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν ᾿Ιησοῦ Χριστοῦ, συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος, σὺν τῇ δυνάμει τοῦ Κυρίου ἡμῶν ᾿Ιησοῦ Χριστοῦ,

[a] *In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,*

[a] See on Matt. xviii. ver. 18.

VER. 5.

Παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.

[a] *To deliver such an one unto Satan for the destruction of the flesh,* [b] *that the spirit may be saved* [c] *in the day of the Lord Jesus.*

[a] See on Acts xxvi. ver. 18. clause 3.

[b] And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count *him* not as an enemy, but admonish *him* as a brother, 2 Thess. iii. 14, 15.

[c] See on chap. i. ver. 8. clause 3.

VER. 6.

Οὐ καλὸν τὸ καύχημα ὑμῶν. Οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ;

Your glorying is *not good.* [a] *Know ye not that a little leaven leaveneth the whole lump?*

[a] See on Matt. xiii. ver. 33. clause 1.

VER. 7.

Ἐκκαθάρατε οὖν τὴν παλαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, καθώς ἐστε ἄζυμοι· καὶ γὰρ τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη, Χριστός.

[a] *Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened.* [b] *For even Christ our Passover* [c] *is *sacrificed for us:*

* Or, *slain.*

[a] Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel, Exod. xii. 15. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind, Eph. iv. 22.

[b] See on Matt. xxvi. ver. 2. clause 2.

[c] See on Matt. xx. ver. 28. clause 3.

VER. 8.

Ὥστε ἑορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας.

*Therefore let us keep the *feast,* [a] *not with old leaven, neither with the leaven of malice and wickedness;* [b] *but with the unleavened* bread *of sincerity and truth.*

* Or, *holy day.*

[a] See on Matt. xvi. ver. 6. clause 2.

[b] Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord, Josh. xxiv. 14. Jesus saw Nathanael coming to him, and saith to him, Behold an Israelite indeed, in whom is no guile! John i. 47.

VER. 9.

Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι πόρνοις·

[a] *I wrote unto you in an epistle not to company with fornicators:*

[a] Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body, 1 Cor. vi. 18.

VER. 10.

Καὶ οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου, ἢ τοῖς πλεονέκταις, ἢ ἅρπαξιν, ἢ εἰδωλολάτραις· ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν.

Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

VER. 11.

Νυνὶ δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι, ἐάν τις ἀδελφὸς ὀνομαζόμενος ᾖ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλολάτρης, ἢ λοίδορος, ἢ μέθυσος, ἢ ἅρπαξ· τῷ τοιούτῳ μηδὲ συνεσθίειν.

But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; [a] *with such an one no not to eat.*

[a] See on Matt. xviii. ver. 17. clause 2.

VER. 12.

Τί γάρ μοι καὶ τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε;

[a] *For what have I to do to judge* [b] *them also that are without? do not ye judge them that are within?*

[a] Jesus answered, My kingdom is not of this world, John xviii. 36.

[b] For the same form of expression see Mark iv. 11.; Col. iv. 5.; 1 Thess. iv. 12.; 1 Tim. iii. 7.

VER. 13.

Τοὺς δὲ ἔξω ὁ Θεὸς κρίνει. Καὶ ἐξαρεῖτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

But them that are without God judgeth. [a] Therefore put away from among yourselves that wicked person.

[a] See on Matt. xviii. ver. 18.

CHAP. VI.—VER. 1.

Τολμᾷ τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν ἕτερον, κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων;

[a] *Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?*

[a] See on Matt. xviii. ver. 15—17.

VER. 2.

Οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσι; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων;

[a] *Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?*

[a] See on Matt. xix. ver. 28. clause 3.

VER. 3.

Οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν; μήτι γε βιωτικά;

Know ye not that we shall judge angels? how much more things that pertain to this life?

VER. 4.

Βιωτικὰ μὲν οὖν κριτήρια ἐὰν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε.

If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

VER. 5.

Πρὸς ἐντροπὴν ὑμῖν λέγω. Οὕτως οὐκ ἔστιν ἐν ὑμῖν σοφὸς οὐδὲ εἷς, ὃς δυνήσεται διακρῖναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ;

I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

VER. 6.

Ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων;

But brother goeth to law with brother, and that before the unbelievers.

VER. 7.

Ἤδη μὲν οὖν ὅλως ἥττημα ἐν ὑμῖν ἐστιν, ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. Διατί οὐχὶ μᾶλλον ἀδικεῖσθε; διατί οὐχὶ μᾶλλον ἀποστερεῖσθε;

[a] *Now therefore there is utterly a fault among you, because ye go to law one with another.* [b] *Why do ye not rather take wrong? why do ye not rather* suffer yourselves to *be defrauded?*

[a] From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not, Jam. iv. 1, 2.

[b] Say not thou, I will recompense evil: *but* wait on the LORD, and he shall save thee, Prov. xx. 22. See also on Matt. v. ver. 39. clause 2. and ver. 40.

VER. 8.

Ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ ταῦτα ἀδελφούς.

Nay, ye do wrong, and defraud, and that your brethren.

VER. 9.

Ἢ οὐκ οἴδατε ὅτι ἄδικοι βασιλείαν Θεοῦ οὐ κληρονομήσουσι; μὴ πλανᾶσθε· οὔτε πόρνοι, οὔτε εἰδωλολάτραι, οὔτε μοιχοί, οὔτε μαλακοί, οὔτε ἀρσενοκοῖται,

[a] *Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,*

[a] For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God, Eph. v. 5. See also on Rom. i. ver. 18.

VER. 10.

Οὔτε κλέπται, οὔτε πλεονέκται, οὔτε

μέθυσοι, οὐ λοίδοροι, οὐχ ἅρπαγες, βασιλείαν Θεοῦ οὐ κληρονομήσουσι.

Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, [a] shall inherit the kingdom of God.

[a] See on Matt xxv. ver. 46. clause 1.

VER. 11.

Καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ, καὶ ἐν τῷ Πνεύματι τοῦ Θεοῦ ἡμῶν.

[a] *And such were some of you:* [b] *but ye are washed, but ye are sanctified,* [c] *but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*

[a] Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led, 1 Cor. xii. 2.

[b] See on Matt. iii. ver. 11. clause 3.

[c] See on Acts xv. ver. 11.

VER. 12.

Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος.

[a] *All things are lawful unto me,* [b] *but all things are not * expedient: all things are lawful for me, but I will not be brought under the power of any.*

* Or, *profitable.*

[a] All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not, 1 Cor. x. 23. See also on Matt. xv. ver. 11. clause 1.

[b] But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend, 1 Cor. viii. 9—13. Nevertheless we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ, ix. 12. But if any man say unto you, This is offered in sacrifice unto idols; eat not, for his sake that shewed it and for conscienoe sake: for the earth *is* the Lord's, and the fulness thereof: Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience? For, if I by grace be a partaker, why am I evil spoken of, for that for which I give thanks? Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all *men* in all things, not seeking mine own profit, but the *profit* of many, that they may be saved, x. 28—33. But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Let not then your good be evil spoken of: For the kingdom of God is not meat and drink: but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ *is* acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence. *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin, Rom. xiv. 15—23.

VER. 13.

Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ Θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. Τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι.

Meats for the belly, and the belly for meats: but God shall destroy both it and them. [a] *Now the body is not for fornication,* [b] *but for the Lord; and the Lord for the body.*

[a] See on Acts xv. ver. 20. clause 2.
[b] See on John vi. ver. 56. and Rom. vi. ver. 13. clause 2.

VER. 14.

Ὁ δὲ Θεὸς καὶ τὸν Κύριον ἤγειρε, καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ.

[a] *And God hath both raised up the Lord,* [b] *and will also raise up us by his own power.*

[a] See on Acts ii. ver. 24.
[b] See on Matt. xxii. ver. 30. clause 1.

VER. 15.

Οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν, μέλη Χριστοῦ ἐστιν; ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ, ποιήσω πόρνης μέλη; Μὴ γένοιτο.

[a] *Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make* them *the members of an harlot? God forbid.*

[a] See on Rom. xii. ver. 5. clause 1.

VER. 16.

Ἢ οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ, ἓν σῶμά ἐστιν; Ἔσονται γὰρ, φησὶν, οἱ δύο εἰς σάρκα μίαν.

What! [a] *know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.*

[a] See on Matt. xix. ver. 5, 6.

VER. 17.

Ὁ δὲ κολλώμενος τῷ Κυρίῳ, ἓν πνεῦμά ἐστι.

[a] *But he that is joined unto the Lord is one spirit.*

[a] That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me, John xvii. 21. I in them, and thou in me, that they may be made perfect in one, 23. For we are members of his body, of his flesh, and of his bones, Eph. v. 30.

VER. 18.

Φεύγετε τὴν πορνείαν. Πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος, ἐκτὸς τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει.

[a] *Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.*

[a] Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart, 2 Tim. ii. 22. Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, 1 Pet. ii. 11.

VER. 19.

Ἢ οὐκ οἴδατε, ὅτι τὸ σῶμα ὑμῶν, ναὸς τοῦ ἐν ὑμῖν ἁγίου Πνεύματός ἐστιν, οὗ ἔχετε ἀπὸ Θεοῦ, καὶ οὐκ ἐστὲ ἑαυτῶν;

What! [a] *know ye not that your body is the temple of the Holy Ghost* which is *in you, which ye have of God, and ye are not your own?*

[a] See on John xiv. ver. 17.

VER. 20.

Ἠγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν, καὶ ἐν τῷ πνεύματι ὑμῶν, ἅτινά ἐστι τοῦ Θεοῦ.

[a] *For ye are bought with a price:* [b] *therefore glorify God* [c] *in your body, and in your spirit, which are God's.*

[a] Ye are bought with a price; be not ye the servants of men, 1 Cor. vii. 23. Feed the church of God, which he hath purchased with his own blood, Acts xx. 28. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again, 2 Cor. v. 14, 15. Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot, 1 Pet. i. 18, 19. See also on Matt. xx. ver. 28. clause 3.

[b] See on Matt. v. ver. 16. clause 2.
[c] See on Rom. vi. ver. 13. clause 2.

CHAP. VII.—VER. 1.

Περὶ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι·

Now concerning the things whereof ye wrote unto me: [a] It is *good for a man not to touch a woman.*

[a] See on Matt. xix. ver. 11.

VER. 2.

Διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω, καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω.

[a] *Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.*

[a] Marriage *is* honourable in all, and the bed undefiled : but whoremongers and adulterers God will judge, Heb. xiii. 4.

VER. 3.

Τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλομένην εὔνοιαν ἀποδιδότω· ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί.

Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

VER. 4.

Ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνήρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή.

The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

VER. 5.

Μὴ ἀποστερεῖτε ἀλλήλους, εἰ μή τι ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα σχολάζητε τῇ νηστείᾳ καὶ τῇ προσευχῇ· καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέρχεσθε, ἵνα μὴ πειράζῃ ὑμᾶς ὁ σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν.

Defraud ye not one the other, except it be *with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.*

VER. 6.

Τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγήν·

[a] *But I speak this by permission,* and *not of commandment.*

[a] But to the rest speak I, not the Lord, ver. 12. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love, 2 Cor. viii. 8. That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting, xi. 17.

VER. 7.

Θέλω γὰρ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν· ἀλλ' ἕκαστος ἴδιον χάρισμα ἔχει ἐκ Θεοῦ, ὃς μὲν οὕτως, ὃς δὲ οὕτως.

For I would that all men were even as I myself. [a] *But every man hath his proper gift of God, one after this manner, and another after that.*

[a] See on Matt. xix. ver. 11.

VER. 8.

Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐστιν ἐὰν μείνωσιν ὡς κἀγώ.

I say therefore to the unmarried and widows, It is good for them if they abide even as I.

VER. 9.

Εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν· κρεῖσσον γάρ ἐστι γαμῆσαι ἢ πυροῦσθαι.

But if they cannot contain, let them marry: for it is better to marry than to burn.

VER. 10.

Τοῖς δὲ γεγαμηκόσι παραγγέλλω οὐκ ἐγὼ, ἀλλ' ὁ Κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι·

And unto the married I command, yet *not I, but the Lord,* [a] *Let not the wife depart from* her *husband:*

[a] See on Matt. v. ver. 32. clause 2.

VER. 11.

Ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος, ἢ τῷ ἀνδρὶ καταλλαγήτω· καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι.

But and if she depart, let her remain unmarried, or be reconciled to her *husband: and let not the husband put away* his *wife.*

VER. 12.

Τοῖς δὲ λοιποῖς ἐγὼ λέγω, οὐχ ὁ Κύριος· εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ αὐτὴ συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν.

[a] *But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.*

[a] See on ver. 6.

VER. 13.

Καὶ γυνὴ ἥτις ἔχει ἄνδρα ἄπιστον, καὶ

αὐτὸς συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφιέτω αὐτόν·

And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

VER. 14.

Ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί· καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀνδρί· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστι· νῦν δὲ ἅγιά ἐστιν.

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

VER. 15.

Εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις· ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ Θεός.

But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: [a] *but God hath called us* * *to peace.*

* Gr. *in peace.*

[a] See on Rom. xii. ver. 18.

VER. 16.

Τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; Ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις;

For what knowest thou, O wife, whether thou shalt save thy *husband? or* * *how knowest thou, O man, whether thou shalt save* thy *wife?*

* Gr. *what.*

VER. 17.

Εἰ μὴ ἑκάστῳ ὡς ἐμέρισεν ὁ Θεὸς, ἕκαστον ὡς κέκληκεν ὁ Κύριος, οὕτω περιπατείτω. Καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.

But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

VER. 18.

Περιτετμημένος τις ἐκλήθη; μὴ ἐπισπάσθω. Ἐν ἀκροβυστίᾳ τις ἐκλήθη; μὴ περιτεμνέσθω.

Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

VER. 19.

Ἡ περιτομὴ οὐδέν ἐστι, καὶ ἡ ἀκροβυστία οὐδέν ἐστιν, ἀλλὰ τήρησις ἐντολῶν Θεοῦ.

[a] *Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.*

[a] See on Rom. ii. 25, 26. 28, 29.

VER. 20.

Ἕκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ μενέτω.

[a] *Let every man abide in the same calling wherein he was called.*

[a] And the people asked him, saying, What shall we do then? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages, Luke iii. 10—14. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus, Gal. iii. 28. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all, Col. iii. 11. Servants, *be* subject to *your* masters with all fear: not only to the good and gentle, but also to the froward, 1 Pet. ii. 18.

VER. 21.

Δοῦλος ἐκλήθης; μή σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι.

Art thou called being *a servant? care not for it: but if thou mayest be made free, use it* rather.

VER. 22.

Ὁ γὰρ ἐν Κυρίῳ κληθεὶς δοῦλος, ἀπελεύθερος Κυρίου ἐστίν· ὁμοίως καὶ ὁ ἐλεύθερος κληθεὶς, δοῦλός ἐστι Χριστοῦ.

[a] *For he that is called in the Lord, being a servant, is the Lord's* * *free-man:* [b] *likewise also he that is called, being free, is Christ's servant.*

* Gr. *made free.*

[a] See on John viii. ver. 32. clause 2.
[b] See on Rom. i. ver. 1. clause 2.

VER. 23.

Τιμῆς ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων.

[a] *Ye are bought with a price;* [b] *be not ye the servants of men.*

[a] See on chap. vi. ver. 20. clause 1.
[b] Let every man abide in the same calling wherein he was called, ver. 20.

VER. 24.

Ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοὶ, ἐν τούτῳ μενέτω παρὰ τῷ Θεῷ.

[a] *Brethren, let every man, wherein he is called, therein abide with God.*

[a] See on ver. 20.

VER. 25.

Περὶ δὲ τῶν παρθένων ἐπιταγὴν Κυρίου οὐκ ἔχω· γνώμην δὲ δίδωμι ὡς ἠλεημένος ὑπὸ Κυρίου πιστὸς εἶναι.

Now concerning virgins I have no commandment of the Lord: yet I give my judgment, [a] *as one that hath obtained mercy of the Lord to be faithful.*

[a] See on Rom. i. ver. 5. clause 1.

VER. 26.

Νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι.

I suppose therefore that this is good for the present * *distress,* I say, *that* it is *good for a man so to be.*

* Or, *necessity.*

VER. 27.

Δέδεσαι γυναικί; μὴ ζήτει λύσιν. Λέλυσαι ἀπὸ γυναικός; μὴ ζήτει γυναῖκα.

Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

VER. 28.

Ἐὰν δὲ καὶ γήμῃς, οὐχ ἥμαρτες· καὶ ἐὰν γήμῃ ἡ παρθένος, οὐχ ἥμαρτε· θλῖψιν δὲ τῇ σαρκὶ ἕξουσιν οἱ τοιοῦτοι· ἐγὼ δὲ ὑμῶν φείδομαι.

[a] *But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.*

[a] See on ver. 2.

VER. 29.

Τοῦτο δέ φημι, ἀδελφοὶ, ὁ καιρὸς συνεσταλμένος· τὸ λοιπόν ἐστιν ἵνα καὶ οἱ ἔχοντες γυναῖκας, ὡς μὴ ἔχοντες ὦσι·

But this I say, brethren, [a] *the time is short: it remaineth, that both they that have wives be as though they had none;*

[a] Man *that is* born of a woman *is* of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not, Job xiv. 1, 2. Behold, thou hast made my days *as* an hand-breadth, and mine age *is* as nothing before thee: verily every man at his best state *is* altogether vanity. Selah, Psal. xxxix. 5. Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance. For all our days are passed away in thy wrath; we spend our years as a tale *that is told,* xc. 5—9. *As for* man, his days *are* as grass; as a flower of the field, so he flourisheth: For the wind passeth over it, and it is gone; and the place thereof shall know it no more, ciii. 15, 16. For who knoweth what *is* good for man in *this* life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun? Eccl. vi. 12. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light, Rom. xiii. 12. But the end of all things is at hand: be ye therefore sober, and watch unto prayer, 1 Pet. iv. 7.

VER. 30.

Καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ οἱ χαίροντες, ὡς μὴ χαίροντες· καὶ οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες·

And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not.

VER. 31.

Καὶ οἱ χρώμενοι τῷ κόσμῳ τούτῳ, ὡς μὴ καταχρώμενοι· παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου.

And they that use this world, as not abusing it: [a] *for the fashion of this world passeth away.*

[a] And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever, 1 John ii. 17.

VER. 32.

Θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. Ὁ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, πῶς ἀρέσει τῷ Κυρίῳ.

[a] *But I would have you without carefulness. He that is unmarried careth for the things* * *that belong to the Lord, how he may please the Lord:*

* Gr. *of the Lord.*

[a] See on Matt. vi. ver. 25. clause 2.

VER. 33.

Ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῇ γυναικί.

But he that is married, careth for the things that are of the world, how he may please his *wife.*

VER. 34.

Μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος. Ἡ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, ἵνα ᾖ ἁγία καὶ σώματι καὶ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῷ ἀνδρί.

There is difference also *between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please* her *husband.*

VER. 35.

Τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν συμφέρον λέγω· οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὔσχημον καὶ εὐπρόσεδρον τῷ Κυρίῳ ἀπερισπάστως.

And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

VER. 36.

Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ᾖ ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι· ὃ θέλει ποιείτω, οὐχ ἁμαρτάνει· γαμείτωσαν.

But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her *age, and need so require, let him do what he will, he sinneth not: let them marry.*

VER. 37.

Ὃς δὲ ἕστηκεν ἑδραῖος ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ καρδίᾳ αὐτοῦ, τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιεῖ.

Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

VER. 38.

Ὥστε καὶ ὁ ἐκγαμίζων, καλῶς ποιεῖ· ὁ δὲ μὴ ἐκγαμίζων, κρεῖσσον ποιεῖ.

So then he that giveth her *in marriage doeth well; but he that giveth* her *not in marriage doeth better.*

VER. 39.

Γυνὴ δέδεται νόμῳ ἐφ᾽ ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῇ ὁ ἀνὴρ αὐτῆς, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι· μόνον ἐν Κυρίῳ.

[a] *The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will;* [b] *only in the Lord.*

[a] See on Matt. v. ver. 32. clause 2.

[b] Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 2 Cor. vi. 14, 15.

VER. 40.

Μακαριωτέρα δέ ἐστιν ἐὰν οὕτω μείνῃ, κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ κἀγὼ Πνεῦμα Θεοῦ ἔχειν.

But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

CHAP. VIII.—VER. 1.

Περὶ δὲ τῶν εἰδωλοθύτων, οἴδαμεν ὅτι πάντες γνῶσιν ἔχομεν. Ἡ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ.

Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

VER. 2.

Εἰ δέ τις δοκεῖ εἰδέναι τι, οὐδέπω οὐδὲν ἔγνωκε καθὼς δεῖ γνῶναι·

And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

VER. 3.

Εἰ δέ τις ἀγαπᾷ τὸν Θεὸν, οὗτος ἔγνωσται ὑπ' αὐτοῦ.

[a] *But if any man love God, the same is known of him.*

[a] For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish, Psal. i. 6. The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him, Nah. i. 7. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity, Matt. vii. 23. I am the good shepherd, and know my *sheep*, and am known of mine, John x. 14. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity, 2 Tim. ii. 19.

VER. 4.

Περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων, οἴδαμεν ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς Θεὸς ἕτερος εἰ μὴ εἷς·

As concerning therefore the eating of those things that are offered in sacrifice unto idols, [a] *we know that an idol is nothing in the world,* [b] *and that* there is *none other God but one.*

[a] See on Acts xiv. ver. 15. clause 1.
[b] See on Acts iv. ver. 24.

VER. 5.

Καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι θεοὶ, εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ τῆς γῆς· (ὥσπερ εἰσὶ θεοὶ πολλοὶ, καὶ κύριοι πολλοί.)

For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

VER. 6.

Ἀλλ' ἡμῖν εἷς Θεὸς ὁ πατὴρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς Κυριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ.

[a] *But to us* there is but *one God, the Father,* [b] *of whom* are *all things,* [c] *and we in him;* [d] *and one Lord Jesus Christ, by whom* are *all things, and we* * *by him.*

* Or, *for him.*

[a] One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all, Eph. iv. 5, 6.
[b] See on Acts iv. ver. 24. and xvii. ver. 28.
[c] See on John vi. ver. 56. and vi. ver. 13. clause 2.
[d] See on John v. ver. 19. clause 2.

VER. 7.

Ἀλλ' οὐχ ἐν πᾶσιν ἡ γνῶσις· τινὲς δὲ τῇ συνειδήσει τοῦ εἰδώλου ἕως ἄρτι, ὡς εἰδωλόθυτον ἐσθίουσι, καὶ ἡ συνείδησις αὐτῶν ἀσθενὴς οὖσα μολύνεται.

Howbeit there is not in every man that knowledge: [a] *for some with conscience of the idol unto this hour eat* it *as a thing offered unto an idol; and their conscience being weak is defiled.*

[a] I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean, Rom. xiv. 14. And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever is not of faith is sin, 23.

VER. 8.

Βρῶμα δὲ ἡμᾶς οὐ παρίστησι τῷ Θεῷ· οὔτε γὰρ ἐὰν φάγωμεν, περισσεύομεν· οὔτε ἐὰν μὴ φάγωμεν, ὑστερούμεθα.

[a] *But meat commendeth us not to God: for neither, if we eat,* * *are we the better; neither, if we eat not,* † *are we the worse.*

* Or, *have we the more.*
† Or, *have we less.*

[a] See on Matt. xv. ver. 11. clause 1.

VER. 9.

Βλέπετε δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενοῦσιν.

[a] *But take heed lest by any means this* * *liberty of your's become a stumbling-block to them that are weak.*

* Or, *power.*

[a] See on Matt. xviii. ver. 6.

VER. 10.

Ἐὰν γάρ τις ἴδῃ σε τὸν ἔχοντα γνῶσιν, ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν;

For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be * *emboldened to eat those things which are offered to idols;*

* Gr. *edified.*

VER. 11.

Καὶ ἀπολεῖται ὁ ἀσθενῶν ἀδελφὸς ἐπὶ τῇ σῇ γνώσει, δι' ὃν Χριστὸς ἀπέθανεν.

[a] *And through thy knowledge shall the weak brother perish, for whom Christ died?*

[a] Destroy not him with thy meat; for whom Christ died, Rom. xiv. 15.

VER. 12.

Οὕτω δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφοὺς, καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν, εἰς Χριστὸν ἁμαρτάνετε.

[a] *But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.*

[a] See on Matt. xxv. ver. 40. clause 4.

VER. 13.

Διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

[a] *Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.*

[a] See on chap. vi. ver. 12. clause 2.

CHAP. IX.—VER. 1.

Οὐκ εἰμὶ ἀπόστολος; οὐκ εἰμὶ ἐλεύθερος; οὐχὶ Ἰησοῦν Χριστὸν τὸν Κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν Κυρίῳ;

[a] *Am I not an apostle? am I not free?* [b] *have I not seen Jesus Christ our Lord?* [c] *are ye not my work in the Lord?*

[a] See on Rom. i. ver. 1. clause 3.

[b] And last of all he was seen of me also, as of one born out of due time, 1 Cor. xv. 8. And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do, Acts ix. 3—6.

[c] See on chap. iii. ver. 6. clause 1.

VER. 2.

Εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλά γε ὑμῖν εἰμι· ἡ γὰρ σφραγὶς τῆς ἐμῆς αποστολὴς ὑμεῖς ἐστε ἐν Κυρίῳ.

If I be not an apostle unto others, yet doubtless I am to you: [a] *for the seal of mine apostleship are ye in the Lord.*

[a] Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you? Ye are our epistle written in our hearts, known and read of all men: *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart, 2 Cor. iii. 1—3.

VER. 3.

Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν, αὕτη ἐστί.

Mine answer to them that do examine me is this,

VER. 4.

Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν;

[a] *Have we not power to eat and to drink?*

[a] See on Matt. x. ver. 10. clause 3.

VER. 5.

Μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κηφᾶς;

[a] *Have we not power to lead about a sister,* * *a wife, as well as other apostles,* and as [b] *the brethren of the Lord,* [c] *and Cephas?*

* Or, *woman.*

[a] See on chap. vii. ver. 2.

[b] See on Matt. xii. ver. 46.

[c] And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever, Matt. viii. 14.

VER. 6.

Ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι;

Or I only and Barnabas, [a] *have not we power to forbear working?*

[a] Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an ensample unto you to follow us, 2 Thess. iii. 8, 9.

VER. 7.

Τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα, καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; ἢ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει;

Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

VER. 8.

Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; Ἢ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει;

Say I these things as a man? or saith not the law the same also?

VER. 9.

Ἐν γὰρ τῷ Μωσέως νόμῳ γέγραπται· Οὐ φιμώσεις βοῦν ἀλοῶντα. Μὴ τῶν βοῶν μέλει τῷ Θεῷ,

[a] *For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn.* [b] *Doth God take care for oxen?*

[a] Thou shalt not muzzle the ox when he treadeth out *the corn*, Deut. xxv. 4.

[b] See on Matt. vi. ver. 26. clause 1.

VER. 10.

Ἢ δι' ἡμᾶς πάντως λέγει; Δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾷν· καὶ ὁ ἀλοῶν τῆς ἐλπίδος αὐτοῦ μετέχειν, ἐπ' ἐλπίδι.

Or saith he it altogether for our sakes? [a] *For our sakes, no doubt,* this is *written:* [b] *that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.*

[a] See on Matt. x. ver. 10. clause 3.

[b] Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours, John iv. 35—38.

VER. 11.

Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν;

[a] *If we have sown unto you spiritual things,* is it *a great thing if we shall reap your carnal things?*

[a] See on Matt. x. ver. 10. clause 3.

VER. 12.

Εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ· ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκοπήν τινα δῶμεν τῷ εὐαγγελίῳ του Χριστοῦ.

If others be partakers of this *power over you, are not we rather?* [a] *Nevertheless we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ.*

[a] See on Acts xviii. ver. 3.

VER. 13.

Οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι ἐκ τοῦ ἱεροῦ ἐσθίουσιν; οἱ τῷ θυσιαστη-

ρίῳ προσεδρεύοντες, τῷ θυσιαστηρίῳ συμμερίζονται;

[a] *Do ye not know, that they which minister about holy things* [*] *live* of the things *of the temple? and they which wait at the altar are partakers with the altar?*

Or, *feed.*

[a] Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? 1 Cor. x. 18. And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. It shall not be baken with leaven. I have given it *unto them for* their portion of my offerings made by fire; it *is* most holy, as *is* the sin-offering, and as the trespass-offering. All the males among the children of Aaron shall eat of it: *it shall be* a statute for ever in your generations, concerning the offering of the LORD made by fire: every one that toucheth them shall be holy, Lev. vi. 16—18. Every male among the priests shall eat thereof: it shall be eaten in the holy place: it *is* most holy. As the sin-offering *is*, so *is* the trespass-offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it*. And the priest that offereth any man's burnt-offering, *even* the priest shall have to himself the skin of the burnt-offering which he hath offered. And all the meat-offerings that is baken in the oven, and all that is dressed in the frying-pan, and in the pan, shall be the priest's that offereth it. And every meat-offering mingled with oil, and dry, shall all the sons of Aaron have, one *as much* as another, vii. 6—10. And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them, by reason of the anointing, and to thy sons, by an ordinance for ever. This shall be thine of the most holy things, *reserved* from the fire: Every oblation of theirs, every meat-offering of theirs, and every sin-offering of theirs, and every trespass-offering of theirs, which they shall render unto me, *shall be* most holy for thee and for thy sons. In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee. And this *is* thine: the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it. All the best of the oil, and all the best of the wine, and of the wheat, the first-fruits of them, which they shall offer unto the LORD, them have I given thee. *And* whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine: every one that is clean in thine house shall eat *of* it. Every thing devoted in Israel shall be thine. Every thing that openeth the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. And those that are to be redeemed, from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which *is* twenty gerahs. But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD. And the flesh of them shall be thine, as the wave-breast and as the right shoulder are thine. All the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever before the LORD unto thee, and to thy seed with thee, Numb. xvii. 8—19.

VER. 14.

Οὕτω καὶ ὁ Κύριος διέταξε τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν, ἐκ τοῦ εὐαγγελίου ζῆν.

[a] *Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.*

[a] See on Matt. x. ver. 10. clause 3.

VER. 15.

Ἐγὼ δὲ οὐδενὶ ἐχρησάμην τούτων. Οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτω γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τις κενώσῃ.

[a] *But I have used none of these things:* [b] *neither have I written these things, that it should be so done unto me: for* it were *better for me to die, than that any man should make my glorying void.*

[a] See on Acts xviii. ver. 3.

[b] And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself.* As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia, 2 Cor. xi. 9, 10. For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong. Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. But be it so, I did not burden you; nevertheless, being crafty, I caught you with guile. Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with *him* I sent a brother: Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps? xii. 13—18.

VER. 16.

Ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστι μοι καύχημα· ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ δέ μοι ἐστὶν, ἐὰν μὴ εὐαγγελίζωμαι.

[a] *For though I preach the Gospel, I have nothing* to *glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel!*

[a] But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel, Acts ix. 15.

VER. 17.

Εἰ γὰρ ἑκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι.

[a] *For if I do this thing willingly, I have a reward; but if against my will,* [b] *a dispensation* of the Gospel *is committed unto me.*

[a] See on Matt. xxv. ver. 21.

[b] See on Matt. xxiv. ver. 45. clause 2.

VER. 18.

Τίς οὖν μοί ἐστιν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον τοῦ Χριστοῦ, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.

[a] *What is my reward then?* Verily, *that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel.*

[a] See on ver. 15. clause 2.

VER. 19.

Ἐλεύθερος γὰρ ὢν ἐκ πάντων, πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω.

[a] *For though I be free from all* men, *yet have I made myself servant unto all,* [b] *that I might gain the more.*

[a] See on Matt. xx. ver. 27.

[b] See on Rom. xi. ver. 14.

VER. 20.

Καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω·

[a] *And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;*

[a] Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek, Acts xvi. 3. And when they heard *it,* they glorified the Lord; and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to for-

sake Moses, saying, That they ought not to circumcise *their* children, neither to walk after the customs. What is it therefore? the multitude must needs come together: for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them: Them take, and purify thyself with them, and be at charges with them; that they may shave *their* heads: and all may know, that those things whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication. Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them, xxi. 20—26.

VER. 21.

Τοῖς ἀνόμοις ὡς ἄνομος, (μὴ ὢν ἄνομος Θεῷ, ἀλλ' ἔννομος Χριστῷ) ἵνα κερδήσω ἀνόμους.

To them that are without law, as without law, [a] *(being not without law to God, but under the law to Christ,) that I might gain them that are without law.*

[a] See on Matt. v. ver. 17. clause 1. and ver. 19. clause 7.

VER. 22.

Ἐγενόμην τοῖς ἀσθενέσιν ὡς ἀσθενὴς, ἵνα τοὺς ἀσθενεῖς κερδήσω. Τοῖς πᾶσι γέγονα τὰ πάντα, ἵνα πάντως τινὰς σώσω.

[a] *To the weak became I as weak, that I might gain the weak:* [b] *I am made all things to all* men; *that I might by all means save some.*

[a] See on Rom. xv. ver. 1.

[b] Even as I please all *men* in all *things,* not seeking mine own profit, but the *profit* of many, that they may be saved, 1 Cor. x. 33.

VER. 23.

Τοῦτο δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι.

And this I do for the Gospel's sake, that I might be partaker thereof with you.

VER. 24.

Οὐκ οἴδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον; Οὕτω τρέχετε ἵνα καταλάβητε.

Know ye not that they which run in a race run all, but one receiveth the prize? [a] *So run, that ye may obtain.*

[a] Ye did run well; who did hinder you that ye should not obey the truth? Gal. v. 7. I have fought a good fight, I have finished *my* course, I have kept the faith, 2 Tim. iv. 7.

VER. 25.

Πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἐγκρατεύεται· ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον.

And every man that striveth for the mastery is temperate in all things. Now they do it *to obtain a corruptible crown,* [a] *but we an incorruptible.*

[a] Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 8. Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, Jam. i. 12. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away, 1 Pet. v. 4.

VER. 26.

Ἐγὼ τοίνυν οὕτω τρέχω, ὡς οὐκ ἀδήλως· οὕτω πυκτεύω, ὡς οὐκ ἀέρα δέρων·

[a] *I therefore so run, not as uncertainly;* [b] *so fight I, not as one that beateth the air:*

[a] See on John x. ver. 28. clauses 2, 3.

[b] Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places,* Eph. vi. 11, 12. See also on Matt. xi. ver. 12.

VER. 27.

Ἀλλ' ὑπωπιάζω μου τὸ σῶμα καὶ δου-

λαγωγῶ· μήπως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι.

[a] *But I keep under my body, and bring it into subjection:* [b] *lest that by any means, when I have preached to others, I myself should be* [c] *a castaway.*

[a] See on Rom. viii. ver. 13. clause 3.

[b] See on Matt. vii. ver. 22. clause 2.

[c] Reprobate silver shall *men* call them, because the LORD hath rejected them, Jer. vi. 30. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? Luke ix. 25. That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place, Acts i. 25. Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates, 2 Cor. xiii. 5, 6.

CHAP. X.—VER. 1.

Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης διῆλθον·

Moreover, brethren, [a] *I would not that ye should be ignorant, how that all our fathers were under the cloud,* [b] *and all passed through the sea;*

[a] And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people, Exod. xiii. 21, 22. And on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was alway: the cloud covered it *by day*, and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents. And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not. And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed. And *so* it was, when the cloud abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed; whether *it was* by day or by night that the cloud was taken up, they journeyed. Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed, Numb. ix. 15—22.

[b] And Moses stretched out his hand over the sea; and the LORD caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry *ground:* and the waters *were* a wall unto them on their right hand and on their left, Exod. xiv. 21, 22. But the children of Israel walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left, 29. For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over, Josh. iv. 23.

VER. 2.

Καὶ πάντες εἰς τὸν Μωσῆν ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ·

[a] *And were all baptized unto Moses in the cloud and in the sea;*

[a] Then they reviled him, and said, Thou art his disciple, but we are Moses' disciples, John ix. 28.

VER. 3.

Καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον·

[a] *And did all eat the same spiritual meat;*

[a] See on John vi. ver. 31.

VER. 4.

Καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον· ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας· ἡ δὲ πέτρα ἦν ὁ Χριστός.

[a] *And did all drink the same spiritual drink: for they drank of that spiritual Rock that* * *followed them:* [b] *and that Rock was Christ.*

* Or, *went with them.*

[a] Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel, Exod. xvii. 6. And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly: and the congregation drank, and their beasts *also*, Numb. xx. 11.

[b] See on John iv. ver. 10. clause 3.

VER. 5.

Ἀλλ᾽ οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ Θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.

[a] *But with many of them God was not well pleased: for they were overthrown in the wilderness.*

[a] And the LORD spake unto Moses and unto Aaron, saying, How long *shall I bear with* this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, *As truly as* I live, saith the LORD, as ye have spoken in mine ears, so will I do to you: Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, Doubtless ye shall not come into the land *concerning* which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But *as for* you, your carcases, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness, Numb. xiv. 26—33. These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab, by Jordan *near* Jericho. But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai: For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun, xxvi. 63—65. For indeed the hand of the Lord was against them, to destroy them from among the host, until they were consumed. So it came to pass, when all the men of war were consumed and dead from among the people, Deut. ii. 15, 16. Harden not your heart, as in the provocation, *and* as *in* the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways: Unto whom I sware in my wrath, that they should not enter into my rest, Psal. xcv. 8—11.

VER. 6.

Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κἀκεῖνοι ἐπεθύμησαν.

[a] *Now these things were our* * *examples,* [b] *to the intent we should not lust after evil things, as they also lusted.*

* Gr. *figures.*

[a] Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come, ver. 11. Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it, Heb. iv. 1. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief, 11. And turning the cities of Sodom and Gomorrha

into ashes, condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly, 2 Pet. ii. 6. and Jude 7.

[b] And the mixed multitude that *was* among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick, Numb. xi. 4, 5. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea, And he let *it* fall in the midst of their camp, round about their habitations. So they did eat, and were well filled: for he gave them their own desire; They were not estranged from their lust: but while their meat *was* yet in their mouths, The wrath of God came upon them, and slew the fattest of them, and smote down the chosen *men* of Israel, Psal. lxxviii. 27—31. They soon forgat his works; they waited not for his counsel; But lusted exceedingly in the wilderness, and tempted God in the desert, cvi. 13, 14.

VER. 7.

Μηδὲ εἰδωλολάτραι γίνεσθε, καθώς τινες αὐτῶν· ὡς γέγραπται· Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν.

[a] *Neither be ye idolaters,* [b] *as were some of them; as it is written,* [c] *The people sat down to eat and drink, and rose up to play.*

[a] Wherefore, my dearly beloved, flee from idolatry, ver. 14. But I *say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he? 20—22. Little children keep yourselves from idols, 1 John v. 21.

[b] And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves*: they are quickly turned aside out of the way which I commanded them; they have made them a molten image, Deut. ix. 12.

[c] And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people sat down to eat and to drink, and rose up to play, Exod. xxxii. 6.

VER. 8.

Μηδὲ πορνεύωμεν, καθώς τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσον ἐν μιᾷ ἡμέρᾳ εἰκοσιτρεῖς χιλιάδες.

[a] *Neither let us commit fornication,* [b] *as some of them committed, and fell in one day three and twenty thousand.*

[a] See on Acts xv. ver. 20. clause 2.

[b] And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel. And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel. And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor. And, behold, one of the children of Israel came, and brought unto his brethren a Midianitish woman, in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping *before* the door of the tabernacle of the congregation. And when Phinehas the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand; And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel. And those that died in the plague were twenty and four thousand, Numb. xxv. 1—9.

VER. 9.

Μηδὲ ἐκπειράζωμεν τὸν Χριστὸν, καθὼς καί τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφεων ἀπώλοντο.

[a] *Neither let us tempt Christ, as some of them also tempted,* [b] *and were destroyed of serpents.*

[a] Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the LORD? Exod. xvii. 2. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not? 7. Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him, xxiii. 20, 21. Ye shall not tempt the LORD your God, as ye tempted *him* in Massah, Deut. vi. 16. And they tempted God in their heart, by asking meat for their lust, Psal. lxxviii. 18. Wherefore (as the Holy Ghost saith, To-day, if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness; When your fathers tempted me, proved me, and saw my works forty years, Heb. iii. 7—9.

[b] And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died, Numb. xxi. 6.

VER. 10.

Μηδὲ γογγύζετε, καθὼς καί τινες αὐτῶν ἐγόγγυσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ.

[a] *Neither murmur ye,* [b] *as some of them also murmured, and were destroyed of the destroyer.*

[a] Do all things without murmurings and disputings; That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, Phil. ii. 14, 15.

[b] And the people murmured against Moses, saying, What shall we drink? Exod. xv. 24. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh-pots, *and* when we did eat bread to the full! for ye have brought us forth into this wilderness, to kill this whole assembly with hunger, xvi. 2, 3. And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? xvii. 3.

VER. 11.

Ταῦτα δὲ πάντα τύποι συνέβαινον ἐκείνοις· ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησεν.

[a] *Now all these things happened unto them for* * *ensamples: and they are written for our admonition,* [b] *upon whom the ends of the world are come.*

* Or, *types.*

[a] See on ver. 6. clause 1.

[b] Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time, 1 John ii. 18.

VER. 12.

Ὥστε ὁ δοκῶν ἑστάναι, βλεπέτω μὴ πέσῃ.

[a] *Wherefore let him that thinketh he standeth take heed lest he fall.*

[a] Happy *is* the man that feareth alway: but he that hardeneth his heart shall fall into mischief, Prov. xxviii. 14. Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples, Matt. xxv. 33—35. Well; because of unbelief they were broken off, and thou standest by faith: Be not highminded, but fear, Rom. xi. 20.

VER. 13.

Πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ Θεός, ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν, τοῦ δύνασθαι ὑμᾶς ὑπενεγκεῖν.

*There hath no temptation taken you but such as is * common to man : [a] but God is faithful, [b] who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it.*

* Or, *moderate*.

[a] See on chap. i. ver. 9. clause 1.

[b] For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity, Psal. cxxv. 3. Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver, 2 Cor. i. 10. And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom; to whom *be* glory for ever and ever. Amen, 2 Tim. iv. 18. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished, 2 Pet. ii. 9.

VER. 14.

Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρείας·

Wherefore, my dearly beloved, [a] flee from idolatry.

[a] See on ver. 7. clause 1.

VER. 15.

Ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὅ φημι·

I speak as to wise men; judge ye what I say.

VER. 16.

Τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἐστι; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστιν;

[a] *The cup of blessing which we bless, [b] is it not the communion of the blood of Christ? [c] The bread which we break, [d] is it not the communion of the body of Christ?*

[a] See on Luke xxii. ver. 20.

[b] Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna, and are dead. He that eateth of this bread shall live for ever, John vi. 53—58.

[c] See on Matt. xxvi. ver. 26. clauses 1, 2.

[d] See on Matt. xxvi. ver. 26. clause 3.

VER. 17.

Ὅτι εἷς ἄρτος, ἓν σῶμα, οἱ πολλοί ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν.

[a] *For we* being *many are one bread,* and *one body : for we are all partakers of that one bread.*

[a] See on Rom. xii. ver. 5. clause 1.

VER. 18.

Βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ ἐσθίοντες τὰς θυσίας, κοινωνοὶ τοῦ θυσιαστηρίου εἰσί;

[a] *Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?*

[a] See on chap. ix. ver. 13.

VER. 19.

Τί οὖν φημι; ὅτι εἴδωλον, τί ἐστιν; ἢ ὅτι εἰδωλόθυτον, τί ἐστιν;

What say I then? [a] that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

[a] See on Acts xiv. ver. 15. clause 1.

VER. 20.

Ἀλλ' ὅτι ἃ θύει τὰ ἔθνη, δαιμονίοις θύει, καὶ οὐ Θεῷ. Οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.

[a] *But* I say, *that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.*

[a] And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations, Lev. xvii. 7. They provoked him to jealousy with

strange *gods*, with abominations provoked they him to anger. They sacrified unto devils, not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not, Deut. xxxii. 16, 17. And he ordained him priests for the high places, and for the devils, and for the calves which he had made, 2 Chron. xi. 15.

VER. 21.

Οὐ δύνασθε ποτήριον Κυρίου πίνειν, καὶ ποτήριον δαιμονίων· οὐ δύνασθε τραπέζης Κυρίου μετέχειν, καὶ τραπέζης δαιμονίων.

[a] *Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.*

[a] See on Matt. vi. ver. 24. clause 1.

VER. 22.

Ἢ παραζηλοῦμεν τὸν Κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν;

[a] *Do we provoke the Lord to jealousy? are we stronger than he?*

[a] Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth, Exod. xx. 4. For thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is* a jealous God, xxxiv. 14. Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeness of any *thing*, which the LORD thy God hath forbidden thee. For the LORD thy God *is* a consuming fire, *even* a jealous God, Deut. iv. 23, 24. Ye shall not go after other gods, of the gods of the people which *are* round about you: (For the LORD thy God *is* a jealous God among you,) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth, vi. 14, 15. They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not, xxxii. 16, 17. And Joshua said unto the people, Ye cannot serve the LORD: for he *is* an holy God; he *is* a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good, Josh. xxiv. 19, 20. For they provoked him to anger with their high places, and moved him to jealousy with their graven images. When God heard *this*, he was wroth, and greatly abhorred Israel, Psal. lxxviii. 58, 59.

VER. 23.

Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ.

[a] *All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.*

[a] See on chap. vi. ver. 12.

VER. 24.

Μηδεὶς τὸ ἑαυτοῦ ζητείτω, ἀλλὰ τὸ τοῦ ἑτέρου ἕκαστος.

[a] *Let no man seek his own, but every man another's* wealth.

[a] See on Rom. xiv. ver. 19. clause 2.

VER. 25.

Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν·

[a] *Whatsoever is sold in the shambles,* that *eat, asking no question for conscience sake:*

[a] See on Rom. xiv. ver. 14. clause 2.

VER. 26.

Τοῦ γὰρ Κυρίου ἡ γῆ, καὶ τὸ πλήρωμα αὐτῆς.

[a] *For the earth* is *the Lord's, and the fulness thereof.*

[a] Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth *is* mine, Exod. xix. 5. Behold, the heaven and the heaven of heavens *is* the LORD's thy God, the earth *also*, with all that therein *is*, Deut. x. 14. Who hath prevented me, that I should repay *him? whatsoever is* under the whole heaven is mine, Job. xli. 11. The earth *is* the LORD's, and the fulness thereof: the world, and they that dwell therein, Psal. xxiv. 1. If

I were hungry, I would not tell thee; for the world is mine, and the fulness thereof, l. 12.

VER. 27.

Εἰ δέ τις καλεῖ ὑμᾶς τῶν ἀπίστων, καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν.

If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

VER. 28.

Ἐὰν δέ τις ὑμῖν εἴπῃ· Τοῦτο εἰδωλόθυτόν ἐστι· μὴ ἐσθίετε, δι' ἐκεῖνον τὸν μηνύσαντα, καὶ τὴν συνείδησιν· τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.

But if any man say unto you, [a] *This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth* is *the Lord's, and the fulness thereof:*

[a] I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean, Rom. xiv. 14.

VER. 29.

Συνείδησιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου. Ἱνατί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;

Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's *conscience?*

VER. 30.

Εἰ δὲ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ;

For if I by * *grace be a partaker, why am I evil spoken of for that for which I give thanks?*

* Or, *thanksgiving.*

VER. 31.

Εἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτέ τι ποιεῖτε, πάντα εἰς δόξαν Θεοῦ ποιεῖτε.

[a] *Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*

[a] And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him, Col. iii. 17. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen, 1 Pet. iv. 11.

VER. 32.

Ἀπρόσκοποι γίνεσθε καὶ Ἰουδαίοις καὶ Ἕλλησι καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ,

[a] *Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:*

[a] See on chap. vi. ver. 12.

VER. 33.

Καθὼς κἀγὼ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἐμαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσι.

[a] *Even as I please all* men *in all* things, *not seeking mine own profit,* [b] *but the* profit *of many, that they may be saved.*

[a] See on chap. ix. ver. 20. and Rom. xv. ver. 1.

[b] To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some, Rom. ix. 22.

CHAP. XI.—VER. 1.

Μιμηταί μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ.

[a] *Be ye followers of me, even as I also* am *of Christ.*

[a] See on chap. iv. ver. 16.

VER. 2.

Ἐπαινῶ δὲ ὑμᾶς, ἀδελφοί, ὅτι πάντα μου μέμνησθε, καὶ καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε.

Now I praise you, brethren, that ye remember me in all things, and keep the * *ordinances, as I delivered* them *to you.*

* Or, *traditions.*

VER. 3.

Θέλω δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστι· κεφαλὴ δὲ γυναικὸς, ὁ ἀνήρ· κεφαλὴ δὲ Χριστοῦ, ὁ Θεός.

But I would have you know, [a] *that the head of every man is Christ;* [b] *and the head of the woman* is *the man;* [c] *and the head of Christ* is *God.*

[a] See on Matt xxviii. ver. 18.

[b] Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee, Gen. iii. 16. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. Therefore, as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing, Eph. v. 22—24. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence, 1 Tim. ii. 11, 12. Likewise, ye wives, *be* in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives, 1 Pet. iii. 1. For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord, 5, 6.

[c] See on John xiv. ver. 28. clause 3.

VER. 4.

Πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων, κατὰ κεφαλῆς ἔχων, καταισχύνει τὴν κεφαλὴν αὐτοῦ.

Every man praying or prophesying, having his *head covered, dishonoureth his head.*

VER. 5.

Πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ, καταισχύνει τὴν κεφαλὴν ἑαυτῆς· ἓν γάρ ἐστι καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ.

But every woman that prayeth or prophesieth with her *head uncovered dishonoureth her head: for that is even all one as if she were shaven.*

VER. 6.

Εἰ γὰρ οὐ κατακαλύπτεται γυνὴ, καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω.

For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

VER. 7.

Ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων· γυνὴ δὲ δόξα ἀνδρός ἐστιν.

For a man indeed ought not to cover his *head*, [a]*forasmuch as he is the image and glory of God: but the woman is the glory of the man.*

[a] What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands: thou hast put all *things* under his feet, Psal. viii. 4—6.

VER. 8.

Οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνὴ ἐξ ἀνδρός·

For the man is not of the woman; but the woman of the man.

VER. 9.

Καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα.

[a] *Neither was the man created for the woman; but the woman for the man.*

[a] And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of Man, Gen. ii. 18—23.

VER. 10.

Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, διὰ τοὺς ἀγγέλους,

For this cause ought the woman to have * *power on* her *head because of the angels.*

* i. e. *a covering, in sign that she is under the power of her husband.*

VER. 11.

Πλὴν οὔτε ἀνὴρ χωρὶς γυναικὸς, οὔτε γυνὴ χωρὶς ἀνδρὸς, ἐν Κυρίῳ·

Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

VER. 12.

Ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρὸς, οὕτω καὶ ὁ ἀνὴρ διὰ τῆς γυναικός, τὰ δὲ πάντα ἐκ τοῦ Θεοῦ.

For as the woman is *of the man, even so* is *the man also by the woman;* [a] *but all things of God.*

[a] See on Acts iv. ver. 24. and xvii. ver. 28.

VER. 13.

Ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶ γυναῖκα ἀκατακάλυπτον τῷ Θεῷ προσεύχεσθαι;

Judge in yourselves: is it comely that a woman pray unto God uncovered?

VER. 14.

Ἡ οὐδὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστι;

Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

VER. 15.

Γυνὴ δὲ ἐὰν κομᾷ, δόξα αὐτῇ ἐστιν. ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ.

But if a wowan have long hair, it is a glory to her: for her *hair is given her for a* * *covering.*

* Or, *veil.*

VER. 16.

Εἰ δέ τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.

But if any man seem to be contentious, we have no such custom, neither the churches of God.

VER. 17.

Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ, ὅτι οὐκ εἰς τὸ κρεῖττον, ἀλλ' εἰς τὸ ἧττον συνέρχεσθε.

Now in this that I declare unto you *I praise* you *not, that ye come together not for the better, but for the worse.*

VER. 18.

Πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν τῇ ἐκκλησίᾳ, ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν· καὶ μέρος τι πιστεύω.

For first of all, when ye come together in the church, I hear that there be * *divisions among you; and I partly believe it.*

* Or, *schisms.*

VER. 19.

Δεῖ γὰρ καὶ αἱρέσεις ἐν ὑμῖν εἶναι, ἵνα οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν.

[a] *For there must be also* * *heresies among you,* [b] *that they which are approved may be made manifest among you.*

* Or, *sects.*

[a] See on Matt. xviii. ver. 7. clause 2.

[b] They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out,* that they might be made manifest that they were not all of us, 1 John ii. 19.

VER. 20.

Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ, οὐκ ἔστι Κυριακὸν δεῖπνον φαγεῖν.

When ye come together therefore into one place, * this *is not to eat the Lord's supper.*

* Or, *ye cannot eat.*

VER. 21.

Ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει.

For in eating every one taketh before other *his own supper: and one is hungry, and another is drunken.*

VER. 22.

Μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ

ἔχοντας; τί ὑμῖν εἴπω; ἐπαινέσω ὑμᾶς ἐν τούτῳ; οὐκ ἐπαινῶ.

*What? have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them * that have not? What shall I say to you? shall I praise you in this? I praise you not.*

* Or, *that are poor.*

VER. 23.

Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς ἐν τῇ νυκτὶ ᾗ παρεδίδοτο, ἔλαβεν ἄρτον·

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same *night in which he was betrayed took bread:*

VER. 24.

Καὶ εὐχαριστήσας ἔκλασε, καὶ εἶπε· Λάβετε, φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

a *And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do * in remembrance of me.*

* Or, *for a remembrance.*

a See on Matt. xxvi. ver. 26.

VER. 25.

Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, λέγων· Τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε ὁσάκις ἂν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.

a *After the same manner also* he took *the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink* it, ** in remembrance of me.*

* Or, *for a remembrance.*

a See on Matt. xxvi. ver. 27, 28.

VER. 26.

Ὁσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ ἂν ἔλθῃ.

*For as often as ye eat this bread, and drink this cup, * ye do shew the Lord's death* a *till he come.*

* Or, *shew ye.*

a See on Matt. xxiv. ver. 30.

VER. 27.

Ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον τοῦτον, ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ αἵματος τοῦ Κυρίου.

Wherefore whosoever shall eat this bread, and drink this *cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.*

VER. 28.

Δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω, καὶ ἐκ τοῦ ποτηρίου πινέτω·

But let a man examine himself, and so let him eat of that *bread, and drink of* that *cup.*

VER. 29.

Ὁ γὰρ ἐσθίων καὶ πίνων ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου.

*For he that eateth and drinketh unworthily, eateth and drinketh * damnation to himself,* a *not discerning the Lord's body.*

* Or, *judgment.*

a But strong meat belongeth to them that are of full age, *even* those who, by reason of use, have their senses exercised to discern both good and evil, Heb. v. 14.

VER. 30.

Διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄῤῥωστοι, καὶ κοιμῶνται ἱκανοί.

For this cause many are *weak and sickly among you, and many sleep.*

VER. 31.

Εἰ γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα.

For if we would judge ourselves, we should not be judged.

VER. 32.

Κρινόμενοι δὲ, ὑπὸ τοῦ Κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν.

But when we are judged, a *we are chastened of the Lord, that we should not be condemned with the world.*

a Thou shalt also consider in thine heart, that, as a man chasteneth his son, *so* the LORD thy God chasteneth thee, Deut. viii. 5. Behold, happy

is the man whom God correcteth; therefore despise not thou the chastening of the Almighty: For he maketh sore, and bindeth up; he woundeth, and his hands make whole, Job v. 17, 18. That he may withdraw man *from his* purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing by the sword. He is chastened also with pain upon his bed, and the multitude of his bones with strong *pain*: So that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness; Then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom. His flesh shall be fresher than a child's: he shall return to the days of his youth: He shall pray unto God, and he will be favourable unto him; and he shall see his face with joy: for he will render unto man his righteousness. He looketh upon men; and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light. Lo, all these *things* worketh God oftentimes with man, To bring back his soul from the pit, to be enlightened with the light of the living, xxxiii. 17—30. Blessed *is* the man whom thou chastenest, O LORD, and teachest him out of thy law; That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked, Psal. xciv. 12, 13. My son, despise not the chastening of the LORD; neither be weary of his correction: For whom the LORD loveth he correcteth, even as a father the son *in whom* he delighteth, Prov. iii. 11, 12.

VER. 33.

Ὥστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε·

Wherefore, my brethren, when ye come together to eat, tarry one for another.

VER. 34.

Εἰ δέ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρχησθε. Τὰ δὲ λοιπὰ, ὡς ἂν ἔλθω, διατάξομαι.

And if any man hunger, let him eat at home; that ye come not together unto * *condemnation.* [a] *And the rest will I set in order when I come.*

* Or, *judgment.*

[a] See on chap. iv. ver. 19. clause 1.

CHAP. XII.—VER. 1.

Περὶ δὲ τῶν πνευματικῶν, ἀδελφοὶ, οὐ θέλω ὑμᾶς ἀγνοεῖν.

[a] *Now concerning spiritual* gifts, *brethren, I would not have you ignorant.*

[a] See on Matt. xxv. ver. 14. clause 2.

VER. 2.

Οἴδατε ὅτι ἔθνη ἦτε, πρὸς τὰ εἴδωλα τὰ ἄφωνα, ὡς ἂν ἤγεσθε, ἀπαγόμενοι.

Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

VER. 3.

Διὸ γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν Πνεύματι Θεοῦ λαλῶν, λέγει ἀνάθεμα Ἰησοῦν· καὶ οὐδεὶς δύναται εἰπεῖν Κύριον Ἰησοῦν, εἰ μὴ ἐν Πνεύματι ἁγίῳ.

Wherefore I give you to understand, [a] *that no man speaking by the Spirit of God calleth Jesus* * *accursed:* [b] *and* that *no man can say that Jesus is the Lord, but by the Holy Ghost.*

* Or, *anathema.*

[a] But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name that can lightly speak evil of me, Mark ix. 39.

[b] And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven, Matt. xvi. 16, 17.

VER. 4.

Διαιρέσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ Πνεῦμα·

[a] *Now there are diversities of gifts, but the same Spirit.*

[a] See on Matt. xxv. ver. 14. clause. 2.

VER. 5.

Καὶ διαιρέσεις διακονιῶν εἰσι, καὶ ὁ αὐτὸς Κύριος.

*And there are differences of * administrations, [a] but the same Lord.*

Or, *ministeries.*

[a] Neither be ye called masters : for one is your Master, *even* Christ, Matt. xxiii. 10. Jesus Christ; (he is Lord of all,) Acts x. 36. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living, Rom. xiv. 9.

VER. 6.

Καὶ διαιρέσεις ἐνεργημάτων εἰσὶν, ὁ δὲ αὐτός ἐστι Θεὸς, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.

[a] *And there are diversities of operations, but it is the same God which worketh all in all.*

[a] See on Matt. xxv. ver. 14. clause 2.

VER. 7.

Ἑκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ Πνεύματος πρὸς τὸ συμφέρον.

[a] *But the manifestation of the Spirit is given to every man to profit withal.*

[a] I would that ye all spake with tongues, but rather that ye prophesied : for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying, 1 Cor. xiv. 5. Wherefore tongues are for a sign, not to them that believe, but to them that believe not : but prophesying *serveth* not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeih not, or *one* unlearned, he is convinced of all, he is judged of all. And thus are the secrets of his heart made manifest; and so, falling down on *his* face, he will worship God, and report that God is in you of a truth, 22—25. For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made *them* other five talents. And likewise he that *had received* two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained besides them five talents more. His lord said unto him, Well done, *thou* good and faithful servant : thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents : behold, I have gained two other talents besides them. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou wert an hard man, reaping where thou hast not sown. and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth : lo, *there* thou hast *that is* thine. His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed : Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury. Take therefore the talent from him, and give *it* unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness : there shall be weeping and gnashing of teeth, Matt. xxv. 14—30.

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, Eph. iv. 11, 12.

VER. 8.

Ὧι μὲν γὰρ διὰ τοῦ Πνεύματος δίδοται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως, κατὰ τὸ αὐτὸ Πνεῦμα·

[a] *For to one is given by the Spirit, the word of wisdom; to another the word of knowledge by the same Spirit;*

[a] The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word in season to *him that is* weary: he wakeneth morning by morning; he wakeneth mine ear to hear as the learned, Isa. l. 4. And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding, Dan. ii. 21.

VER. 9.

Ἑτέρῳ δὲ πίστις, ἐν τῷ αὐτῷ Πνεύματι· ἄλλῳ δὲ χαρίσματα ἰαμάτων, ἐν τῷ αὐτῷ Πνεύματι·

[a] *To another faith by the same Spirit;* [b] *to another the gifts of healing by the same Spirit;*

[a] See on Matt. xvii. ver. 20. clause 1.
[b] See on Matt. x. ver. 8. clause 1.

VER. 10.

Ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλλῳ δὲ προφητεία, ἄλλῳ δὲ διακρίσεις πνευμάτων, ἑτέρῳ δὲ γένη γλωσσῶν, ἄλλῳ δὲ ἑρμηνεία γλωσσῶν·

[a] *To another the working of miracles;* [b] *to another prophecy;* [c] *to another discerning of spirits;* [d] *to another* divers *kinds of tongues;* [e] *to another the interpretation of tongues:*

[a] See on Mark xvi. ver. 20.
[b] See on Acts xiii. ver. 1.
[c] Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? Acts v. 3.
[d] See on Acts ii. ver. 4. clause 2.
[e] If any man speak in an *unknown* tongue *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God, 1 Cor. xiv. 27, 28.

VER. 11.

Πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται.

[a] *But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.*

[a] John answered and said, A man can receive nothing, except it be given him from heaven, John iii. 27. But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you, 2 Cor. x. 13.

VER. 12.

Καθάπερ γὰρ τὸ σῶμα ἕν ἐστι, καὶ μέλη ἔχει πολλὰ, πάντα δὲ τὰ μέλη τοῦ σώματος τοῦ ἑνὸς, πολλὰ ὄντα, ἕν ἐστι σῶμα· οὕτω καὶ ὁ Χριστός.

[a] *For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.*

[a] See on Rom. xii. ver. 5. clause 1.

VER. 13.

Καὶ γὰρ ἐν ἑνὶ Πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν· εἴτε Ἰουδαῖοι, εἴτε Ἕλληνες, εἴτε δοῦλοι, εἴτε ἐλεύθεροι· καὶ πάντες εἰς ἓν Πνεῦμα ἐποτίσθημεν.

[a] *For by one Spirit are we all baptized into one body,* [b] *whether* we be *Jews or* * *Gentiles,* [c] *whether* we be *bond or free;* [d] *and have been all made to drink into one Spirit.*

* Gr. *Greeks.*

[a] See on Matt. iii. ver. 11. clause 3.
[b] *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also, Rom. iii. 29.
[c] See on chap. vii. ver. 20.
[d] See on John iv. ver. 10. clause 3.

VER. 14.

Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν μέλος, ἀλλὰ πολλά.

For the body is not one member, but many.

VER. 15.

Ἐὰν εἴπῃ ὁ πούς· Ὅτι οὐκ εἰμὶ χείρ, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;

If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

VER. 16.

Καὶ ἐὰν εἴπῃ τὸ οὖς· Ὅτι οὐκ εἰμὶ ὀφθαλμὸς, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;

And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

VER. 17.

Εἰ ὅλον τὸ σῶμα ὀφθαλμὸς, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοὴ, ποῦ ἡ ὄσφρησις;

If the whole body were *an eye, where* were *the hearing? If the whole* were *hearing, where* were *the smelling?*

VER. 18.

Νυνὶ δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἓν ἕκαστον αὐτῶν ἐν τῷ σώματι, καθὼς ἠθέλησεν.

But now hath God set the members every one of them in the body, as it hath pleased him.

VER. 19.

Εἰ δὲ ἦν τὰ πάντα ἓν μέλος, ποῦ τὸ σῶμα;

And if they were all one member, where were *the body?*

VER. 20.

Νῦν δὲ πολλὰ μὲν μέλη, ἓν δὲ σῶμα.

But now are they *many members, yet but one body.*

VER. 21.

Οὐ δύναται δὲ ὀφθαλμὸς εἰπεῖν τῇ χειρί· Χρείαν σου οὐκ ἔχω· ἢ πάλιν ἡ κεφαλὴ τοῖς ποσί· Χρείαν ὑμῶν οὐκ ἔχω.

And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

VER. 22.

Ἀλλὰ πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστι.

Nay, much more those members of the body, which seem to be more feeble, are necessary:

VER. 23.

Καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν· καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει.

And those members *of the body, which we think to be less honourable, upon these we * bestow more abundant honour; and our uncomely* parts *have more abundant comeliness.*

* Or, *put on.*

VER. 24.

Τὰ δὲ εὐσχήμονα ἡμῶν, οὐ χρείαν ἔχει. Ἀλλ' ὁ Θεὸς συνεκέρασε τὸ σῶμα, τῷ ὑστεροῦντι περισσοτέραν δοὺς τιμήν·

For our comely parts *have no need: but God hath tempered the body together, having given more abundant honour to that* part *which lacked:*

VER. 25.

Ἵνα μὴ ᾖ σχίσμα ἐν τῷ σώματι· ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη.

*That there should be no * schism in the body; but* that *the members should have the same care one for another.*

* Or, *division.*

VER. 26.

Καὶ εἴτε πάσχει ἓν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται ἓν μέλος, συγχαίρει πάντα τὰ μέλη.

[a] *And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.*

[a] See on Rom. xii. ver. 15.

VER. 27.

Ὑμεῖς δέ ἐστε σῶμα Χριστοῦ, καὶ μέλη ἐκ μέρους.

[a] *Now ye are the body of Christ, and members in particular.*

[a] See on Rom. xii. ver. 5. clause 1.

VER. 28.

Καὶ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, εἶτα χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν.

And God hath set some in the Church, first apostles, secondarily prophets, thirdly

*teachers, after that miracles, then gifts of healings, helps, governments, * diversities of tongues.*

* Or, *kinds.*

VER. 29.

Μὴ πάντες ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες διδάσκαλοι; μὴ πάντες δυνάμεις;

Are *all apostles?* are *all prophets?* are *all teachers?* are *all * workers of miracles?*

* Or, *powers.*

VER. 30.

Μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις λαλοῦσι; μὴ πάντες διερμηνεύουσι;

Have all the gifts of healing? do all speak with tongues? do all interpret?

VER. 31.

Ζηλοῦτε δὲ τὰ, χαρίσματα τὰ κρείττονα· καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.

But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

CHAP. XIII.—VER. 1.

Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἠχῶν, ἢ κύμβαλον ἀλαλάζον.

Though I speak with the tongues of men and of angels, and have not charity, I am become as *sounding brass, or a tinkling cymbal.*

VER. 2.

Καὶ ἐὰν ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα, καὶ πᾶσαν τὴν γνῶσιν· καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι.

And though I have the *gift* of *prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.*

VER. 3.

Καὶ ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυθήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι.

And though I bestow all my goods to feed the *poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.*

VER. 4.

Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦται,

[a] *Charity suffereth long,* [b] and *is kind;* [c] *charity envieth not; charity * vaunteth not itself, is not puffed up,*

* Or, *is not rash.*

[a] Hatred stirreth up strifes: but love covereth all sins, Prov. x. 12. And above all things have fervent charity among yourselves; for charity shall cover the multitude of sins, 1 Pet. iv. 8.

[b] Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you, Eph. iv. 32. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye, Col. iii. 12, 13. Hereby perceive we the love *of God,* because he laid down his life for us: and we ought to lay down *our* lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth, 1 John iii. 16—18.

[c] See on Rom. xiii. ver. 13. clause 4.

VER. 5.

Οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακὸν,

[a] *Doth not behave itself unseemly,* [b] *seeketh not her own,* [c] *is not easily provoked, thinketh no evil;*

[a] Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you, 2 Thess. iii. 6, 7.

[b] See on Rom. xiv. ver. 19.

[c] Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God, Jam. i. 19, 20.

VER. 6.

Οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ·

[a] *Rejoiceth not in iniquity,* [b] *but rejoiceth* * *in the truth;*

* Or, *with.*

[a] Rivers of waters run down mine eyes, because they keep not thy law, Psal. cxix. 136. Fools make a mock at sin: but among the righteous *there is* favour, Prov. xiv. 9. And when he was come near, he beheld the city, and wept over it, Luke xix. 41.

[b] And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians, Exod. xviii. 9. What then? notwithstanding every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice, Phil. i. 18. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father, 2 John 4. I have no greater joy than to hear that my children walk in truth, 3 John 4.

VER. 7.

Πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει.

[a] *Beareth all things, believeth all things, hopeth all things,* [b] *endureth all things.*

[a] See on Rom. xv. ver. 1, 2.
[b] See on Matt. v. ver. 12. clause 1.

VER. 8.

Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. Εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλῶσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται.

Charity never faileth: but whether there be prophecies, *they shall fail; whether* there be *tongues, they shall cease; whether* there be *knowledge, it shall vanish away.*

VER. 9.

Ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν·

[a] *For we know in part, and we prophesy in part.*

[a] Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is, 1 John iii. 2.

VER. 10.

Ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται.

[a] *But when that which is perfect is come, then that which is in part shall be done away.*

[a] And I saw no temple therein: for the Lord God Almighty, and the Lamb, are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof, Rev. xxi. 22, 23. And they shall see his face; and his name *shall be* in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever, xxii. 4, 5.

VER. 11.

Ὅτε ἤμην νήπιος, ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλογιζόμην· ὅτε δὲ γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου.

When I was a child, I spake as a child, I understood as a child, I * *thought as a child: but when I became a man, I put away childish things.*

* Or, *reasoned.*

VER. 12.

Βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην.

[a] *For now we see through a glass,* * *darkly;* [b] *but then face to face: now I know in part; but then shall I know even as also I am known.*

* Or, *in a riddle.*

[a] But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord, 2 Cor. iii. 18.
[b] See on ver. 10.

VER. 13.

Νυνὶ δὲ μένει πίστις, ἐλπὶς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.

And now abideth faith, hope, charity, these three; but [a] *the greatest of these is charity.*

[a] See verses 1—4. And above all these things *put on* charity, which is the bond of perfectness, Col. iii. 14.

CHAP. XIV.—VER. 1.

Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά· μᾶλλον δὲ ἵνα προφητεύητε·

[a] *Follow after charity, and desire* [b] *spiritual gifts,* [c] *but rather that ye may prophesy.*

[a] He that followeth after righteousness and mercy, findeth life, righteousness, and honour, Prov. xxi. 21. Let us therefore follow after the things which make for peace, Rom. xiv. 19. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness, 1 Tim. vi. 11. Follow peace with all *men,* and holiness, without which no man shall see the Lord, Heb. xii. 14. Let him seek peace, and ensue it, 1 Pet. iii. 11.

[b] See on Matt. xxv. ver. 14. clause 2.

[c] See ver. 3. and 39. Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith, Rom. xii. 6.

VER. 2.

Ὁ γὰρ λαλῶν γλώσσῃ, οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ τῷ Θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια·

For he that speaketh in an unknown *tongue speaketh not unto men, but unto God: for no man* * *understandeth* him; *howbeit in the spirit he speaketh mysteries.*

* Gr. *heareth.*

VER. 3.

Ὁ δὲ προφητεύων, ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν.

But he that prophesieth [a] *speaketh unto men to edification, and exhortation, and comfort.*

[c] See on Rom. xiv. ver. 19. clause 2.

VER. 4.

Ὁ λαλῶν γλώσσῃ, ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων, ἐκκλησίαν οἰκοδομεῖ.

He that speaketh in an unknown *tongue edifieth himself; but he that prophesieth edifieth the church.*

VER. 5.

Θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μείζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ.

I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

VER. 6.

Νυνὶ δὲ, ἀδελφοὶ, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδαχῇ;

Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

VER. 7.

Ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς, εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῷ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον;

And even things without life giving sound, whether pipe or harp, except they give a distinction in the * *sounds, how shall it be known what is piped or harped?*

* Or, *tunes.*

VER. 8.

Καὶ γὰρ ἐὰν ἄδηλον φωνὴν σάλπιγξ δῷ, τίς παρασκευάσεται εἰς πόλεμον;

For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

VER. 9.

Οὕτω καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὔσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες.

So likewise ye, except ye utter by the tongue words * *easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.*

* Gr. *significant.*

VER. 10.

Τοσαῦτα, εἰ τύχοι, γένη φωνῶν ἐστιν ἐν κόσμῳ, καὶ οὐδὲν αὐτῶν ἄφωνον.

There are, it may be, so many kinds of voices in the world, and none of them is without signification.

VER. 11.

Ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος· καὶ ὁ λαλῶν, ἐν ἐμοὶ βάρβαρος·

Therefore if I know not the meaning of the voice, I shall be unto him that speaketh [a] *a barbarian, and he that speaketh* shall be *a barbarian unto me.*

[a] See on Rom. i. ver. 14. clause 2.

VER. 12.

Οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταί ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε.

Even so ye, forasmuch as ye are zealous of * *spiritual* gifts, [a] *seek that ye may excel to the edifying of the church.*

* Gr. *spirits.*

[a] See on Rom. xiv. ver. 19. clause 2.

VER. 13.

Διόπερ ὁ λαλῶν γλώσσῃ, προσευχέσθω ἵνα διερμηνεύῃ.

Wherefore let him that speaketh in an unknown *tongue pray that he may interpret.*

VER. 14.

Ἐὰν γὰρ προσεύχωμαι γλώσσῃ, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστι·

For if I pray in an unknown *tongue, my spirit prayeth, but my understanding is unfruitful.*

VER. 15.

Τί οὖν ἐστι; προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοΐ· ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοΐ·

What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

VER. 16.

Ἐπεὶ ἐὰν εὐλογήσῃς τῷ πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου, πῶς ἐρεῖ τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ; ἐπειδὴ τί λέγεις οὐκ οἶδε;

Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

VER. 17.

Σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται.

For thou verily givest thanks well, but the other is not edified.

VER. 18.

Εὐχαριστῶ τῷ Θεῷ μου, πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶν·

I thank my God, I speak with tongues more than ye all:

VER. 19.

Ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε λόγους διὰ τοῦ νοός μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ.

Yet in the church I had rather speak five words with my understanding, that by my voice *I might teach others also, than ten thousand words in an* unknown *tongue.*

VER. 20.

Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν· ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶ τέλειοι γίνεσθε.

[a] *Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be* * *men.*

* Gr. *perfect,* or, *of a ripe age.*

[a] But yet I would have you wise unto that which is good, and simple concerning evil, Rom. xvi. 19.

VER. 21.

Ἐν τῷ νόμῳ γέγραπται· Ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν χείλεσιν ἑτέροις λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονταί μου, λέγει Κύριος.

[a] *In the law it is written, With* men *of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.*

[a] The Lord shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth; a nation whose tongue thou shalt not understand, Deut. xxviii. 49. For with stammering lips, and another tongue,

will he speak to this people, Isa. xxviii. 11. Lo, I will bring a nation upon you from far, O house of Israel, saith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say, Jer. v. 15.

VER. 22.

Ὥστε αἱ γλῶσσαι εἰς σημεῖόν εἰσιν, οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις· ἡ δὲ προφητεία, οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν.

[a] *Wherefore tongues are for a sign, not to them that believe, but to them that believe not:* [b] *but prophesying serveth not for them that believe not, but for them which believe.*

[a] See on Acts ii. ver. 4. clause 2.

[b] But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort, ver. 3.

VER. 23.

Ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ, καὶ πάντες γλώσσαις λαλῶσιν, εἰσέλθωσι δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε;

If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

VER. 24.

Ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δέ τις ἄπιστος, ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων·

But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

VER. 25.

Καὶ οὕτω τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται· καὶ οὕτω πεσὼν ἐπὶ πρόσωπον, προσκυνήσει τῷ Θεῷ, ἀπαγγέλλων ὅτι ὁ Θεὸς ὄντως ἐν ὑμῖν ἐστι.

And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

VER. 26.

Τί οὖν ἐστιν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλμὸν ἔχει, διδαχὴν ἔχει, γλῶσσαν ἔχει, ἀποκάλυψιν ἔχει· ἑρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν γενέσθω.

How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. [a] *Let all things be done unto edifying.*

[a] See on Rom. xiv. ver. 19. clause 2.

VER. 27.

Εἴτε γλώσσῃ τις λαλεῖ, κατὰ δύο, ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος· καὶ εἷς διερμηνευέτω.

If any man speak in an unknown *tongue,* let it be *by two, or at the most by three, and* that *by course; and let one interpret.*

VER. 28.

Ἐὰν δὲ μὴ ᾖ διερμηνευτὴς, σιγάτω ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ λαλείτω καὶ τῷ Θεῷ.

But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

VER. 29.

Προφῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν.

Let the prophets speak two or three, and let the other judge.

VER. 30.

Ἐὰν δὲ ἄλλῳ ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω.

If any thing *be revealed to another that sitteth by, let the first hold his peace.*

VER. 31.

Δύνασθε γὰρ καθ' ἕνα πάντες προφητεύειν, ἵνα πάντες μανθάνωσι, καὶ πάντες παρακαλῶνται.

For ye may all prophesy one by one, that all may learn, and all may be comforted.

VER. 32.

Καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται.

[a] *And the spirits of the prophets are subject to the prophets.*

[a] Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world, 1 John iv. 1.

VER. 33.

Οὐ γάρ ἐστιν ἀκαταστασίας ὁ Θεὸς, ἀλλ' εἰρήνης, ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων.

For God is not the author *of* * *confusion, [a] but of peace, as in all churches of the saints.*

* Gr. *tumult*, or, *unquietness.*

[a] Now the God of peace *be* with you all. Amen, Rom. xv. 33.

VER. 34.

Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτέτραπται αὐταῖς λαλεῖν, ἀλλ' ὑποτάσσεσθαι, καθὼς καὶ ὁ νόμος λέγει.

[a] *Let your women keep silence in the churches: for it is not permitted unto them to speak;* [b] *but* they are commanded *to be under obedience, as also saith the law.*

[a] Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence, 1 Tim. ii. 11, 12.

[b] See on chap. xi. ver. 3. clause 2.

VER. 35.

Εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστι γυναιξὶν ἐν ἐκκλησίᾳ λαλεῖν.

And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

VER. 36.

Ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν; ἢ εἰς ὑμᾶς μόνους κατήντησεν;

[a] *What? came the word of God out from you? or came it unto you only?*

[a] And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem, Isa. ii. 3.

VER. 37.

Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικὸς, ἐπιγινωσκέτω ἃ γράφω ὑμῖν, ὅτι τοῦ Κυρίου εἰσὶν ἐντολαί·

[a] *If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.*

[a] And the spirits of the prophets are subject to the prophets, ver. 32.

VER. 38.

Εἰ δέ τις ἀγνοεῖ, ἀγνοείτω.

[a] *But if any man be ignorant, let him be ignorant.*

[a] Let them alone, they be blind leaders of the blind, Matt. xv. 14.

VER 39.

Ὥστε, ἀδελφοὶ, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε.

Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

VER. 40.

Πάντα εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

Let all things be done decently and in order.

CHAP. XV.—VER. 1.

Γνωρίζω δὲ ὑμῖν, ἀδελφοὶ, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἑστήκατε.

Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand;

VER. 2.

Δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε· ἐκτὸς εἰ μὴ, εἰκῆ ἐπιστεύσατε.

[a] *By which also ye are saved,* [b] *if ye* * *keep in memory* † *what I preached unto you,* [c] *unless ye have believed in vain.*

* Or, *hold fast.*

† Gr. *by what speech.*

[a] See on Rom. i. ver. 16. clause 3.

[b] See on John viii. ver. 31.

[c] We then as workers together *with him,* beseech *you* also that ye receive not the grace of God in vain, 2 Cor. vi. 1.

VER. 3.

Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, κατὰ τὰς γραφάς·

For I delivered unto you first of all that which I also received, [a] *how that Christ died for our sins* [b] *according to the scriptures;*

[a] See on Matt. xx. ver. 28. clauses 3, 4. and xxvi. ver. 28.

[b] See on Luke xxiv. ver. 44.

VER. 4.

Καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ, κατὰ τὰς γραφάς·

[a] *And that he was buried,* [b] *and that he rose again the third day according to the scriptures:*

[a] See on Matt. xxvii. ver. 60.
[b] See on Matt. xvi. ver. 21. clause 3.

VER. 5.

Καὶ ὅτι ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα·

[a] *And that he was seen of Cephas,* [b] *then of the twelve:*

[a] The Lord is risen indeed, and hath appeared to Simon, Luke xxiv. 34.
[b] See on Luke xxiv. ver. 36.

VER. 6.

Ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείους μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν·

After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

VER. 7.

Ἔπειτα ὤφθη Ἰακώβῳ· εἶτα τοῖς ἀποστόλοις πᾶσιν.

After that, he was seen of James; [a] *then of all the apostles.*

[a] See on Matt. xxviii. ver. 17.

VER. 8.

Ἔσχατον δὲ πάντων, ὡσπερεὶ τῷ ἐκτρώματι, ὤφθη κἀμοί.

[a] *And last of all he was seen of me also, as of* * *one born out of due time.*

* Or, *an abortive.*

[a] See on Acts ix. ver. 3, 4. and ver. 5. clause 1.

VER. 9.

Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ·

[a] *For I am the least of the apostles, that am not meet to be called an apostle,* [b] *because I persecuted the Church of God.*

[a] Unto me, who am less then the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 8.
[b] See on Acts viii. ver. 3.

VER. 10.

Χάριτι δὲ Θεοῦ εἰμι ὅ εἰμι· καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ, οὐ κενὴ ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα· οὐκ ἐγὼ δὲ, ἀλλ' ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί.

[a] *But by the grace of God I am what I am:* [b] *and his grace which* was bestowed *upon me was not in vain;* [c] *but I laboured more abundantly than they all:* [d] *yet not I, but the grace of God which was with me.*

[a] See on Matt. xxv. ver. 14. clause 2.
[b] We then, *as* workers together *with him,* beseech *you* also that ye receive not the grace of God in vain, 2 Cor. vi. 1.
[c] See on Rom. xv. ver 19.
[d] Not that we are sufficient of ourselves to think any thing, as of ourselves; but our sufficiency *is* of God; Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life, 2 Cor. iii. 5, 6. (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles,) Gal. ii. 8. I can do all things through Christ which strengtheneth me, Phil. iv. 13. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily, Col. i. 28, 29.

VER. 11.

Εἴτε οὖν ἐγὼ, εἴτε ἐκεῖνοι, οὕτω κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε.

Therefore whether it were *I or they, so we preach, and so ye believed.*

VER. 12.

Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσί τινες ἐν ὑμῖν, ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν;

[a] *Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?*

[a] See on ver. 20.

VER. 13.

Εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται.

But if there be no resurrection of the dead, then is Christ not risen:

VER. 14.

Εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα ἡμῶν, κενὴ δὲ καὶ ἡ πίστις ὑμῶν.

[a] *And if Christ be not risen, then is our preaching vain, and your faith is also vain.*

[a] Who was delivered for our offences, and was raised again for our justification, Rom. iv. 25.

VER. 15.

Εὑρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ· ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ ὅτι ἤγειρε τὸν Χριστόν· ὃν οὐκ ἤγειρεν, εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται.

Yea, and we are found false witnesses of God; [a] *because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.*

[a] See on Acts ii. ver. 24. clause 1.

VER. 16.

Εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται·

For if the dead rise not, then is not Christ raised:

VER. 17.

Εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν· ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν.

[a] *And if Christ be not raised, your faith is vain; ye are yet in your sins.*

[a] Him hath God exalted with his right hand, *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins, Acts v. 31. Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses, xiii. 38, 39. Who was delivered for our offences, and was raised again for our justification, Rom. iv. 25. But this *man*, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, Heb. vii. 24, 25.

VER. 18.

Ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ, ἀπώλοντο.

Then they also which are fallen asleep in Christ are perished.

VER. 19.

Εἰ ἐν τῇ ζωῇ ταύτῃ ἠλπικότες ἐσμὲν ἐν Χριστῷ μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.

[a] *If in this life only we have hope in Christ, we are of all men most miserable.*

[a] For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it; Being defamed, we entreat: we are made as the filth of the earth, *and are* the off-scouring of all things unto this day, 1 Cor. iv. 9—13. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death. And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above *his* master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household? Matt. x. 21—25. Then shall they deliver you up

to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake, xxiv. 9. Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God, Acts xiv. 22. Yea, and all that will live godly in Christ Jesus shall suffer persecution, 2 Tim. iii. 12.

VER. 20.

Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων ἐγένετο.

[a] *But now is Christ risen from the dead,* [b] and *become the firstfruits of them that slept.*

[a] See on Acts ii. ver. 24. clause 1.

[b] That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles, Acts xxvi. 23. And he is the head of the body, the Church: who is the beginning, the first-born from the dead; that in all *things* he might have the pre-eminence, Col. i. 18. And from Jesus Christ, *who is* the faithful witness, *and* the first-begotten of the dead, Rev. i. 5.

VER. 21.

Ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν.

[a] *For since by man* came *death,* [b] *by man* came *also the resurrection of the dead.*

[a] See on Rom. v. ver. 12.

[b] See on John xi. ver. 25. clause 1.

VER. 22.

Ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται.

For as in Adam all die, even so in Christ shall all be made alive.

VER. 23.

Ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστὸς, ἔπειτα οἱ Χριστοῦ, ἐν τῇ παρουσίᾳ αὐτοῦ.

But every man in his own order: [a] *Christ the firstfruits;* [b] *afterward they that are Christ's at his coming.*

[a] See on ver. 20. clause 2.

[b] For this we say unto you by the word of the Lord, that we which are alive, *and* remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first, 1 Thess. iv. 15, 16.

VER. 24.

Εἶτα τὸ τέλος, ὅταν παραδῷ τὴν βασιλείαν τῷ Θεῷ καὶ πατρί· ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν.

Then cometh *the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.*

VER. 25.

Δεῖ γὰρ αὐτὸν βασιλεύειν, ἄχρις οὗ ἂν θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.

[a] *For he must reign, till he hath put all enemies under his feet.*

[a] See on Matt. xxii. ver. 44. clauses 1. 3.

VER. 26.

Ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος.

[a] *The last enemy* that *shall be destroyed* is *death.*

[a] See on Matt. xxii. ver. 30. clause 1.

VER. 27.

Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. Ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα.

[a] *For he hath put all things under his feet. But when he saith, all things are put under* him, it is *manifest that he is excepted, which did put all things under him.*

[a] See on Matt. xxviii. ver. 18.

VER. 28.

Ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾖ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν.

[a] *And when all things shall be subdued unto him,* [b] *then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.*

[a]See on Matt. xxii. ver. 44. clauses 1. 3.

[b] See on John xiv. ver. 28. clause 3.

VER. 29.

Ἐπεὶ, τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, εἰ ὅλως νεκροὶ οὐκ ἐγείρονται; τί καὶ βαπτίζονται ὑπὲρ τῶν νεκρῶν;

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

VER. 30.

Τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν;

And why stand we in jeopardy every hour?

VER. 31.

Καθ' ἡμέραν ἀποθνήσκω, νὴ τὴν ἡμετέραν καύχησιν, ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

*I protest by * your rejoicing which I have in Christ Jesus our Lord, [a] I die daily.*

* Some copies read, *our.*

[a] As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter, Rom. viii. 36. *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed, Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you, 2 Cor. iv. 8—12. As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed, vi. 9.

VER. 32.

Εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος, εἰ νεκροὶ οὐκ ἐγείρονται; Φάγωμεν καὶ πίωμεν· αὔριον γὰρ ἀποθνήσκομεν.

*If * after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? [a]let us eat and drink; for to-morrow we die.*

* Or, *to speak after the,* &c.

[a] Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these *things* God will bring thee into judgment, Eccl. xi. 9. And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: And, behold, joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine: let us eat and drink, for to-morrow we shall die, Isa. xxii. 12, 13.

VER. 33.

Μὴ πλανᾶσθε· Φθείρουσιν ἤθη χρῆσθ' ὁμιλίαι κακαί.

Be not deceived: [a]evil communications corrupt good manners.

[a] Forsake the foolish, and live; and go in the way of understanding, Prov. ix. 6. He that walketh with wise *men* shall be wise: but a companion of fools shall be destroyed, xiii. 20. But shun profane *and* vain babblings; for they will increase unto more ungodliness: And their word will eat as doth a canker: of whom is Hymeneus and Philetus, 2 Tim. ii. 16, 17.

VER. 34.

Ἐκνήψατε δικαίως, καὶ μὴ ἁμαρτάνετε· ἀγνωσίαν γὰρ Θεοῦ τινες ἔχουσι. Πρὸς ἐντροπὴν ὑμῖν λέγω.

[a] *Awake to righteousness, and sin not;* [b]*for some have not the knowledge of God: I speak this to your shame.*

[a] Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth, Joel i. 5. See also on Matt. xxv. ver. 5. clause 2.

[b] See on John vii. ver. 28. clause 4.

VER. 35.

Ἀλλ' ἐρεῖ τίς· Πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι ἔρχονται;

But some man will say, How are the dead raised up? and with what body do they come?

VER. 36.

Ἄφρον, σὺ ὃ σπείρεις, οὐ ζωοποιεῖται, ἐὰν μὴ ἀποθάνῃ·

Thou *fool,* [a] *that which thou sowest is not quickened, except it die:*

[a] Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit, John xii. 24.

VER. 37.

Καὶ ὃ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου, ἤ τινος τῶν λοιπῶν·

And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

VER. 38.

Ὁ δὲ Θεὸς αὐτῷ δίδωσι σῶμα καθὼς ἠθέλησε, καὶ ἑκάστῳ τῶν σπερμάτων τὸ ἴδιον σῶμα.

But God giveth it a body as it hath pleased him, and to every seed his own body.

VER. 39.

Οὐ πᾶσα σὰρξ, ἡ αὐτὴ σάρξ· ἀλλὰ ἄλλη μὲν σὰρξ ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ ἰχθύων, ἄλλη δὲ πτηνῶν.

All flesh is *not the same flesh: but* there is *one* kind of *flesh of men, another flesh of beasts, another of fishes,* and *another of birds.*

VER. 40.

Καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλ' ἑτέρα μὲν ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων.

There are *also celestial bodies, and bodies terrestrial: but the glory of the celestial* is *one, and the* glory *of the terrestrial* is *another.*

VER. 41.

Ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ.

There is *one glory of the sun, and another glory of the moon, and another glory of the stars: for* one *star differeth from* another *star in glory.*

VER. 42.

Οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν. Σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ.

[a] *So also* is *the resurrection of the dead.* [b] *It is sown in corruption;* [c] *it is raised in incorruption:*

[a] See on Matt. xxii. ver. 30. clause 1.

[b] In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return, Gen. iii. 19. I have said to corruption, Thou *art* my father: to the worm, *Thou art* my mother and my sister, Job xvii. 14. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling, Psal. xlix. 14. And changed the glory of the uncorruptible God into an image made like to corruptible man, Rom. i. 23.

[c] But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection, Luke xx. 35, 36. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away, Rev. xxi. 4.

VER. 43.

Σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει·

[a] *It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:*

[a] For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself, Phil. iii. 20, 21.

VER. 44.

Σπείρεται σῶμα ψυχικὸν, ἐγείρεται σῶμα πνευματικόν. Ἔστι σῶμα ψυχικὸν, ἔστι σῶμα πνευματικόν·

It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

VER. 45.

Οὕτω καὶ γέγραπται· Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν.

And so it is written, [a] *The first man Adam was made a living soul;* [b] *the last Adam was made a quickening spirit.*

[a] And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, Gen. ii. 7.

[b] For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will, John v. 21. It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life, vi. 63. Jesus saith unto him, I am the way, the truth, and the life, xiv. 6. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him, xvii. 2. And killed the Prince of life, whom God hath raised from the dead, Acts iii. 15. When Christ, *who is* our life shall appear, then shall ye also appear with him in glory, Col. iii. 4. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life: (For the Life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal Life, which was with the Father, and was manifested unto us,) 1 John i. 1, 2. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst, of the fountain of the water of life freely, Rev. xxi. 6. See also on John xi. ver. 25. clause 1.

VER. 46.

Ἀλλ' οὐ πρῶτον τὸ πνευματικὸν ἀλλὰ τὸ ψυχικὸν, ἔπειτα τὸ πνευματικόν.

Howbeit that was *not first which is spiritual, but that which is natural; and afterward that which is spiritual.*

VER. 47.

Ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεύτερος ἄνθρωπος, ὁ Κύριος ἐξ οὐρανοῦ.

[a] *The first man* is *of the earth, earthy:* [b] *the second man* is *the Lord* [c] *from heaven.*

[a] And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul, Gen. ii. 7.

[b] See on Luke ii. ver. 11. clause 3.

[c] See on John iii. ver. 13. clause 1.

VER. 48.

Οἷος ὁ χοϊκὸς, τοιοῦτοι καὶ οἱ χοϊκοί· καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι.

[a] *As* is *the earthy, such* are *they also that are earthy: and as* is *the heavenly, such* are *they also that are heavenly.*

[b] See on John iii. ver. 6.

VER. 49.

Καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.

[a] *And as we have borne the image of the earthy, we shall also bear the image of the heavenly.*

[c] See on Matt. xiii. ver. 43. clause 1.

VER. 50.

Τοῦτο δέ φημι, ἀδελφοὶ, ὅτι σὰρξ καὶ αἷμα βασιλείαν Θεοῦ κληρονομῆσαι οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.

[a] *Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.*

[a] See on ver. 43.

VER. 51.

Ἰδοὺ, μυστήριον ὑμῖν λέγω· Πάντες μὲν οὐ κοιμηθησόμεθα· πάντες δὲ ἀλλαγησόμεθα·

[a] *Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,*

[a] For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive

and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord, 1 Thess. iv. 14—17.

VER. 52.

Ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίσει γὰρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι, καὶ ἡμεῖς ἀλλαγησόμεθα.

[a] *In a moment, in the twinkling of an eye, at the last trump:* [b] *for the trumpet shall sound,* [c] *and the dead shall be raised* [d] *incorruptible, and we shall be changed.*

[a] But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up, 2 Pet. iii. 10.

[b] See on Matt. xxiv. ver. 31. clause 3.

[c] See on Matt. xxii. ver. 30. clause 1.

[d] See on ver. 42. clauses 2, 3.

VER. 53.

Δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.

For this corruptible must put on incorruption, and this mortal must *put on immortality.*

VER. 54.

Ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσηται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος· Κατεπόθη ὁ θάνατος εἰς νῖκος.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, [a] *then shall be brought to pass the saying that is written, Death is swallowed up in victory.*

[a] He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken *it*, Isa. xxv. 8.

VER. 55.

Ποῦ σου, θάνατε, τὸ κέντρον; ποῦ σου, ᾅδη, τὸ νῖκος;

[a] *O death, where is thy sting? O* * *grave, where is thy victory?*

* Or, *hell.*

[a] I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes, Hos. xiii. 14.

VER. 56.

Τὸ δὲ κέντρον τοῦ θανάτου, ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς ἁμαρτίας, ὁ νόμος.

[a] *The sting of death* is *sin; and the strength of sin* is *the law.*

[a] See on Rom. ii. ver. 12. clause 2.

VER. 57.

Τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νῖκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

[a] *But thanks* be *to God, which giveth us the victory* [b] *through our Lord Jesus Christ.*

[a] For the same form of expression see Rom. vii. 25.; 2 Cor. ii. 14.; ix. 15.

[b] Nay, in all these things we are more than conquerors, through him that loved us, Rom. viii. 37. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? 1 John v. 5.

VER. 58.

Ὥστε, ἀδελφοί μου ἀγαπητοὶ, ἑδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστι κενὸς ἐν Κυρίῳ.

Therefore, my beloved brethren, [a] *be ye stedfast, unmoveable,* [b] *always abounding in the work of the Lord,* [c] *forasmuch as ye know that your labour is not in vain* [d] *in the Lord.*

[a] See on John viii. ver. 31.

[b] And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you, 1 Thess. iii. 12. Furthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more, iv. 1. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth, 2 Thess. i. 3. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be

found of him in peace, without spot, and blameless, 2 Pet. iii. 14.

[c] For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith, Gal. vi. 8—10. For God *is* not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister, Heb. vi. 10.

[d] He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward, Matt. x. 41, 42. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when we saw thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me, Matt. xxv. 34—40. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil. i. 11.

CHAP. XVI.—VER. 1.

Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτω καὶ ὑμεῖς ποιήσατε.

[a] *Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.*

[b] See on Rom. xv. ver. 25.

VER. 2.

Κατὰ μίαν σαββάτων ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω, θησαυρίζων ὅ, τι ἂν εὐοδῶται· ἵνα μὴ ὅταν ἔλθω, τότε λογίαι γίνωνται·

Upon the first day *of the week let every one of you lay by him in store,* [a] *as* God *hath prospered him, that there be no gatherings when I come.*

[a] See on Luke xxi. ver. 3.

VER. 3.

Ὅταν δὲ παραγένωμαι, οὓς ἐὰν δοκιμάσητε δι' ἐπιστολῶν, τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ.

[a] *And when I come, whomsoever ye shall approve by your letters, them will I send to bring your* * *liberality* [b] *unto Jerusalem.*

* Gr. *gift*.

[a] See on chap. iv. ver. 19. clause 1.
[b] See on Rom. xv. ver. 25.

VER. 4.

Ἐὰν δὲ ᾖ ἄξιον τοῦ κἀμὲ πορεύεσθαι, σὺν ἐμοὶ πορεύσονται.

And if it be meet that I go also, they shall go with me.

VER. 5.

Ἐλεύσομαι δὲ πρὸς ὑμᾶς ὅταν Μακεδονίαν διέλθω· (Μακεδονίαν γὰρ διέρχομαι.)

[a] *Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.*

[b] See on chap. iv. ver. 19. clause 1.

VER. 6.

Πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ, ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὗ ἐὰν πορεύωμαι.

[a] *And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.*

[a] Whensoever I take my journey into Spain, I will come to you: for I

trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*, Rom. xv. 24.

VER. 7.

Οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω δὲ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, ἐὰν ὁ Κύριος ἐπιτρέπῃ.

For I will not see you now by the way; but I trust to tarry a while with you, [a] *if the Lord permit.*

[a] See on Acts xviii. ver. 21.

VER. 8.

Ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς·

But I will tarry at Ephesus until Pentecost.

VER. 9.

Θύρα γάρ μοι ἀνέῳγε μεγάλη καὶ ἐνεργής, καὶ ἀντικείμενοι πολλοί.

[a] *For a great door and effectual is opened unto me, and* there are *many adversaries.*

[c] See Acts xix.

VER. 10.

Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον Κυρίου ἐργάζεται ὡς καὶ ἐγώ·

[a] *Now if Timotheus come, see that he may be with you without fear:* [b] *for he worketh the work of the Lord, as I also* do.

[a] After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season, Acts xix. 21, 22.

[b] Timotheus my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you, Rom. xvi. 21. But ye know the proof of him, that, as a son with the father, he hath served with me in the Gospel, Phil. ii. 22. And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the Gospel of Christ, to establish you, and to comfort you concerning your faith, 1 Thess. iii. 2.

VER. 11.

Μή τις οὖν αὐτὸν ἐξουθενήσῃ· προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρός με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

[a] *Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.*

[a] Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity, 1 Tim. iv. 12.

VER. 12.

Περὶ δὲ Ἀπολλὼ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ· ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.

[a] *As touching* our *brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.*

[b] See Acts xviii. ver. 24—28.

VER. 13.

Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε.

[a] *Watch ye,* [b] *stand fast in the faith,* [c] *quit you like men, be strong.*

[a] See on Matt. xxiv. ver. 42. clause 1.
[b] See on John viii. ver. 31.
[c] And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring *it* into subjection; lest that by any means, when I have preached to others, I myself should be a castaway, 1 Cor. ix. 25—27. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate

of righteousness; And your feet shod with the preparation of the Gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 12—18. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses, 1 Tim. vi. 12. Thou therefore endure hardness, as a good soldier of Jesus Christ., No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully, 2 Tim. ii. 3—5.

VER. 14.

Πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

[a] *Let all your things be done with charity.*

[a] See on Mark ix. ver. 50. clause 3.

VER. 15.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς.

I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, [a]*and that they have addicted themselves to the ministry of the saints,)*

[a] See on Rom. xii. ver. 13. clause 2. and xv. ver. 25.

VER. 16.

Ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις, καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι.

[a] *That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.*

[a] See on Matt. xx. ver. 26. clause 1.

VER. 17.

Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φουρτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν·

I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

VER. 18.

Ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν· ἐπιγινώσκετε οὖν τοὺς τοιούτους.

For they have refreshed my spirit and your's: therefore acknowledge ye them that are such.

VER. 19.

Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. Ἀσπάζονται ὑμᾶς ἐν Κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ.

[a] *The churches of Asia salute you.* [b] *Aquila and Priscilla salute you much in the Lord,* [c] *with the church that is in their house.*

[a] And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks, Acts xix. 10.

[b] See on Rom. xvi. ver. 3.

[c] See on Matt. xviii. ver. 20. clause 1.

VER. 20.

Ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες· Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

[a] *All the brethren greet you.* [b] *Greet ye one another with an holy kiss.*

[a] For like salutations see Rom. xvi. 16. 21—23.; 2 Cor. xiii. 13.; Phil. iv. 21, 22.; Col. iv. 10. 12. 14.; Tit. iii. 15.; Philem. 23, 24.; Heb. xiii. 24.; 1 Pet. v. 13.; 2 John 13.; 3 John 14.

[b] See on Rom. xvi. ver. 16.

VER. 21.

Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.

[a] *The salutation of* me *Paul with mine own hand.*

[a] Ye see how large a letter I have written unto you with mine own hand, Gal. vi. 11. The salutation by the hand of me Paul, Col. iv. 18. The salutation of Paul with mine own hand, 2 Thess. iii. 17.

VER. 22.

Εἴ τις οὐ φιλεῖ τὸν Κύριον Ἰησοῦν Χριστὸν, ἤτω ἀνάθεμα, μαρὰν ἀθά.

[a] *If any man love not the Lord Jesus Christ, let him be* [b]*Anathema Maranatha.*

[a] See on Matt. x. ver. 37. clause 1.
[b] See on Matt. xxv. ver. 41. clause 2.

VER. 23.

Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

[a] *The grace of our Lord Jesus Christ* be *with you.*

[a] See on Rom. i. ver. 7. clause 7.

VER. 24.

Ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. Ἀμήν.

My love be *with you all in Christ Jesus. Amen.*

Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλίππων διὰ Στεφανᾶ, καὶ Φουρτουνάτου, καὶ Ἀχαϊκοῦ, καὶ Τιμοθέου.

The first epistle *to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.*

END OF ST. PAUL'S FIRST EPISTLE TO THE CORINTHIANS.

THE

SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

[Written from Philippi, A. D. 58.]

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφὸς τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσι τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ·

[a]*Paul, an apostle of Jesus Christ by the will of God,* [b]*and Timothy* our *brother,* [c]*unto the church of God which is at Corinth, with all the saints which are in all Achaia:*

[a] See on Rom. i. ver. 1. clauses 1. 3.
[b] See on 1 Cor. xvi. ver. 10.
[c] See on 1 Cor. i. ver. 2. clause 1.

VER. 2.

Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[a]*Grace* be *to you and peace from God our Father, and* from *the Lord Jesus Christ.*

[a] See on Rom. i. ver. 7. clauses 4—7.

VER. 3.

Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν, καὶ Θεὸς πάσης παρακλήσεως·

[a]*Blessed* be *God,* [b]*even the Father of our Lord Jesus Christ,* [c]*the Father of mercies,* [d]*and the God of all comfort;*

[a] Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ, Eph. i. 3. Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 1 Pet. i. 3, 4.

[b] See on Matt. vii. ver. 21. clause 4.
[c] See on Matt. vii. ver. 11. clauses 2. 4.
[d] See on Rom. xv. ver. 5. clause 2.

VER. 4.

Ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ Θεοῦ.

Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God.

VER. 5.

Ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτω διὰ Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν.

[a]*For as the sufferings of Christ abound in us,* [b]*so our consolation also aboundeth by Christ.*

[a] For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and la-

bour working with our own hands: being reviled, we bless; being persecuted, we suffer it; Being defamed, we entreat: we are made as the filth of the earth, *and are* the off-scouring of all things unto this day, 1 Cor. iv. 9—13. *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you, 2 Cor. iv. 8—12.

[b] If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Phil. ii. 1. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good work, 2 Thess. ii. 16, 17.

VER. 6.

Εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως, καὶ σωτηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας· καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν·

[a] *And whether we be afflicted*, it is *for your consolation and salvation, which is* * *effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted*, it is *for your consolation and salvation.*

* Or, *wrought.*

[a] For all things *are* for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God, 2 Cor. iv. 15. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory, 2 Tim. ii. 10.

VER. 7.

Εἰδότες ὅτι ὥσπερ κοινωνοί ἐστε τῶν παθημάτων, οὕτω καὶ τῆς παρακλήσεως.

[a] *And our hope of you is stedfast,* [b] *knowing, that as ye are partakers of the sufferings,* so shall ye be *also of the consolation.*

[a] Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ: Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace, Phil. i. 6, 7.

[b] Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you, Matt. v. 11, 12. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together. For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us, Rom. viii. 17, 18. *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer, 2 Thess. i. 5. *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*: If we suffer, we shall also reign with *him*: If we deny *him*, he also will deny us, 2 Tim. ii. 11, 12. Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, Jam. i. 12.

VER. 8.

Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἡμῖν ἐν τῇ Ἀσία, ὅτι καθ' ὑπερβολὴν ἐβαρήθημεν ὑπὲρ δύναμιν, ὥστε ἐξαπορηθῆναι ἡμᾶς, καὶ τοῦ ζῆν.

[a] *For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:*

[a] And the same time there arose no small stir about that way. For a certain *man* named Demetrius, a silversmith, which made silver shrines for

Diana, brought no small gain unto the craftsmen; Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians! And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre, Acts xix. 23—31. And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia, xix. 1.

VER. 9.

Ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ Θεῷ τῷ ἐγείροντι τοὺς νεκρούς,

*But we had the * sentence of death in ourselves, that we should not trust in ourselves,* [a] *but in God which raiseth the dead:*

* Or, *answer*.

[a] (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were, Rom. iv. 17. Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure, Heb. xi. 19. See also on John v. ver. 21. clause 1.

VER. 10.

Ὅς ἐκ τηλικούτου θανάτου ἐῤῥύσατο ἡμᾶς, καὶ ῥύεται· εἰς ὃν ἠλπίκαμεν ὅτι καὶ ἔτι ῥύσεται,

[a] *Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;*

[a] He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death; and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of destruction when it cometh. At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth, Job v. 19—22. Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all. He keepeth all his bones: not one of them is broken. Evil shall slay the wicked; and they that hate the righteous shall be desolate. The LORD redeemeth the soul of his servants; and none of them that trust in him shall be desolate, Psal. xxxiv. 19—22. Notwithstanding the LORD stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion, 2 Tim. iv. 17.

VER. 11.

Συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν·

[a] *Ye also helping together by prayer for us,* [b] *that for the gift* bestowed *upon us by the means of many persons thanks may be given by many on our behalf.*

[a] See on Rom. xv. ver. 30.

[b] For all things *are* for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God, 2 Cor. iv. 15. Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgiv-

ings unto God; Whiles by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*; And by their prayer for you, which long after you for the exceeding grace of God in you, ix. 11—14.

VER. 12.

Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστὶ, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἁπλότητι καὶ εἰλικρινείᾳ Θεοῦ, οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι Θεοῦ ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς.

[a] *For our rejoicing is this, the testimony of our conscience,* [b] *that in simplicity and godly sincerity,* [c] *not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.*

[a] And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men, Acts xxiv. 16. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, Rom. ix. 1. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord, 1 Cor. iv. 4. Now the end of the commandment is charity, out of a pure heart, and *of* a good conscience, and *of* faith unfeigned, 1 Tim. i. 5. Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck, 19. Pray for us: for we trust we have a good conscience, in all things willing to live honestly, Heb. xiii. 18. Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ, 1 Pet. iii. 16. The like figure whereunto, *even* baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ, 21.

[b] See on 1 Cor. v. ver. 8. clause 2.

[c] But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) 2 Cor. x. 2—4. And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God, 1 Cor. ii. 4, 5. But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, xv. 10. But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace, Jam. iii. 17, 18.

VER. 13.

Οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἀλλ' ἢ ἃ ἀναγινώσκετε, ἢ καὶ ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι καὶ ἕως τέλους ἐπιγνώσεσθε·

For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

VER. 14.

Καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμεν, καθάπερ καὶ ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.

As also ye have acknowledged us in part, that we are your rejoicing, [a] *even as ye also* are *our's in the day of the Lord Jesus.*

[a] Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain, Phil. ii. 16. Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved, iv. 1. For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy, 1 Thess. ii. 19, 20.

VER. 15.

Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην

πρὸς ὑμᾶς ἐλθεῖν πρότερον, ἵνα δευτέραν χάριν ἔχητε,

[a] *And in this confidence I was minded to come unto you before, that ye might have a second* [*] *benefit;*

[*] Or, *grace.*

[a] See on 1 Cor. iv. ver. 19. clause 1.

VER. 16.

Καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν·

And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa.

VER. 17.

Τοῦτο οὖν βουλευόμενος μή τι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἃ βουλεύομαι, κατὰ σάρκα βουλεύομαι, ἵνα ᾖ παρ' ἐμοὶ τὸ ναὶ ναὶ, καὶ τὸ οὒ οὔ;

When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose [a] *according to the flesh, that with me there should be yea yea, and nay nay?*

[a] Ye judge after the flesh; I judge no man, John viii. 15.

VER. 18.

Πιστὸς δὲ ὁ Θεὸς, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο ναὶ καὶ οὔ·

[a] *But as God is true, our* [*] *word toward you was not yea and nay.*

[*] Or, *preaching.*

[a] See on John vii. ver. 28. clause 3.

VER. 19.

Ὁ γὰρ τοῦ Θεοῦ υἱὸς Ἰησοῦς Χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐ ἐγένετο ναὶ καὶ οὒ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν.

[a] *For the Son of God, Jesus Christ, who was preached among you by us,* [b] even *by me and Silvanus and Timotheus, was not yea and nay,* [c] *but in him was yea.*

[a] See on Matt. xiv. ver. 33. clause 2.

[b] And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ, Acts xviii. 5.

[c] See on Matt. xxiv. ver. 35. clause 2.

VER. 20.

Ὅσαι γὰρ ἐπαγγελίαι Θεοῦ, ἐν αὐτῷ τὸ ναὶ, καὶ ἐν αὐτῷ τὸ ἀμὴν, τῷ Θεῷ πρὸς δόξαν δι' ἡμῶν.

For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

VER. 21.

Ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν, καὶ χρίσας ἡμᾶς, Θεός·

[a] *Now he which stablisheth us with you in Christ,* [b] *and hath anointed us, is God;*

[a] Now to him that is of power to stablish you according to my Gospel and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, Rom. xvi. 25.

[b] How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him, Acts x. 38. But ye have an unction from the Holy One, and ye know all things, 1 John ii. 20.

VER. 22.

Ὁ καὶ σφραγισάμενος ἡμᾶς, καὶ δοὺς τὸν ἀῤῥαβῶνα τοῦ Πνεύματος ἐν ταῖς καρδίαις ἡμῶν.

[a] *Who hath also sealed us;* [b] *and given the earnest of the Spirit in our hearts.*

[a] In whom ye also *trusted,* after that ye heard the word of truth, the Gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Eph. i. 13. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption, iv. 30. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it,* Rev. ii. 17. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads, vii. 3. And it was commanded them

that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads, ix. 4.

b See on John vii. ver. 39. clauses 1, 2.

VER. 23.

Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν, οὐκέτι ἦλθον εἰς Κόρινθον·

a *Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.*

a See on Rom. i. ver. 9. clause 1.

VER. 24.

Οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν, τῇ γὰρ πίστει ἑστήκατε.

a *Not for that we have dominion over your faith,* b *but are helpers of your joy:* c *for by faith ye stand.*

a See on Matt. xxiii. ver. 8.

b And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again, Phil. i. 25, 26.

c See on John viii. ver. 31.

CHAP. II.—VER. 1.

Ἔκρινα δὲ ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐλθεῖν ἐν λύπῃ πρὸς ὑμᾶς.

But I determined this with myself, that I would not come again to you in heaviness.

VER. 2.

Εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ἐστιν ὁ εὐφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ;

a *For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?*

a See 1 Cor. chap. v.

VER. 3.

Καὶ ἔγραψα ὑμῖν τοῦτο αὐτὸ, ἵνα μὴ ἐλθὼν λύπην ἔχω ἀφ' ὧν ἔδει με χαίρειν, πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ, πάντων ὑμῶν ἐστιν.

a *And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is* the joy *of you all.*

a *And* lest, when I come again my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed, 2 Cor. xii. 21.

VER. 4.

Ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.

For out of much affliction and anguish of heart I wrote unto you with many tears; a *not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.*

a For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry, after a godly manner, that ye might receive damage by us in nothing, 2 Cor. vii. 8, 9.

VER. 5.

Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλ' ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς.

But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

VER. 6.

Ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων.

Sufficient to such a man a is *this* * *punishment, which* was inflicted *of many.*

* Or, *censure.*

a In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, 1 Cor. v. 4, 5.

VER. 7.

Ὥστε τοὐναντίον μᾶλλον ὑμᾶς χαρίσασθαι, καὶ παρακαλέσαι, μήπως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος.

[a] *So that contrariwise ye* ought *rather to forgive* him, *and comfort* him, *lest perhaps such a one should be swallowed up with overmuch sorrow.*

[a] Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted, Bear ye one another's burdens, and so fulfil the law of Christ, Gal. vi. 1, 2. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you, Eph. iv. 32. See also on Matt. vi. ver. 12. clause 3.

VER. 8.

Διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην.

Wherefore I beseech you that ye would confirm your *love toward him.*

VER. 9.

Εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε.

For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

VER. 10.

[a]Ὧι δέ τι χαρίζεσθε, καὶ ἐγώ· καὶ γὰρ ἐγὼ εἴ τι κεχάρισμαι, ᾧ κεχάρισμαι, δι' ὑμᾶς ἐν προσώπῳ Χριστοῦ,

To whom ye forgive any thing, I forgive *also: for if I forgave any thing, to whom I forgave* it, *for your sakes* forgave I it [a] *in the* * *person of Christ;*

* Or, *sight.*

[a] See on Matt. xvi. ver. 19. clause 3.

VER. 11.

Ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.

[a] *Lest Satan* [b] *should get an advantage of us: for we are not ignorant of his devices.*

[a] See on Matt. iv. ver. 1. clause 4.

[b] Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency, 1 Cor. vii. 5.

VER. 12.

Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ θύρας μοι ἀνεῳγμένης ἐν Κυρίῳ,

Furthermore, [a] *when I came to Troas to* preach *Christ's Gospel,* [b] *and a door was opened unto me of the Lord,*

[a] And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days, Acts xx. 6.

[b] For the same form of expression see Acts xiv. 17.; 1 Cor. xvi. 9.; Col. iv. 3.; Rom. iii. 8.

VER. 13.

Οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου, τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου· ἀλλὰ ἀποταξάμενος αὐτοῖς, ἐξῆλθον εἰς Μακεδονίαν.

[a] *I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them,* [b] *I went from thence into Macedonia.*

[a] For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears. Nevertheless God that comforteth those that are cast down, comforted us by the coming of Titus, 2 Cor. vii. 5, 6.

[b] And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them,* and departed for to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, Acts xx. 1, 2.

VER. 14.

Τῷ δὲ Θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ.

[a] *Now thanks* be *unto God, which always causeth us to triumph in Christ,* [b] *and maketh manifest the savour of his knowledge by us in every place.*

[a] See on 1 Cor. xv. ver. 57. clause 1.

[b] Through mighty signs and wonders, by the power of the Spirit of God: so that from Jerusalem, and

round about unto Illyricum, I have fully preached the Gospel of Christ, Rom. xv. 19. Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth, Col. i. 6.

VER. 15.

Ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ Θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις·

[a] *For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:*

[a] For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God, 1 Cor. i. 18.

VER. 16.

Οἷς μὲν, ὀσμὴ θανάτου εἰς θάνατον· οἷς δὲ, ὀσμὴ ζωῆς εἰς ζωήν· καὶ πρὸς ταῦτα τίς ἱκανός;

[a] *To the one* we are *the savour of death unto death; and to the other the savour of life unto life.* [b] *And who is sufficient for these things?*

[a] And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, Luke ii. 34. Unto you therefore which believe, *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed, 1 Pet. ii. 7, 8.

[b] See on 1 Cor. xv. ver. 10. clause 4.

VER. 17.

Οὐ γάρ ἐσμεν, ὡς οἱ πολλοὶ, καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ Θεοῦ, κατενώπιον τοῦ Θεοῦ, ἐν Χριστῷ λαλοῦμεν.

[a] *For we are not as many, which* * *corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we* † *in Christ.*

* Or, *deal deceitfully with.* † Or, *of.*

[a] But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God, 2 Cor. iv. 2. For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ, xi. 13. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect. Behold, I have told you before, Matt. xxiv. 24, 25. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, Tit. i. 10, 11. Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world, 1 John iv. 1. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4.

CHAP. III.—VER. 1.

Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; εἰ μὴ χρῄζομεν, ὥς τινες, συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν συστατικῶν;

[a] *Do we begin again to commend ourselves? or need we, as some* others, [b] *epistles of commendation to you, or* letters *of commendation from you?*

[a] For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart, 2 Cor. v. 12.

[b] And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him, Acts xviii. 27.

VER. 2.

Ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων·

[a] *Ye are our epistle* [b] *written in our hearts,* [c] *known and read of all men:*

[a] If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord, 1 Cor. ix. 2.

[b] I speak not *this* to condemn *you*; for I have said before, that ye are in our hearts to die and live with *you*, 2 Cor. vii. 3. Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace, Phil. i. 7.

[c] See on Rom. i. ver. 8. clause 3.

VER. 3.

Φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ᾽ ἡμῶν, ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ Πνεύματι Θεοῦ ζῶντος· οὐκ ἐν πλαξὶ λιθίναις, ἀλλ᾽ ἐν πλαξὶ καρδίας σαρκίναις.

Forasmuch [a] as ye are *manifestly declared to be the epistle of Christ* [b] *ministered by us, written not with ink, but with the Spirit of the living God;* [c] *not in tables of stone,* [d] *but in fleshy tables of the heart.*

[a] See on Matt. v. ver. 16. clause 2.

[b] See on 1 Cor. iii. ver. 6. clauses 1, 2.

[c] And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them, Exod. xxiv. 12.

[d] I delight to do thy will, O my God: yea, thy law *is* within my heart, Psal. xl. 8. But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, Jer. xxxi. 33. and Heb. viii. 8—10.; x. 16. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh, Ezek. xi. 19. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments; and do *them*, xxxvi. 26, 27.

VER. 4.

Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν Θεόν·

And such trust have we through Christ to God-ward:

VER. 5.

Οὐχ ὅτι ἱκανοί ἐσμεν ἀφ᾽ ἑαυτῶν λογίσασθαί τι, ὡς ἐξ ἑαυτῶν, ἀλλ᾽ ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ·

[a] *Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency* is *of God;*

[a] See on 1 Cor. xv. ver. 10. clause 4.

VER. 6.

Ὃς καὶ ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος, ἀλλὰ Πνεύματος· τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ Πνεῦμα ζωοποιεῖ.

[a] *Who also hath made us able ministers of* [b] *the new testament; not of the letter, but of the spirit:* [c] *for the letter killeth, but the spirit* * *giveth life.*

* Or, *quickeneth.*

[a] See on Rom. i. ver. 5. clause 1.

[b] Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah, Jer. xxxi. 31. For this is my blood of the new testament, which is shed for many for the remission of sins, Matt. xxvi. 28. By so much was Jesus made a surety of a better testament, Heb. vii. 22. And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance, ix. 15.

[c] See on John vi. ver. 63.

VER. 7.

Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν, ἐντετυπωμένη ἐν λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωσέως, διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ, τὴν καταργουμένην·

But if [a] *the ministration of death,* [b] *written* and *engraven in stones,* [c] *was*

glorious, [d] *so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance;* [e] *which* glory *was to be done away:*

[a] Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen, Deut. xxvii. 26.

[b] See on ver. 3. clause 3.

[c] And what nation *is there so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day? Deut. iv. 8. Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments, Neh. ix. 13. The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple: The statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes, Psal. xix. 7, 8. Wherefore the law *is* holy; and the commandment holy, and just, and good, Rom. vii. 12.

[d] And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while He talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone: and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai. And *till* Moses had done speaking with them, he put a vail on his face. But when Moses went in before the LORD, to speak with Him, he took the vail off until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with Him, Exod. xxxiv. 29—35.

[e] See on ver. 6. clause 2.

VER. 8.

Πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ Πνεύματος ἔσται ἐν δόξῃ;

[a] *How shall not the ministration of the spirit be rather glorious?*

[a] See on John vii. ver. 39.

VER. 9.

Εἰ γὰρ ἡ διακονία τῆς κατακρίσεως, δόξα, πολλῷ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ·

For if the ministration of condemnation be *glory, much more doth the* [a] *ministration of righteousness exceed in glory.*

[a] See on Rom. i. ver. 17. clause 1.

VER. 10.

Καὶ γὰρ οὐδὲ δεδόξασται τὸ δεδοξασμένον, ἐν τούτῳ τῷ μέρει, ἕνεκεν τῆς ὑπερβαλλούσης δόξης.

For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

VER. 11.

Εἰ γὰρ τὸ καταργούμενον, διὰ δόξης· πολλῷ μᾶλλον τὸ μένον, ἐν δόξῃ.

For if that which was done away was *glorious, much more that which remaineth* is *glorious.*

VER. 12.

Ἔχοντες οὖν τοιαύτην ἐλπίδα, πολλῇ παῤῥησίᾳ χρώμεθα,

Seeing then that we have such hope, [a] *we use great* * *plainness of speech:*

* Or, *boldness.*

[a] For we cannot but speak the things which we have seen and heard, Acts iv. 20. How he had preached boldly at Damascus in the name of Jesus, ix. 27. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands, xiv. 3. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel, For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak, Eph. vi. 19, 20. According to my

earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death, Phil. i. 20. But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the Gospel of God with much contention, 1 Thess. ii. 2.

VER. 13.

Καὶ οὐ καθάπερ Μωσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου·

And not as [a] *Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:*

[a] See on ver. 7. clause 4.

VER. 14.

Ἀλλ' ἐπωρώθη τὰ νοήματα αὐτῶν· ἄχρι γὰρ τῆς σήμερον τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον, ὅ, τι ἐν Χριστῷ καταργεῖται.

[a] *But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament;* [b] *which* vail *is done away in Christ.*

[a] See on Matt. xiii. ver. 13, 14.
[b] See on Matt. xvi. ver. 17. clause 3.

VER. 15.

Ἀλλ' ἕως σήμερον, ἡνίκα ἀναγινώσκεται Μωσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται·

[a] *But even unto this day, when Moses is read, the vail is upon their heart.*

[a] For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled *them* in condemning *him*. And though they found no cause of death *in him*, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre, Acts xiii. 27—29.

VER. 16.

Ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ κάλυμμα.

[a] *Nevertheless when it shall turn to the Lord,* [b] *the vail shall be taken away.*

[a] See on Rom. xi. ver. 26.

[b] And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations, Isa. xxv. 7. And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness, xxix. 18.

VER. 17.

Ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν· οὗ δὲ τὸ Πνεῦμα Κυρίου, ἐκεῖ ἐλευθερία.

[a] *Now the Lord is that Spirit:* [b] *and where the Spirit of the Lord* is, *there* is *liberty.*

[a] The first man Adam was made a living soul; the last Adam *was made* a quickening spirit, 1 Cor. xv. 47.
[b] See on Rom. viii. ver. 2. clause 1. and ver. 15, 16.

VER. 18.

Ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου Πνεύματος.

But we all, with open face [a] *beholding as in a glass the glory of the Lord,* [b] *are changed into the same image from glory to glory,* even *as* * *by the Spirit of the Lord.*

* Or, *of the Lord the Spirit.*

[a] See on John i. ver. 14. clause 2.
[b] See on Rom. viii. ver. 29. clause 3.

CHAP. IV.—VER. 1.

Διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἠλεήθημεν, οὐκ ἐκκακοῦμεν·

[a] *Therefore seeing we have this ministry, as we have received mercy,* [b] *we faint not:*

[a] See on Rom i. ver. 5. clause 1.
[b] See on Matt. v. ver. 12. clause 1.

VER. 2.

Ἀλλ' ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ, μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστῶντες ἑαυτοὺς, πρὸς πᾶσαν συνείδησιν ἀνθρώπων, ἐνώπιον τοῦ Θεοῦ.

*But have renounced the hidden things of * dishonesty, [a] not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.*

* Or, *shame.*

[a] See on chap. i. ver. 12. clause 1.

VER. 3.

Εἰ δὲ καὶ ἔστι κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμένον·

[a] *But if our Gospel be hid, it is hid to them that are lost:*

[a] See on Matt. xiii. ver. 13, 14.

VER. 4.

Ἐν οἷς ὁ Θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ αὐγάσαι αὐτοῖς τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ.

In whom [a] the god of this world [b] hath blinded the minds of them which believe not, lest [c] the light of the glorious Gospel of Christ, [d] who is the image of God, should shine unto them.

[a] See on John xii. ver. 31. clause 2.
[b] See on Matt. xiii. ver. 13, 14.
[c] See on John i. ver. 4. clause 2.
[d] And he that seeth me, seeth him that sent me, John xii. 45. He that hath seen me, hath seen the Father, xiv. 9. Christ, who is the image of God, 2 Cor. iv. 4. Who, being in the form of God, thought it not robbery to be equal with God, Phil. ii. 6. Who is the image of the invisible God, Col. i. 15. Being the brightness of his glory, and the express image of his person, Heb. i. 3. The law, having a shadow of good things to come, *and* not the very image *of* the things, x. 1.

VER. 5.

Οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν Ἰησοῦν Κύριον ἑαυτοὺς δὲ, δούλους ὑμῶν διὰ Ἰησοῦν.

[a] *For we preach not ourselves, [b] but Christ Jesus the Lord; [c] and ourselves your servants for Jesus' sake.*

[a] And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk, Acts iii. 12.
[b] See on 1 Cor. i. ver. 23. clause 1.
[c] See on Matt. xx. ver. 27.

VER. 6.

Ὅτι ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ.

[a] *For God, who commanded the light to shine out of darkness, * hath [b] shined in our hearts, to give the light of the knowledge of the glory of God [c] in the face of Jesus Christ.*

* Gr. *is he who hath,*

[a] And God said, Let there be light: and there was light, Gen. i. 3.
[b] See on John i. ver. 4. clause 2.
[c] See on John i. ver. 14. clause 2.

VER. 7.

Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾖ τοῦ Θεοῦ, καὶ μὴ ἐξ ἡμῶν.

But we have [a] this treasure in earthen vessels, [b] that the excellency of the power may be of God, and not of us.

[a] Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 8.
[b] See on 1 Cor. i. ver. 17.

VER. 8.

Ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι· ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι·

[a] We are *troubled on every side,* [b] *yet not distressed;* we are *perplexed,* [c] *but * not in despair;*

* Or, *not altogether without help,* or, *means.*

[a] See on chap. i. ver. 8.
[b] See on Rom. v. ver. 3. clause 1.
[c] See on 1 Cor. x. ver. 13. clause 2.

VER. 9.

Διωκόμενοι, ἀλλ' οὐκ ἐγκαταλειπόμενοι· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι·

[a] *Persecuted,* [b] *but not forsaken; cast down, but not destroyed;*

a See on Matt. v. ver. 10. clause 1.

b *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me, Heb. xiii. 5, 6.

VER. 10.

Πάντοτε τὴν νέκρωσιν τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ.

a *Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.*

a See on chap. i. ver. 5. clause 1.

VER. 11.

Ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες, εἰς θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν.

a *For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.*

a See on Matt. v. ver. 10. clause 1.

VER. 12.

Ὥστε ὁ μὲν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν.

So then death worketh in us, but life in you.

VER. 13.

Ἔχοντες δὲ τὸ αὐτὸ Πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον· Ἐπίστευσα, διὸ ἐλάλησα· καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν·

We having the same spirit of faith, according as it is written, a *I believed, and therefore have I spoken;* b *we also believe, and therefore speak;*

a I believed, therefore have I spoken; I was greatly afflicted, Psal. cxvi. 10.

b See on chap. iii. ver. 12.

VER. 14.

Εἰδότες ὅτι ὁ ἐγείρας τὸν Κύριον Ἰησοῦν, καὶ ἡμᾶς διὰ Ἰησοῦ ἐγερεῖ, καὶ παραστήσει σὺν ὑμῖν·

a *Knowing that he which raised up the Lord Jesus* b *shall raise up us also by Jesus, and shall present us with you.*

a See on Acts ii. ver. 24. clause 1.

b See on John v. ver. 21.

VER. 15.

Τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ Θεοῦ.

a *For all things are for your sakes,* b *that the abundant grace might through the thanksgiving of many redound to the glory of God.*

a See on Rom. viii. ver. 28. clause 1.

c See on chap. i. ver. 11. clause 2.

VER. 16.

Διὸ οὐκ ἐκκακοῦμεν· ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσωθεν ἀνακαινοῦται, ἡμέρα καὶ ἡμέρᾳ·

a *For which cause we faint not; but though our outward man perish, yet* b *the inward* man *is renewed day by day.*

a See on Matt. v. ver. 12. clause 1.

b See on Rom. vii. ver. 22.

VER. 17.

Τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν, καθ' ὑπερβολὴν εἰς ὑπερβολὴν, αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν,

a *For our light affliction, which is but for a moment,* b *worketh for us* c *a far more exceeding* and *eternal weight of glory;*

a For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us, Rom. viii. 18.

b And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope; And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us, Rom. v. 3—5.

c See on Matt. xxv. ver. 21. clause 3.

VER. 18.

Μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα, πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα, αἰώνια.

a *While we look not at the things which are seen, but at the things which are not seen: for the things which are seen* are *temporal; but the things which are not seen* are *eternal.*

[a] Now faith is the substance of things hoped for, the evidence of things not seen, Heb. xi. 1.

CHAP. V.—VER. 1.

Οἴδαμεν γὰρ, ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομὴν ἐκ Θεοῦ ἔχομεν, οἰκίαν ἀχειροποίητον, αἰώνιον ἐν τοῖς οὐρανοῖς.

For we know that if [a] *our earthly house of* this *tabernable* [b] *were dissolved,* [c] *we have a building of God,* [d] *an house not made with hands, eternal in the heavens.*

[a] How much less *in* them that dwell in houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth? Job iv. 19. Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting *you* in remembrance; Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me, 2 Pet. i. 13, 14.

[b] Thou liftest me up to the wind; thou causest me to ride *upon it*, and dissolvest my substance. For I know *that* thou wilt bring me *to* death, and *to* the house appointed for all living, Job xxx. 22, 23.

[c] See on John xiv. ver. 2. clause 1.

[d] To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 1 Pet. i. 4.

VÈR. 2.

Καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες·

[a] *For in this we groan,* [b] *earnestly desiring* [c] *to be clothed upon with our house which is from heaven:*

[a] And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body, Rom. viii. 23.

[b] For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better, Phil. i. 23.

[c] For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory, 1 Cor. xv. 53, 54.

VER. 3.

Εἴ γε καὶ ἐνδυσάμενοι, οὐ γυμνοὶ εὑρεθησόμεθα.

[a] *If so be that being clothed we shall not be found naked.*

[a] Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame, Rev. xvi. 15.

VER. 4.

Καὶ γὰρ οἱ ὄντες ἐν τῷ σκήνει στενάζομεν βαρούμενοι· ἐπειδὴ οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς.

For we that are in this *tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon,* [a] *that mortality might be swallowed up of life.*

[a] See on ver. 2. clause 3.

VER. 5.

Ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο, Θεὸς, ὁ καὶ δοὺς ἡμῖν τὸν ἀῤῥαβῶνα τοῦ Πνεύματος.

Now he that hath wrought us for the selfsame thing is God, [a] *who also hath given unto us the earnest of the Spirit.*

[a] See on Rom. viii. ver. 15. clause 2. and 16. clause 1.

VER. 6.

Θαῤῥοῦντες οὖν πάντοτε, καὶ εἰδότες ὅτι ἐνδημοῦντες ἐν τῷ σώματι, ἐκδημοῦμεν ἀπὸ τοῦ Κυρίου·

Therefore we are *always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:*

VER. 7.

(Διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἴδους·)

(*For* [a] *we walk by faith, not by sight:*)

[a] See on Rom. viii. ver. 24.

VER. 8.

Θαῤῥοῦμεν δὲ, καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος, καὶ ἐνδημῆσαι πρὸς τὸν Κύριον.

We are confident, I say, *and* [a] *willing rather to be absent from the body,* [b] *and to be present with the Lord.*

[a] See on ver. 2.
[b] See on Luke xxiii. ver. 43.

VER. 9.

Διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες, εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι.

Wherefore [a] *we* * *labour, that whether present or absent, we may be accepted of him.*

* Or, *endeavour.*

[a] I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring *it* into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away, 1 Cor. ix. 26, 27. Whereunto I also labour, striving according to his working, which worketh in me mightily, Col. i. 29. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe, 1 Tim. iv. 10. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief, Heb. iv. 11.

VER. 10.

Τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν, εἴτε κακόν.

[a] *For we must all appear before the judgment-seat of Christ; that* [b] *every one may receive the things* done in his *body, according to that he hath done, whether* it be *good or bad.*

[a] See on John v. ver. 22.
[b] See on Matt. xvi. ver. 27. clause 3.

VER. 11.

Εἰδότες οὖν τὸν φόβον τοῦ Κυρίου, ἀνθρώπους πείθομεν, Θεῷ δὲ πεφανερώμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι.

[a] *Knowing therefore the terror of the Lord,* [b] *we persuade men;* [c] *but we are made manifest unto God; and I trust also are made manifest in your consciences.*

[a] See on Matt. xxv. ver. 46. clause 1.
[b] And the servant of the Lord must not strive; but be gentle unto all *men,* apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, 2 Tim. ii. 24, 25.
[c] For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ, 2 Cor. ii. 17. Therefore, seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God, iv. 1, 2.

VER. 12.

Οὐ γὰρ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν· ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους, καὶ οὐ καρδίᾳ.

[a] *For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to* answer *them which glory in* * *appearance, and not in heart.*

* Gr. *the face.*

[a] Do we begin again to commend ourselves? or need we, as some *others,* epistles of commendation to you, or *letters* of commendation from you? Ye are our epistle written in our hearts, known and read of all men. *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God: not in tables of stone, but in fleshly tables of the heart, 1 Cor. iii. 1—3.

VER. 13.

Εἴτε γὰρ ἐξέστημεν, Θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν·

[a] *For whether we be beside ourselves,* it is *to God: or whether we be sober,* it is *for your cause.*

[a] We *are* fools for Christ's sake, but ye *are* wise in Christ, 1 Cor. iv. 10. Would to God ye could bear with me a little in *my* folly: and indeed bear with me, 2 Cor. xi. 1.

VER. 14.

Ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς.

For the love of Christ constraineth us; because we thus judge, [a] *that if one died for all,* [b] *then were all dead.*

[a] See on Matt. xx. ver. 28. clauses 3, 4.

[b] See on John v. ver. 25.

VER. 15.

Κρίναντας τοῦτο, ὅτι εἰ εἷς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον· καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι.

[a] *And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.*

[a] See on Rom. vi. ver. 13, 14.

VER. 16.

Ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἴδαμεν κατὰ σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστὸν, ἀλλὰ νῦν οὐκ ἔτι γινώσκομεν.

[a] *Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we* him *no more.*

[a] See on Matt. xii. ver. 48.

VER. 17.

Ὥστε εἴτις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονε καινὰ τὰ πάντα.

Therefore [a] *if any man* be *in Christ,* * he is [b] *a new creature:* [c] *old things are passed away; behold, all things are become new.*

* Or, *let him be.*

[a] See on John vi. ver. 56.

[b] See on John iii. ver. 6. clause 2.

[c] See on Rom. vi. ver. 5, 6.

VER. 18.

Τὰ δὲ πάντα ἐκ τοῦ Θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Ἰησοῦ Χριστοῦ, καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς.

[a] *And all things* are *of God,* [b] *who hath reconciled us to himself by Jesus Christ,* [c] *and hath given to us the ministry of reconciliation;*

[a] See on John iii. ver. 16. clause 1.

[b] See on Rom. v. ver. 1. clause 2.

[c] See on Luke ii. ver. 14. clause 2.

VER. 19.

Ὡς ὅτι Θεὸς ἦν ἐν Χριστῷ, κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.

To wit, that [a] *God was in Christ, reconciling the world unto himself,* [b] *not imputing their trespasses unto them; and hath* * *committed unto us the word of reconciliation.*

* Or, *put in us.*

[a] See on John x. ver. 30.

[b] Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, *Saying,* Blessed *are* they whose iniquities are forgiven, and whose sins are covered. Blessed *is* the man to whom the Lord will not impute sin, Rom. iv. 6—8. Being justified freely by his grace, through the redemption that is in Christ Jesus: Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say,* at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus, iii. 24—26.

VER. 20.

Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν, ὡς τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ.

[a] *Now then we are ambassadors for Christ,* [b] *as though God did beseech* you *by us: we pray* you [c] *in Christ's stead,* [d] *be ye reconciled to God.*

[a] If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness, Job xxxiii. 23. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of the LORD of hosts, Mal. ii. 7. Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you, John xx. 21. For which I am an ambassador in bonds, Eph. vi. 20.

[b] We then, as workers together *with him,* beseech *you* also that ye receive not the grace of God in vain, 2 Cor. vi. 1.

[c] See on Matt. x. ver. 40. clause 1.

[d] Acquaint now thyself with him, and be at peace; thereby good shall come unto thee, Job xxii. 21.

VER. 21.

Τὸν γὰρ μὴ γνόντα ἁμαρτίαν, ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γινώμεθα δικαιοσύνη Θεοῦ ἐν αὐτῷ.

[a] *For he hath made him* to be *sin for us,* [b] *who knew no sin;* [c] *that we might be made the righteousness of God in him.*

[a] See on Matt. xx. ver. 28. clauses 3, 4.
[b] See on John viii. ver. 46. and Heb. vii. ver. 26. clause 3.
[c] See on Rom. i. ver. 17. clause 1. and viii. ver. 4. clause 1.

CHAP. VI.—VER. 1.

Συνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δέξασθαι ὑμᾶς.

[a] *We then, as workers together* with him, *beseech* you *also* [b] *that ye receive not the grace of God in vain.*

[a] See on chap. v. ver. 20.
[b] Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled, Heb. xii. 15.

VER. 2.

Λέγει γάρ· Καιρῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι. Ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτηρίας.

(*For he saith,* [a] *I have heard thee in a time accepted, and in the day of salvation have I succoured thee:* [b] *behold, now is the accepted time; behold, now is the day of salvation.*)

[a] Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages, Isa. xlix. 8.
[b] See on Luke iv. ver. 19.

VER. 3.

Μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ μωμηθῇ ἡ διακονία·

[a] *Giving no offence in any thing, that the ministry be not blamed:*

[a] See on 1 Cor. vi. ver. 12. clause 2.

VER. 4.

Ἀλλ' ἐν παντὶ συνιστῶντες ἑαυτοὺς ὡς Θεοῦ διάκονοι· ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις,

[a] *But in all* things * *approving ourselves as the ministers of God,* [b] *in much patience, in afflictions, in necessities, in distresses,*

* Gr. *commending.*

[a] Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God, 1 Cor. iv. 1.
[b] See on Rom. v. ver. 3, 4. clause 1.

VER. 5.

Ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις,

[a] *In stripes,* [b] *in imprisonments, in* * *tumults,* [c] *in labours, in watchings,* [d] *in fastings;*

* Or, *tossings to and fro.*

[a] See on Matt. x. ver. 17. clause 3.
[b] See on Matt. x. ver. 17. clause 2.
[c] See on Rom. xv. ver. 19.
[d] See on Matt. ix. ver. 15. clause 3.

VER. 6.

Ἐν ἁγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν Πνεύματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ,

By pureness, by knowledge, by longsuffering, by kindness, [a] *by the Holy Ghost, by love unfeigned,*

[a] See on Rom. xv. ver. 19. clause 1.

VER. 7.

Ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ, διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν·

[a] *By the word of truth, by the power of God,* [b] *by the armour of righteousness on the right hand and on the left,*

[a] But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God, 2 Cor. iv. 2.
[b] See on Rom. xiii. ver. 12. clause 3.

VER. 8.

Διὰ δόξης καὶ ἀτιμίας· διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι, καὶ ἀληθεῖς·

By honour and dishonour, by evil report and good report: as deceivers, and yet *true;*

VER. 9.

Ὡς ἀγνοούμενοι, καὶ ἐπιγινωσκόμενοι· ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν· ὡς παιδευόμενοι, καὶ μὴ θανατούμενοι·

As unknown, and yet *well known;* [a] *as dying, and, behold, we live;* [b] *as chastened, and not killed;*

[a] See on chap. i. ver. 5. clause 1.
[b] See on 1 Cor. xi. ver. 32.

VER. 10.

Ὡς λυπούμενοι, ἀεὶ δὲ χαίροντες· ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες· ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες.

[a] *As sorrowful, yet alway rejoicing; as poor, yet making many rich;* [b] *as having nothing, and* yet *possessing all things.*

[a] See on Matt. v. ver. 12. clause 1.
[b] See on Matt. vi. ver. 20.

VER. 11.

Τὸ στόμα ἡμῶν ἀνέῳγε πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτυνται·

O ye Corinthians, our mouth is open unto you, our heart is enlarged.

VER. 12.

Οὐ στενοχωρεῖσθε ἐν ἡμῖν· στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν.

Ye are not straitened in us, but ye are straitened in your own bowels.

VER. 13.

Τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω, πλατύνθητε καὶ ὑμεῖς.

Now for a recompence in the same, (I speak as unto my *children,) be ye also enlarged,*

VER. 14.

Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις. Τίς γὰρ μετοχὴ δικαιοσύνῃ καὶ ἀνομίᾳ; τίς δὲ κοινωνία φωτὶ πρὸς σκότος;

[a] *Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?*

[a] But if her husband be dead, she is at liberty to be married to whom she will: only in the Lord, 1 Cor. vii. 39. clause 2. See also on 1 Cor. xv. ver. 33.

VER. 15.

Τίς δὲ συμφώνησις Χριστῷ πρὸς Βελίαλ; ἢ τίς μερὶς πιστῷ μετὰ ἀπίστου;

[a] *And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?*

[a] Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils, 1 Cor. x. 21.

VER. 16.

Τίς δὲ συγκατάθεσις ναῷ Θεοῦ μετ' εἰδώλων; ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε ζῶντος· καθὼς εἶπεν ὁ Θεός. Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω καὶ ἔσομαι αὐτῶν Θεὸς, καὶ αὐτοὶ ἔσονταί μοι λαός.

And what agreement hath the temple of God with idols? [a] *for ye are the temple of the living God;* [b] *as God hath said, I will dwell in them, and walk in* them; *and I will be their God, and they shall be my people.*

[a] See on John xiv. ver. 18.
[b] And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people, Lev. xxvi. 11, 12.

VER. 17.

Διὸ ἐξέλθετε ἐκ μέσου αὐτῶν, καὶ ἀφορίσθητε, λέγει Κύριος· καὶ ἀκαθάρτου μὴ ἅπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς,

[a] *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean* thing; *and I will receive you,*

[a] Depart ye, depart ye, go ye out from thence, touch no unclean *thing;* go ye out of the midst of her; be ye clean that bear the vessels of the LORD, Isa. lii. 11.

VER. 18.

Καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει Κύριος παντοκράτωρ.

[a] *And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*

[a] See on Matt. v. ver. 9. clause 3.

CHAP. VII.—VER. 1.

Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοὶ, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν φόβῳ Θεοῦ.

Having therefore these promises, dearly beloved, [a] *let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness* [b] *in the fear of God.*

[a] See on Matt. v. ver. 48. clause 1

[b] See on Acts ix. ver. 31. clause 1.

VER. 2.

Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν.

Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

VER. 3.

Οὐ πρὸς κατάκρισιν λέγω· προείρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε εἰς τὸ συναποθανεῖν καὶ συζῆν.

I speak not this *to condemn* you: [a]*for I have said before, that ye are in our hearts to die and live with* you.

[a] See on chap. iii. ver. 2. clause 2.

VER. 4.

Πολλή μοι παῤῥησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν·

[a] *Great is my boldness of speech toward you,* [b] *great is my glorying of you:* [c] *I am filled with comfort, I am exceeding joyful in all our tribulation.*

[a] See on chap. iii. ver. 12.

[b] See on chap. i. ver. 14.

[c] See on Rom. v. ver. 3. clause 1.

VER. 5.

Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν, οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι·

[a] *For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without* were *fightings, within* were *fears.*

[a] See on Acts xx. ver 1.

VER. 6.

Ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς, παρεκάλεσεν ἡμᾶς ὁ Θεὸς, ἐν τῇ παρουσίᾳ Τίτου·

Nevertheless [a] *God, that comforteth those that are cast down,* [b] *comforted us by the coming of Titus;*

[a] See on Rom. xv. ver. 5. clause 2. and Heb. vi. ver. 18. clause 2.

[b] And I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia, 2 Cor. ii. 13.

VER. 7.

Οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ᾗ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμὸν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ· ὥστε με μᾶλλον χαρῆναι,

And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

VER. 8.

Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι εἰ καὶ μετεμελόμην· βλέπω γὰρ ὅτι ἡ ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς ὥραν, ἐλύπησεν ὑμᾶς.

[a] *For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though* it *were but for a season.*

[a] For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all, 2 Cor. ii. 4, 5.

VER. 9.

Νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ Θεὸν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν.

Now I rejoice not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry * *after a godly manner, that ye might receive damage by us in nothing.*

* Or, *according to God.*

VER. 10.

Ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται· ἡ

δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται.

[a] *For godly sorrow worketh repentance to salvation not to be repented of:* [b] *but the sorrow of the world worketh death.*

[a] But what think ye? A *certain* man had two sons; and he came to the first, and said, son, go work today in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I *go*, sir; and went not. Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you, Matt. xxi. 28—31. And Peter remembered the words of Jesus, which said unto him, Before the cock crow thou shalt deny me thrice. And he went out, and wept bitterly, xxvi. 75.

[b] A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken, Prov. xv. 13. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, *even* unto death, Jon. iv. 9. Saying, I have sinned in that I have betrayed the innocent blood. And they said, What *is that* to us? see thou *to that*. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself, Matt. xxvii. 4, 5.

VER. 11.

Ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ Θεὸν λυπηθῆναι ὑμᾶς, πόσην κατειργάσατο ὑμῖν σπουδὴν, ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλ' ἐκδίκησιν; ἐν παντὶ συνεστήσατε ἑαυτοὺς ἁγνοὺς εἶναι ἐν τῷ πράγματι.

For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what *clearing of yourselves, yea,* what *indignation, yea,* what *fear, yea,* what *vehement desire, yea,* what *zeal, yea,* what *revenge! In all* things *ye have approved yourselves to be clear in this matter.*

VER. 12.

Ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ εἵνεκεν τοῦ ἀδικήσαντος, οὐδὲ εἵνεκεν τοῦ ἀδικηθέντος· ἀλλ' εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς, ἐνώπιον τοῦ Θεοῦ.

[a] *Wherefore though I wrote unto you,* I did it *not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.*

[a] See on ver. 8.

VER. 13.

Διὰ τοῦτο παρακεκλήμεθα ἐπὶ τῇ παρακλήσει ὑμῶν· περισσοτέρως δὲ μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν·

Therefore we are comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

VER. 14.

Ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατῃσχύνθην· ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτω καὶ ἡ καύχησις ἡμῶν ἡ ἐπὶ Τίτου, ἀλήθεια ἐγενήθη.

For if I have boasted any thing to him of you, I am not ashamed; but as we speak all things to you in truth, even so our boasting, which I made *before Titus, is found a truth.*

VER. 15.

Καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστιν, ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν· ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν.

And his * *inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.*

* Gr. *bowels are.*

VER. 16.

Χαίρω ὅτι ἐν παντὶ θαῤῥῶ ἐν ὑμῖν.

[a] *I rejoice therefore that I have confidence in you in all* things.

[a] And we have confidence in the Lord touching you, that ye both do and will do the things which we command you, 2 Thess. iii. 4. Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say, Philem. 21.

CHAP. VIII. VER. 1.

Γνωρίζομεν δὲ ὑμῖν, ἀδελφοὶ, τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας,

[a] *Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;*

[a] For as touching the ministering to the saints, it is superfluous for me to write to you: For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that as I said, ye may be ready: Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting, 2 Cor. ix. 1—4. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem, Rom. xv, 26. But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more, 1 Thess. iv. 9, 10.

VER. 2.

Ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν, καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸν πλοῦτον τῆς ἁπλότητος αὐτῶν·

How that in a great trial of affliction [a] *the abundance of their joy and their deep poverty abounded unto the riches of their* * *liberality.*

* *Simplicity.*

[a] For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living, Mark xii. 44.

VER. 3.

Ὅτι κατὰ δύναμιν (μαρτυρῶ) καὶ ὑπὲρ δύναμιν αὐθαίρετοι,

For to their power, I bear record, yea, and beyond their *power they were willing of themselves;*

VER. 4.

Μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν, τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους, δέξασθαι ἡμᾶς.

Praying us with much intreaty [a] *that we would receive the gift, and* take upon us *the fellowship of the ministering to the saints.*

[a] See on Rom. xv. ver. 25.

VER. 5.

Καὶ οὐ καθὼς ἠλπίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ Κυρίῳ, καὶ ἡμῖν διὰ θελήματος Θεοῦ.

And this they did, *not as we hoped,* [a] *but first gave their ownselves to the Lord, and unto us by the will of God.*

[a] See on Rom. vi. ver. 13. clause 2.

VER. 6.

Εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα καθὼς προενήρξατο, οὕτω καὶ ἐπιτελέσῃ εἰς ὑμᾶς, καὶ τὴν χάριν ταύτην.

[a] *Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same* * *grace also.*

* Or, *gift.*

[a] But thanks *be* to God, which put the same earnest care into the heart of Titus for you. For indeed he accepted the exhortation; but being more forward of his own accord he went unto you, ver. 16, 17.

VER. 7.

Ἀλλ' ὥσπερ ἐν παντὶ περισσεύετε, πίστει, καὶ λόγῳ, καὶ γνώσει, καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε.

Therefore, [a] *as ye abound in every* thing, *in faith, and utterance, and knowledge, and in all diligence, and in your love to us,* see *that ye abound in this grace also.*

[a] That in every thing ye are enriched by him, in all utterance, and in all knowledge, 1 Cor. i. 5.

VER. 8.

Οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἑτέρων σπουδῆς, καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων.

[a] *I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.*

[a] See on 1 Cor. vii. ver. 6.

VER. 9.

Γινώσκετε γὰρ τὴν χάριν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπ-

τώχευσε, πλούσιος ὤν· ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε.

[a] *For ye know the grace of our Lord Jesus Christ,* [b] *that, though he was rich,* [c] *yet for your sakes* [d] *he became poor,* [e] *that ye through his poverty might be rich.*

[a] See on John i. ver. 14. clause 4.
[b] See on John x. ver. 30.
[c] See on John xii. ver. 27. clause 4.
[d] See on Matt. viii. ver. 20.
[e] If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? Luke xvi. 11. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see, Rev. iii. 18.

VER. 10.

Καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ πέρυσι·

And herein I give my *advice:* [a] *for this is expedient for you, who have begun before, not only to do, but also to be* * *forward a year ago.*

* Or, *willing.*

[a] For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many, 2 Cor. ix. 2.

VER. 11.

Νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε· ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτω καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν·

Now therefore perform the doing of it; *that as* there was *a readiness to will, so* there may be *a performance also out of that which ye have.*

VER. 12.

Εἰ γὰρ ἡ προθυμία πρόκειται, καθὸ ἐὰν ἔχῃ τις εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει.

[a] *For if there be first a willing mind,* it is *accepted according to that a man hath,* and *not according to that he hath not.*

[a] See on Luke xxi. ver. 3.

VER. 13.

Οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν δὲ θλίψις· ἀλλ' ἐξ ἰσότητος, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα·

For I mean *not that other men be eased, and ye burdened:*

VER. 14.

Ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα, ὅπως γένηται ἰσότης,

But by an equality, that *now at this time your abundance* may be a supply *for their want, that their abundance also may be* a supply *for your want: that there may be equality:*

VER. 15.

Καθὼς γέγραπται· Ὁ τὸ πολὺ, οὐκ ἐπλεόνασε· καὶ ὁ τὸ ὀλίγον, οὐκ ἠλαττόνησε.

[a] *As it is written, He that* had gathered *much had nothing over; and he that* had gathered *little had no lack.*

[a] And when they did mete *it* with an omer, he that gathered much had nothing over, and he that gathered little had no lack: they gathered every man according to his eating, Exod. xvi. 18.

VER. 16.

Χάρις δὲ τῷ Θεῷ, τῷ διδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου,

But thanks be *to God, which put the same earnest care into the heart of Titus for you.*

VER. 17.

Ὅτι τὴν μὲν παράκλησιν ἐδέξατο· σπουδαιότερος δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθε πρὸς ὑμᾶς.

[a] *For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.*

[a] See ver. 6.

VER. 18.

Συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφὸν, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν·

And we have sent with him the brother, whose praise is *in the Gospel throughout all the churches;*

VER. 19.

(Οὐ μόνον δὲ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν, σὺν

τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν πρὸς τὴν αὐτοῦ τοῦ Κυρίου δόξαν, καὶ προθυμίαν ὑμῶν.)

And not that *only, but who was also chosen of the churches to travel with us with this* * *grace, which is administered by us to the glory of the same Lord, and* declaration of *your ready mind:*

* Or, *gift.*

VER. 20.

Στελλόμενοι τοῦτο, μήτις ἡμᾶς μωμήσηται ἐν τῇ ἁδρότητι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν·

Avoiding this, that no man should blame us in this abundance, which is administered by us:

VER. 21.

Προνοούμενοι καλὰ οὐ μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων.

[a] *Providing for honest things, not only in the sight of the Lord, but also in the sight of men.*

[a] See on Rom. xii. ver. 17. clause 2.

VER. 22.

Συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον, πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς.

And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have *in you.*

VER. 23.

Εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ.

Whether any do enquire *of Titus,* he is *my partner and fellowhelper concerning you: or our brethren* be enquired of, they are *the messengers of the churches,* and *the glory of Christ.*

VER. 24.

Τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε, καὶ εἰς πρόσωπον τῶν ἐκκλησιῶν.

Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAP. IX.—VER. 1.

Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσόν μοί ἐστι τὸ γράφειν ὑμῖν·

For as touching the ministering to the saints, it is superfluous for me to write to you:

VER. 2.

Οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ὅτι Ἀχαΐα παρεσκεύασται ἀπὸ πέρυσι· καὶ ὁ ἐξ ὑμῶν ζῆλος ἠρέθισε, τοὺς πλείονας.

For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Aahaia was ready a year ago; and your zeal hath provoked very many.

VER. 3.

Ἔπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ· ἵνα (καθὼς ἔλεγον) παρεσκευασμένοι ἦτε·

Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready.

VER. 4.

Μήπως, ἐὰν ἔλθωσι σὺν ἐμοὶ Μακεδόνες, καὶ εὕρωσιν ὑμᾶς ἀπαρασκευάστους, καταισχυνθῶμεν ἡμεῖς (ἵνα μὴ λέγωμεν ὑμεῖς) ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως.

Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

VER. 5.

Ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελφοὺς ἵνα προέλθωσιν εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν προκατηγγελμένην εὐλογίαν ὑμῶν, ταύτην ἑτοίμην εἶναι οὕτως ὡς εὐλογίαν, καὶ μὴ ὥσπερ πλεονεξίαν.

Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your * *bounty,* † *whereof ye had notice before, that the same might be ready,* as a matter of *bounty,* and not as of covetousness.

* Gr. *blessing.*
† Or, *which hath been so much spoken of before.*

VER. 6.

Τοῦτο δὲ, ὁ σπείρων φειδομένως, φειδομένως καὶ θερίσει· καὶ ὁ σπείρων ἐπ' εὐλογίαις, ἐπ' εὐλογίαις καὶ θερίσει.

But this I say, [a] *He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.*

[a] See on Matt v. ver. 42. clause 1.

VER. 7.

Ἕκαστος καθὼς προαιρεῖται τῇ καρδίᾳ· μὴ ἐκ λύπης, ἢ ἐξ ἀνάγκης· ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ Θεός.

Every man according as he purposeth in his heart, so let him give; [a] *not grudgingly,* [b] *or of necessity: for God loveth a cheerful giver.*

[a] Use hospitality one to another without grudging, 1 Pet. iv. 9.
[b] See on Matt. v. ver. 42. clause 1.

VER. 8.

Δυνατὸς δὲ ὁ Θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς· ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες, περισσεύητε εἰς πᾶν ἔργον ἀγαθὸν·

[a] *And God* is *able to make all grace abound toward you; that ye, always having all sufficiency in all* things, [b] *may abound to every good work:*

[a] But my God shall supply all your need according to his riches in glory by Christ Jesus, Phil. iv. 19.
[b] See on 1 Cor. xv. ver. 58. clause 2.

VER. 9.

Καθὼς γέγραπται· Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν· ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.

([a] *As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.*

[a] He hath dispersed: he hath given to the poor; his righteousness endureth for ever: his horn shall be exalted with honour, Psal. cxii. 9.

VER. 10.

Ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι, καὶ ἄρτον εἰς βρῶσιν, χορηγήσαι καὶ πληθύναι τὸν σπόρον ὑμῶν, καὶ αὐξήσαι τὰ γεννήματα τῆς δικαιοσύνης ὑμῶν·

[a] *Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase* [b] *the fruits of your righteousness;)*

[a] The wicked worketh a deceitful work; but to him that soweth righteousness *shall be* a sure reward, Prov. xi. 18. Not because I desire a gift: but I desire fruit that may abound to your account, Phil. iv. 17.

[b] Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for *it is* time to seek the LORD, till he come and rain righteousness upon you, Hos. x. 12. (For the fruit of the Spirit *is* in all goodness and righteousness and truth,) Eph. v. 9. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil. i. 11. And the Lord make you to increase and abound in love one toward another, and toward all *men,* even as we *do* toward you, 1 Thess. iii. 12. For ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more, iv. 10.

VER. 11.

Ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἁπλότητα, ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν τῷ Θεῷ,

Being enriched in every thing to all * *bountifulness,* [a] *which causeth through us thanksgiving to God.*

* Or, *simplicity.* Gr. *simplicity.*

[a] See on Rom. xv. ver. 30.

VER. 12.

Ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶ προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ,

For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

VER. 13.

Διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν Θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ ἁπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας,

Whiles by the experiment of this ministration [a] *they glorify God for your professed subjection unto the Gospel of Christ, and for* your *liberal distribution unto them, and unto all* men.

[a] See on Matt. v. ver. 16. clause 2.

VER. 14.

Καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν, ἐπιποθούντων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν.

And by their prayer for you, which long after you for [a] *the exceeding grace of God in you.*

[a] Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia, 1 Cor. viii. 1.

VER. 15.

Χάρις δὲ τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.

[a] *Thanks* be *unto God* [b] *for his unspeakable gift.*

[a] See on 1 Cor xv. ver. 57. clause 1.
[b] See on John iii. ver. 16. clause 1.

CHAP. X.—VER. 1.

Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πρᾳότητος καὶ ἐπιεικείας τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαῤῥῶ εἰς ὑμᾶς·

Now I Paul myself beseech you by [a] *the meekness and gentleness of Christ,* [b] *who in* * *presence* am *base among you, but being absent am bold toward you:*

* Or, *outward appearance.*

[a] See on Matt. xi. ver. 29. clause 3.
[b] For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible, ver. 10. And I was with you in weakness, and in fear, and in much trembling, 1 Cor. ii. 3.

VER. 2.

Δέομαι δὲ τὸ μὴ παρὼν θαῤῥῆσαι τῇ πεποιθήσει ᾗ λογίζομαι τολμῆσαι ἐπί τινας τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας·

[a] *But I beseech* you, *that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which* * *think of us as if we* [b] *walked according to the flesh.*

* Or, *reckon.*

[a] What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness? 1 Cor. iv. 21.
[b] See on Rom. viii. ver. 1. clause 2.

VER. 3.

Ἐν σαρκὶ γὰρ περιπατοῦντες, οὐ κατὰ σάρκα στρατευόμεθα·

[a] *For though we walk in the flesh, we do not war after the flesh:*

[a] See next verse.

VER. 4.

(Τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικὰ, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων·)

[a] (*For the weapons of our warfare* are *not carnal,* [b] *but mighty* * *through God* [c] *to the pulling down of strong holds;*)

* Or, *to.*

[a] See on Rom. xiii. ver. 12. clause 3.
[b] See on Rom. i. ver. 16. clause 3.
[c] See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant, Jer. i. 10.

VER. 5.

Λογισμοὺς καθαιροῦντες, καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ·

[a] *Casting down* * *imaginations,* [b] *and every high thing that exalteth itself against the knowledge of God,* [c] *and bringing into captivity every thought* [d] *to the obedience of Christ;*

* Or, *reasonings.*

[a] He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts, Luke i. 51. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent, 1 Cor. i. 19.
[b] The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the LORD alone shall be exalted in that day. For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up, and he shall be brought low, Isa. ii. 11, 12. And the loftiness of man

shall be bowed down, and the haughtiness of men shall be made low; and the LORD alone shall be exalted in that day, 17.

[c] Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light, Matt. xi. 29, 30.

[d] And being made perfect, he became the author of eternal salvation unto all them that obey him, Heb. v. 9. See also on Rom. i. ver. 3. clause 5.

VER. 6.

Καὶ ἐν ἑτοίμῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοὴν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.

And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

VER. 7.

Τὰ κατὰ πρόσωπον βλέπετε; εἴ τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἀφ' ἑαυτοῦ, ὅτι καθὼς αὐτὸς Χριστοῦ, οὕτω καὶ ἡμεῖς Χριστοῦ.

[a] *Do ye look on things after the outward appearance?* [b] *If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so* are *we Christ's.*

[a] See on John vii. ver. 24.

[b] If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord, 1 Cor. xiv. 37.

VER. 8.

Ἐάν τε γὰρ καὶ περισσότερόν τι καυχήσωμαι περὶ τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ Κύριος ἡμῖν εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, οὐκ αἰσχυνθήσομαι.

For though I should boast somewhat more of [a] *our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed.*

[a] See on Matt. xviii. ver. 18.

VER. 9.

Ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν.

That I may not seem as if I would terrify you by letters.

VER. 10.

Ὅτι αἱ μὲν ἐπιστολαὶ, φησὶ, βαρεῖαι καὶ ἰσχυραί· ἡ δὲ παρουσία τοῦ σώματος ἀσθενὴς, καὶ ὁ λόγος ἐξουθενημένος.

For his letters, * *say they, are weighty and powerful;* [a] *but his bodily presence is weak,* [b] *and his speech contemptible.*

* Gr. *saith he,* or, *saith one.*

[a] See on ver. 1. clause 2.

[b] For Christ sent me not to baptize, but to preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect, 1 Cor. i. 17.

VER. 11.

Τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἷοί ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.

[a] *Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.*

[a] I told you before, and foretel you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare, 2 Cor. xiii. 2.

VER. 12.

Οὐ γὰρ τολμῶμεν ἐγκρῖναι ἢ συγκρῖναι ἑαυτούς τισι τῶν ἑαυτοὺς συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς, οὐ συνιοῦσιν.

For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: [a] *but they measuring themselves by themselves, and comparing themselves among themselves,* * *are not wise.*

* Or, *understand it not.*

[a] Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him, Prov. xxvi. 12.

VER. 13.

Ἡμεῖς δὲ οὐχὶ εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρου, ἐφικέσθαι ἄχρι καὶ ὑμῶν.

[a] *But we will not boast of things without our measure, but according to the*

*measure of the *rule which God hath distributed to us, a measure to reach even unto you.*

* Or, *line.*

[a] See ver. 15.

VER. 14.

Οὐ γὰρ ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς, ὑπερεκτείνομεν ἑαυτούς· ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ·

[a] *For we stretch not ourselves beyond* our measure, *as though we reached not unto you: for we are come as far as to you also* in preaching *the Gospel of Christ:*

[a] For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ, Rom. xv. 18, 19.

VER. 15.

Οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες, αὐξανομένης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισσείαν·

Not boasting of things without our measure, that is *of other men's labours; but having hope, when your faith is increased, that we shall be *enlarged by you, according to our rule abundantly,*

* Or, *magnified in you.*

VER. 16.

Εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι· οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἕτοιμα καυχήσασθαι.

[a] *To preach the Gospel in the* regions *beyond you,* [b] and *not to boast in another man's * line of things made ready to our hand.*

* Or, *rule.*

[a] Whensoever I take my journey into Spain I will come to you, Rom. xv. 24.

[b] Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation: But, as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand. For which cause also I have been much hindered from coming to you, Rom. xv. 20—22.

VER. 17.

Ὁ δὲ καυχώμενος, ἐν Κυρίῳ καυχάσθω.

[a] *But he that glorieth, let him glory in the Lord.*

[a] See on 1 Cor. i. ver. 31.

VER. 18.

Οὐ γὰρ ὁ ἑαυτὸν συνιστῶν, ἐκεῖνός ἐστι δόκιμος, ἀλλ' ὃν ὁ Κύριος συνίστησιν.

[a] *For not he that commendeth himself is approved, but whom the Lord commendeth.*

[a] But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the Spirit, *and* not in the letter; whose praise *is* not of men, but of God, Rom. ii. 29.

CHAP. XI.—VER. 1.

Ὄφελον ἀνείχεσθέ μου μικρὸν τῇ ἀφροσύνῃ, ἀλλὰ καὶ ἀνέχεσθέ μου.

Would to God ye could bear with me a little in my *folly: and indeed * bear with me.*

* Or, *ye do bear with me.*

VER. 2.

Ζηλῶ γὰρ ὑμᾶς Θεοῦ ζήλῳ· ἡρμοσάμην γὰρ ὑμᾶς ἑνὶ ἀνδρὶ παρθένον ἁγνὴν παραστῆσαι, τῷ Χριστῷ.

[a] *For I am jealous over you with godly jealousy:* [b] *for I have espoused you to one husband,* [c] *that I may present* you *as a chaste virgin to Christ.*

[a] I am afraid of you, lest I have bestowed upon you labour in vain, Gal. iv. 11.

[b] See on John iii. ver. 29.

[c] That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish, Eph. v. 27. Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus, Col. i. 28. Now unto him that is able to keep you from falling, and to present *you* faultless

before the presence of his glory with exceeding joy, Jude 24.

VER. 3.

Φοβοῦμαι δὲ μήπως ὡς ὁ ὄφις Εὔαν ἐξηπάτησεν ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτω φθαρῇ τὰ νοήματα ὑμῶν, ἀπὸ τῆς ἁπλότητος τῆς εἰς τὸν Χριστόν.

a *But I fear, lest by any means, as the serpent beguiled Eve through his subtility, so your minds should be corrupted from the simplicity that is in Christ.*

a And the serpent said unto the woman, Ye shall not surely die: For God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil, Gen. iii. 4, 5.

VER. 4.

Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ἠνείχεσθε.

a *For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another Gospel, which ye have not accepted, ye might well bear* * *with* him.

* Or, *with me.*

a But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any *man* preach any other Gospel unto you than that ye have received, let him be accursed, Gal. i. 8, 9.

VER. 5.

Λογίζομαι γὰρ μηδὲν ὑστερηκέναι τῶν ὑπὲρ λίαν ἀποστόλων.

a *For I suppose I was not a whit behind the very chiefest apostles.*

a See on 1 Cor. xv. ver. 10. clause 4.

VER. 6.

Εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ φανερωθέντες ἐν πᾶσιν εἰς ὑμᾶς.

a *But though* I *be rude in speech,* b *yet not in knowledge;* c *but we have been thoroughly made manifest among you in all things.*

a See on chap. x. ver. 10. clause 2.

b Whereby, when ye read, ye may understand my knowledge in the mystery of Christ), Eph. iii. 4. And account *that* the long-suffering of our Lord *is* salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other Scriptures, unto their own destruction, 2 Pet. iii. 15, 16.

c See on chap. v. ver. 11. clause 3.

VER. 7.

Ἢ ἁμαρτίαν ἐποίησα, ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε; ὅτι δωρεὰν τὸ τοῦ Θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν;

Have I committed an offence a *in abasing myself that ye might be exalted, because I have preached to you the Gospel of God freely?*

a See on Acts xviii. ver. 3.

VER. 8.

Ἄλλας ἐκκλησίας ἐσύλησα, λαβὼν ὀψώνιον, πρὸς τὴν ὑμῶν διακονίαν· καὶ παρὼν πρὸς ὑμᾶς καὶ ὑστερηθεὶς, οὐ κατενάρκησα οὐδενός·

a *I robbed other churches, taking wages* of them, *to do you service.*

a Now, ye Philippians, know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity, Phil. iv. 15, 16.

VER. 9.

Τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρῆ ὑμῖν ἐμαυτὸν ἐτήρησα, καὶ τηρήσω.

And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself.

VER. 10.

Ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ, ὅτι ἡ καύχησις αὕτη οὐ σφραγήσεται εἰς ἐμὲ ἐν τοῖς κλίμασι τῆς Ἀχαΐας.

As the truth of Christ is in me, * *no man shall stop me of this boasting in the regions of Achaia.*

* Gr. *this boasting shall not be stopped in me.*

VER. 11.

Διατί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ Θεὸς οἶδεν.

Wherefore? [a] *because I love you not? God knoweth.*

[a] See on chap. iii. ver. 2. clause 2.

VER. 12.

Ὃ δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόντων ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται, εὑρεθῶσι καθὼς καὶ ἡμεῖς·

But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

VER. 13.

Οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ·

[a] *For such* are *false apostles,* [b] *deceitful workers, transforming themselves into the apostles of Christ.*

[a] See on chap. ii. ver. 17.

[b] Beware of dogs, beware of evil-workers, beware of the concision, Phil. iii. 2. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, Titus i. 10, 11.

VER. 14.

Καὶ οὐ θαυμαστόν· αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός.

And no marvel; [a] *For Satan himself is transformed into an angel of light.*

[a] Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone, Matt. iv. 5, 6. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, Rev. xii. 9.

VER. 15.

Οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης· ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

Therefore it is no great thing if his minister also be transformed as the ministers of righteousness; [a] *whose end shall be according to their works.*

[a] Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves: Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire, Matt. vii. 15—19. As we said before, so say I now again, If any *man* preach any other Gospel unto you than that ye have received, let him be accursed, Gal. i. 9. (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ: Whose end *is* destruction, whose God *is their* belly, and *whose* glory *is* in their shame, who mind earthly things,) Phil. iii. 18, 19. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Pet. ii. 3. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4.

VER. 16.

Πάλιν λέγω, μή τις με δόξῃ ἄφρονα εἶναι· εἰ δὲ μή γε, κἂν ὡς ἄφρονα δέξασθέ με, ἵνα μικρόν τι κἀγὼ καυχήσωμαι.

I say again, Let no man think me a fool; if otherwise, yet as a fool * *receive me, that I may boast myself a little.*

* Or, *suffer.*

VER. 17.

Ὃ λαλῶ, οὐ λαλῶ κατὰ Κύριον, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως.

That which I speak, [a] *I speak* it *not after the Lord, but as it were foolishly, in this confidence of boasting.*

[a] See on 1 Cor. vii. ver. 6.

VER. 18.

Ἐπεὶ πολλοὶ καυχῶνται κατὰ τὴν σάρκα, κἀγὼ καυχήσομαι.

[a] *Seeing that many glory after the flesh, I will glory also.*

[a] For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh: Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more, Phil. iii. 3, 4.

VER. 19.

Ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων, φρόνιμοι ὄντες.

For ye suffer fools gladly, seeing ye yourselves *are wise.*

VER. 20.

Ἀνέχεσθε γὰρ, εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις ὑμᾶς εἰς πρόσωπον δέρει.

For ye suffer if a man bring you into bondage, if a man devour you, *if a man take* of you, *if a man exalt himself, if a man smite you on the face.*

VER. 21.

Κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἠσθενήσαμεν. Ἐν ᾧ δ' ἄν τις τολμᾷ, (ἐν ἀφροσύνῃ λέγω) τολμῶ κἀγώ.

I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

VER. 22.

Ἑβραῖοί εἰσι, κἀγώ· Ἰσραηλῖταί εἰσι, κἀγώ· σπέρμα Ἀβραάμ εἰσι, κἀγώ.

Are they Hebrews? [a] *so* am *I. Are they Israelites? so* am *I. Are they the seed of Abraham? so* am *I.*

[a] I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel, Acts xxii. 3.

VER. 23.

Διάκονοι Χριστοῦ εἰσι, (παραφρονῶν λαλῶ) ὑπὲρ ἐγώ· ἐν κόποις περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν θανάτοις πολλάκις.

Are they ministers of Christ? (I speak as a fool) [a] *I* am *more;* [b] *in labours more abundant,* [c] *in stripes above measure, in prisons more frequent* [d] *in deaths oft.*

[a] And his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me, 1 Cor. xv. 10.

[b] See on Rom. xv. ver. 19. clause 2.

[c] See on Matt. x. ver. 17. clause 3.

[d] See on 1 Cor. xv. ver. 31.

VER. 24.

Ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον·

Of the Jews five times received I [a] *forty* stripes *save one.*

[a] And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee, Deut. xxv. 2, 3.

VER. 25.

Τρὶς ἐῤῥαβδίσθην, ἅπαξ ἐλιθάσθην, τρὶς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα,

Thrice was I beaten with rods, [a] *once was I stoned, thrice I suffered shipwreck,*

a night and a day have I been in the deep;

[a] See on Acts xiv. ver. 19.

VER. 26.

Ὁδοιπορίαις πολλάκις· κινδύνοις ποταμῶν, κινδύνοις λῃστῶν· κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἐθνῶν, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν θαλάσσῃ, κινδύνοις ἐν ψευδαδέλφοις·

[a] In *journeyings often*, in *perils of waters*, in *perils of robbers*, [b] in *perils by* mine own *countrymen*, [c] in *perils by the heathen*, in *perils in the city*, in *perils in the wilderness*, in *perils in the sea*, in *perils among false brethren;*

[a] See on Rom. xv. ver. 19. clause 2.
[b] See on ver. 32.
[c] See on Acts xiv. ver. 5.

VER. 27.

Ἐν κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι.

In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

VER. 28.

Χωρὶς τῶν παρεκτὸς, ἡ ἐπισύστασίς μου ἡ καθ' ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν.

Beside those things that are without, that which cometh upon me daily, the care of all the churches.

VER. 29.

Τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι;

[a] *Who is weak, and I am not weak? who is offended, and I burn not?*

[a] See on Rom. xii. ver. 15. clause 2.

VER. 30.

Εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχήσομαι.

If I must needs glory, [a] *I will glory of the things which concern mine infirmities.*

[a] Of such an one will I glory: yet of myself I will not glory, but in mine infirmities, 2 Cor. xii. 5. And he said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong, 9, 10.

VER. 31.

Ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι.

[a] *The God* [b] *and Father of our Lord Jesus Christ,* [c] *which is blessed for evermore,* [d] *knoweth that I lie not.*

[a] See on John xx. ver. 17. clause 5.
[b] See on Matt. vii. ver. 21. clause 4.
[c] See on Rom. i. ver. 25. clause 4.
[d] See on Rom. i. ver. 9. clause 1.

VER. 32.

Ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν Δαμασκηνῶν πόλιν, πιάσαι με θέλων·

[a] *In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:*

[a] But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. And after that many days were fulfilled, the Jews took counsel to kill him. But their laying await was known of Saul. And they watched the gates day and night, to kill him. Then the disciples took him by night, and let *him* down by the wall, in a basket, Acts ix. 22—25.

VER. 33.

Καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.

And through a window in a basket was I let down by the wall, and escaped his hands.

CHAP. XII.—VER. 1.

Καυχᾶσθαι δὴ οὐ συμφέρει μοι. Ἐλεύσομαι γὰρ εἰς ὀπτασίας καὶ ἀποκαλύψεις Κυρίου.

It is not expedient for me doubtless to glory. * *I will come to visions and revelations of the Lord.*

* Gr. *for I will, &c.*

VER. 2.

Οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων (εἴτε ἐν σώματι, οὐκ οἶδα· εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν·) ἁρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ.

I knew a man in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

VER. 3.

Καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον, (εἴτε ἐν σώματι, εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα· ὁ Θεὸς οἶδεν·)

And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth:)

VER. 4.

Ὅτι ἡρπάγη εἰς τὸν παράδεισον, καὶ ἤκουσεν ἄῤῥητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι.

How that he was caught up [a] *into paradise, and heard unspeakable words, which it is not* * *lawful for a man to utter.*

* Or, *possible.*

[a] And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise, Luke xxiii. 43. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God, Rev. ii. 7.

VER. 5.

Ὑπὲρ τοῦ τοιούτου καυχήσομαι· ὑπὲρ δὲ ἐμαυτοῦ οὐ καυχήσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις μου.

Of such an one will I glory: [a] *yet of myself I will not glory, but in mine infirmities.*

[a] See on chap. xi. ver. 30.

VER. 6.

Ἐὰν γὰρ θελήσω καυχήσασθαι, οὐκ ἔσομαι ἄφρων· ἀλήθειαν γὰρ ἐρῶ. Φείδομαι δὲ, μή τις εἰς ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τι ἐξ ἐμοῦ.

For though I would desire to glory, I shall not be a fool; for I will say the truth: but now *I forbear, least any man should think of me above that which he seeth me* to be, *or that he heareth of me.*

VER. 7.

Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκὶ, ἄγγελος Σατᾶν, ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι.

And lest I should be exalted above measure through the abundance of the revelations, there was given to me [a] *a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.*

[a] And there shall be no more a pricking brier unto the house of Israel, nor *any* grieving thorn of all *that are* round about them that despised them; and they shall know that I *am* the Lord GOD, Ezek. xxviii. 24. Ye know how through infirmity of the flesh I preached the Gospel unto you at the first: And my temptation which was in my flesh ye despised not, nor rejected: but received me as an angel of God, *even* as Christ Jesus, Gal. iv. 13, 14.

VER. 8.

Ὑπὲρ τούτου τρὶς τὸν Κύριον παρεκάλεσα, ἵνα ἀποστῇ ἀπ' ἐμοῦ.

[a] *For this thing I besought the Lord thrice, that it might depart from me.*

[a] See on Luke xviii. ver. 1.

VER. 9.

Καὶ εἴρηκέ μοι· Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμίς μου ἐν ἀσθενείᾳ τελειοῦται. Ἥδιστα οὖν μᾶλλον καυχήσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ.

And he said unto me, [a] *My grace is sufficient for thee:* [b] *for my strength is made perfect in weakness.* [c] *Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*

[a] But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you, Matt. x. 19, 20. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom,

which all your adversaries shall not be able to gainsay nor resist, Luke xxi. 14, 15. There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*, 1 Cor. x. 13. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus, 1 Tim. i. 14. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need, Heb. iv. 16.

[b] That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, Eph. iii. 16. I can do all things through Christ which strengtheneth me, Phil. iv. 13. Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness, Col. i. 11. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, Heb. xi. 34.

[c] But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified, 1 Pet. iv. 13, 14.

VER. 10.

Διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν στενοχωρίαις ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.

[a] *Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong.*

[a] See on Rom. v. ver. 3. clause 1.

VER. 11.

Γέγονα ἄφρων καυχώμενος· ὑμεῖς με ἠναγκάσατε· ἐγὼ γὰρ ὤφελον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ ὑστέρησα τῶν ὑπὲρ λίαν ἀποστόλων, εἰ καὶ οὐδέν εἰμι.

I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: [a] *for in nothing am I behind the very chiefest apostles,* [b] *though I be nothing.*

[a] For I suppose I was not a whit behind the very chiefest Apostles, 2 Cor. xi. 5.

[b] Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase, 1 Cor. iii. 5—7.

VER. 12.

Τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, ἐν σημείοις καὶ τέρασι καὶ δυνάμεσι.

[a] *Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.*

[a] See on Rom. xv. ver. 19. clause 1.

VER. 13.

Τί γάρ ἐστιν ὃ ἡττήθητε ὑπὲρ τὰς λοιπᾶς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν ἀδικίαν ταύτην.

For what is it wherein ye were inferior to other churches, [a] *except* it be *that I myself was not burdensome to you? forgive me this wrong.*

[a] Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the Gospel of God freely? I robbed other churches, taking wages *of them*, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*, 2 Cor. xi. 7—9. See also on Acts xviii. ver. 3.

VER. 14.

Ἰδοὺ, τρίτον ἑτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω ὑμῶν, οὐ γὰρ ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς. Οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσι θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις.

Behold, [a] *the third time I am ready to come to you; and I will not be burdensome to you:* [b] *for I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children.*

[a] See on 1 Cor. iv. ver. 19. clause 1.

[b] I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive Acts xx. 33—35.

VER. 15.

Ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν· εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν, ἧττον ἀγαπῶμαι.

[a] *And I will very gladly spend and be spent for* * *you; though the more abundantly I love you, the less I be loved.*

* Gr. *your souls.*

[a] See on chap. i. ver. 6.

VER. 16.

Ἔστω δὲ, ἐγὼ οὐ κατεβάρησα ὑμᾶς· ἀλλ' ὑπάρχων πανοῦργος, δόλῳ ὑμᾶς ἔλαβον.

But be it so, [a] *I did not burden you: nevertheless, being crafty, I caught you with guile.*

[a] See on ver. 13.

VER. 17.

Μή τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς;

Did I make a gain of you [a] *by any of them whom I sent unto you?*

[a] See on 1 Cor. iv. ver. 17. clause 1.

VER. 18.

Παρεκάλεσα Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν· μή τι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσι;

I desired Titus, and with him *I sent a brother. Did Titus make a gain of you? walked we not in the same spirit?* walked we *not in the same steps?*

VER. 19.

Πάλιν δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; κατενώπιον τοῦ Θεοῦ, ἐν Χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς.

Again, think ye that we excuse ourselves unto you? we speak before God in Christ: [a] *but* we do *all things, dearly beloved, for your edifying.*

[a] See on Rom. xiv. ver. 19. clause 2.

VER. 20.

Φοβοῦμαι γὰρ, μή πως ἐλθὼν οὐχ οἵους θέλω εὕρω ὑμᾶς, κἀγὼ εὑρεθῶ ὑμῖν οἷον οὐ θέλετε· μή πως ἔρεις, ζῆλοι, θυμοὶ, ἐριθεῖαι, καταλαλιαὶ, ψιθυρισμοὶ, φυσιώσεις, ἀκαταστασίαι·

For I fear, lest, when I come, I shall not find you such as I would, and that *I shall be found unto you such as ye would not: lest* there be *debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:*

VER. 21.

Μὴ πάλιν ἐλθόντα με ταπεινώσῃ ὁ Θεός μου πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προημαρτηκότων, καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ, καὶ πορνείᾳ, καὶ ἀσελγείᾳ ᾗ ἔπραξαν.

And *lest, when I come again, my God will humble me among you, and* that *I shall bewail many which have sinned already,* [a] *and have not repented of the uncleanness and fornication and lasciviousness which they have committed.*

[a] It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you, 1 Cor. v. 1, 2.

CHAP. XIII.—VER. 1.

Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα.

This is the third time *I am coming to you.* [a] *In the mouth of two or three witnesses shall every word be established.*

[a] See on Matt. xviii. ver. 16.

VER. 2.

Προείρηκα καὶ προλέγω, ὡς παρὼν τὸ δεύτερον, καὶ ἀπὼν, νῦν γράφω τοῖς προημαρτηκόσι, καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν, οὐ φείσομαι·

[a] *I told you before, and foretel you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:*

[a] Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will; and will know, not the speech of them which are puffed up, but the power. For the kingdom of God is not in word, but in power. What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness? 1 Cor. iv. 18—21.

VER. 3.

Ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν.

[a] *Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.*

[a] For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible, 2 Cor. x. 10.

VER. 4.

Καὶ γὰρ εἰ ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ· καὶ γὰρ ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζησόμεθα σὺν αὐτῷ ἐκ δυνάμεως Θεοῦ εἰς ὑμᾶς.

[a] *For though he was crucified through weakness,* [b] *yet he liveth by the power of God. For we also are weak * in him, but we shall live with him by the power of God toward you.*

* Or, *with him.*

[a] But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 7, 8. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, 1 Pet. iii. 18.

[b] See on Acts ii. ver. 24.

VER. 5.

Ἑαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε· ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς, ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν ἐστιν; εἰ μή τι ἀδόκιμοί ἐστε.

[a] *Examine yourselves, whether ye be in the faith; prove your own selves.* [b] *Know ye not your own selves, how that Jesus Christ is in you, except ye be* [c] *reprobates?*

[a] For if we would judge ourselves, we should not be judged, 1 Cor. xi. 31.

[b] See on John xiv. ver. 18.

[c] See on 1 Cor. ix. ver. 27. clause 3.

VER. 6.

Ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι.

But I trust that ye shall know that we are not reprobates.

VER. 7.

Εὔχομαι δὲ πρὸς τὸν Θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν· οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὦμεν.

Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

VER. 8.

Οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας.

For we can do nothing against the truth, but for the truth.

VER. 9.

Χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ἦτε· τοῦτο δὲ καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν.

For we are glad, when we are weak, and ye are strong: and this also we wish, even [a] *your perfection.*

[a] See on Matt. v. ver. 8. clause 1.

VER. 10.

Διὰ τοῦτο ταῦτα ἀπὼν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι, κατὰ τὴν ἐξουσίαν ἣν ἔδωκέ μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν.

Therefore I write these things being absent, [a] *lest being present I should use sharpness,* [b] *according to the power which the Lord hath given me to edification, and not to destruction.*

[a]This witness is true. Wherefore rebuke them sharply; that they may be sound in the faith, Tit. i. 13.

[b] See on Matt. xviii. ver. 18.

VER. 11.

Λοιπὸν, ἀδελφοὶ, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν.

Finally, brethren, farewell. Be perfect, be of good comfort, [a] *be of one mind,* [b] *live in peace;* [c] *and the God of love and peace shall be with you.*

[a] See on Rom. xii. ver. 16. clause 1.

[b] See on Mark ix. ver. 50. clause 3.

[c] See on Rom. xv. ver. 33.

VER. 12.

Ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ φιλήματι· Ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.

[a] *Greet one another with an holy kiss.*

[a] See on Rom. xvi. ver. 16. clause 1.

VER. 13.

[a] *All the saints salute you.*

[a] See on 1 Cor. xvi. ver. 20. clause 1.

VER. 14.

Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν. Ἀμήν.

[a] *The* [b] *grace of the Lord Jesus Christ, and the love of God,* [c] *and the communion of the Holy Ghost,* be *with you all. Amen.*

[a] And the LORD spake unto Moses, saying, Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The LORD bless thee, and keep thee; The LORD make his face shine upon thee, and be gracious unto thee; The LORD lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel, and I will bless them, Numb. vi. 22—27. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Matt. xxviii. 19.

[b] See on Rom. i. ver. 7. clauses 4—7.

[c] See on John vii. ver. 39. clause 1.

Πρὸς Κορινθίους δευτέρα ἐγράφη ἀπὸ Φιλίππων τῆς Μακεδονίας, διὰ Τίτου καὶ Λουκᾶ.

The second epistle *to the Corinthians was written from Philippi,* a city *of Macedonia, by Titus and Lucas.*

END OF THE SECOND EPISTLE TO THE CORINTHIANS.

THE

EPISTLE OF PAUL THE APOSTLE

TO THE

GALATIANS.

[Written from Antioch, A. D. *circa* 50.]

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, καὶ Θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν,

[a] *Paul,* [b] *an apostle,* [c] *(not of men, neither by man,* [d] *but by Jesus Christ,* [e] *and God the Father, who raised him from the dead;)*

[a] See on Rom. i. ver. 1. clause 1.
[b] See on Rom. i. ver. 1. clause 3.
[c] See verses 11, 12. 17.
[d] But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel, Acts ix. 15.
[e] See on Acts ii. ver. 24. clause 1.

VER. 2.

Καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας·

And all the brethren which are with me, unto the churches of Galatia:

VER. 3.

Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς, καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

[a] *Grace* be *to you and peace from God the Father, and* from *our Lord Jesus Christ,*

[a] See on Rom. i. ver. 7. clauses 4—7.

VER. 4.

Τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ πατρὸς ἡμῶν·

[a] *Who gave himself for our sins,* [b] *that he might deliver us from this present evil world,* [c] *according to the will of God and* [d] *our Father:*

[a] See on Matt. xx. ver. 28. clauses 3, 4.
[b] See on John xv. ver. 19.
[c] See on John viii. ver. 42. clause 3.
[d] See on Matt. v. ver. 16. clause 3.

VER. 5.

Ὧι ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

[a] *To whom* be *glory for ever and ever. Amen.*

[a] See on Rom. xi. ver. 36. clause 2.

VER. 6.

Θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς, ἐν χάριτι Χριστοῦ, εἰς ἕτερον εὐαγγέλιον·

[a] *I marvel that ye are so soon removed from him that called you* [b] *into the grace of Christ* [c] *unto another Gospel:*

[a] O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if *it be* yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith? Gal. iii. 1—5. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am

afraid of you, lest I have bestowed upon you labour in vain. Brethren, I beseech you, be as I *am*; for I *am* as ye *are*: ye have not injured me at all. Ye know how through infirmity of the flesh I preached the Gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus. Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, because I tell you the truth? iv. 9—16. Ye did run well; who did hinder you that ye should not obey the truth? v. 7.

[b] See on Rom. v. ver. 2. clause 2.

[c] For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another Gospel, which ye have not accepted, ye might well bear with *him*, 2 Cor. xi. 4.

VER. 7.

Ὁ οὐκ ἔστιν ἄλλο· εἰ μή τινές εἰσιν οἱ ταράσσοντες ὑμᾶς, καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ.

Which is not another; [a] but there be some that trouble you, [b] and would pervert the Gospel of Christ.

[a] They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them, Gal. iv. 17. I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be, v. 10. And certain men which came down from Judæa, taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved, Acts xv. 1.

[b] See on 2 Cor. ii. ver. 17.

VER. 8.

Ἀλλὰ καὶ ἐὰν ἡμεῖς, ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐαγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω.

But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, [a] let him be accursed.

[a] If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha, 1 Cor. xvi. 22.

VER. 9.

Ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.

As we said before, so say I now again, [a] If any man preach any other Gospel unto you than that ye have received, let him be accursed.

[a] Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the Lord your God, which I command you, Deut. iv. 2. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book, Rev. xxii. 18, 19.

VER. 10.

Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν Θεόν; Ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ γὰρ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἤμην.

[a] For do I now persuade men, or God? or do I seek to please men? [b] for if I yet pleased men, I should not be [c] the servant of Christ.

[a] But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts, 1 Thess. ii. 4.

[b] Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God, Jam. iv. 4.

[c] See on Rom. i. ver. 1. clause 2.

VER. 11.

Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστι κατὰ ἄνθρωπον,

But I certify you, brethren, [a] that

the Gospel which was preached of me is not after man.

[a] See verses 1. 12. 17.

VER. 12.

Οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ, οὔτε ἐδιδάχθην· ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.

For I neither received it of man, neither was I taught it, [a] *but by the revelation of Jesus Christ.*

[a] How that, by revelation he made known unto me the mystery; (as I wrote afore in few words, Eph. iii. 3.

VER. 13.

Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτήν·

For ye have heard of my conversation in time past in the Jews' religion, [a] *how that beyond measure I persecuted the church of God, and wasted it:*

[a] See on Acts viii. ver. 3.

VER. 14.

Καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.

[a] *And profited in the Jews' religion above many my* * *equals in mine own nation, being more exceedingly zealous of* [b] *the traditions of my fathers.*

* Gr. *equals in years.*

[a] See on Acts xxii. ver. 3.
[b] See on Matt. xv. ver. 2, 3.

VER. 15.

Ὅτε δὲ εὐδόκησεν ὁ Θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ,

[a] *But when it pleased God, who separated me from my mother's womb,* [b] *and called* me *by his grace,*

[a] See on Matt. xi. ver. 26.
[b] See on Rom. i. ver. 7. clause 3.

VER. 16.

Ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι·

[a] *To reveal his Son in me,* [b] *that I might preach him among the heathen;* [c] *immediately I conferred not with flesh and blood:*

[a] See on Matt. xvi. ver. 17. clauses 2, 3.

[b] See on Acts ix. ver. 15. clause 2.

[c] Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance. Acts xxvi. 19, 20.

VER. 17.

Οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους· ἀλλ' ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.

Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

VER. 18.

Ἔπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Πέτρον· καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε.

[a] *Then after three years* * *I went up to Jerusalem to see Peter, and abode with him fifteen days.*

* Or, *returned.*

[a] And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him, Acts ix. 26—29.

VER. 19.

Ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου.

But other of the apostles saw I none, save [a] *James the Lord's brother.*

[a] Is not this the carpenter's son? Is not his mother called Mary? and his

brethren, James, and Joses, and Simon, and Judas? Matt. xiii. 55.

VER. 20.

Ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ Θεοῦ, ὅτι οὐ ψεύδομαι.

Now the things which I write unto you, [a] *behold, before God, I lie not.*

[a] See on Rom. i. ver. 9. clause 1.

VER. 21.

Ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας.

[a] *Afterwards I came into the regions of Syria and Cilicia;*

[a] *Which* when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus, Acts ix. 30. Then departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch, xi. 25, 26.

VER. 22.

Ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ.

[a] *And was unknown by face unto the churches of Judæa which were in Christ:*

[a] And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple, Acts ix. 26.

VER. 23.

Μόνον δὲ ἀκούοντες ἦσαν, ὅτι ὁ διώκων ἡμᾶς ποτε, νῦν εὐαγγελίζεται τὴν πίστιν ἥν ποτε ἐπόρθει.

[a] *But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.*

[a] But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem, Acts ix. 27, 28.

VER. 24.

Καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν.

[a] *And they glorified God in me.*

[a] See on Matt. v. ver. 16. clause 2.

CHAP. II.—VER. 1.

Ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρνάβα, συμπαραλαβὼν καὶ Τίτον.

[a] *Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with* me *also.*

[a] When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem, unto the apostles and elders, about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders; and they declared all things that God had done with them, Acts xv. 2—4.

VER. 2.

Ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσι· κατ' ἰδίαν δὲ τοῖς δοκοῦσι, μή πως εἰς κενὸν τρέχω, ἢ ἔδραμον.

And I went up by revelation, [a] *and communicated unto them that Gospel which I preach among the Gentiles, but* [*] *privately to them which were of reputation, lest by any means I should run, or had run, in vain.*

[*] Or, *severally.*

[a] See on ver. 1.

VER. 3.

Ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοὶ, Ἕλλην ὢν, ἠναγκάσθη περιτμηθῆναι·

But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

VER. 4.

Διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν, ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσωνται·

And that because of false brethren unawares brought in, who came in privily to spy out [a] *our liberty which we have in Christ Jesus,* [b] *that they might bring us into bondage:*

[a] See on John viii. ver. 32. clause 2.
[b] See on Matt. xxiii. ver. 4.

VER. 5.

Οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς.

To whom we gave place by subjection, no, not for an hour; that the truth of the Gospel might continue with you.

VER. 6.

Ἀπὸ δὲ τῶν δοκούντων εἶναί τι, ὁποῖοί ποτε ἦσαν, οὐδέν μοι διαφέρει· πρόσωπον Θεὸς ἀνθρώπου οὐ λαμβάνει· ἐμοὶ γὰρ οἱ δοκοῦντες, οὐδὲν προσανέθεντο·

But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: [a] *God accepteth no man's person: for they who seemed* to be somewhat *in conference added nothing to me:*

[a] See on Rom. ii. ver. 11.

VER. 7.

Ἀλλὰ τοὐναντίον, ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς,

But contrariwise, [a] *when they saw that* [b] *the Gospel of the uncircumcision was committed unto me, as* the Gospel *of the circumcision* was *unto Peter;*

[a] Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them, Acts xv. 12.
[d] See on Acts ix. ver. 15. clause 2.

VER. 8.

(Ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς, ἐνήργησε καὶ ἐμοὶ εἰς τὰ ἔθνη·)

[a] *(For he that wrought effectually in Peter to the apostleship of the circumcision,* [b] *the same was mighty in me toward the Gentiles:)*

[a] See on Acts i. ver. 8. clause 1.
[b] See on Acts ix. ver. 15. clause 2.

VER. 9.

Καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στύλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας· ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν.

And when [a] *James, Cephas, and John, who seemed to be pillars, perceived* [b] *the grace that was given unto me,* [c] *they gave to me and Barnabas the right hands of fellowship; that we* should *go unto the heathen, and they unto the circumcision.*

[a] See on Matt. xvii. ver. 1. clauses 1, 2.
[b] See on Rom. i. ver. 5. clause 1.
[c] See Acts xv.

VER. 10.

Μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν· ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.

[a] *Only* they would *that we should remember the poor; the same which I also was forward to do.*

[a] See on Rom. xv. ver. 25.

VER. 11.

Ὅτε δὲ ἦλθε Πέτρος εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν.

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

VER. 12.

Πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλε καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς.

For before that certain came from James, [a] *he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.*

[a] They that were of the circumcision contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, Acts xi. 2—4.

VER. 13.

Καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι· ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει.

And the other Jews dissembled likewise with him; insomuch that Barna-

has also was carried away with their dissimulation.

VER. 14.

Ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Πέτρῳ ἔμπροσθεν πάντων· Εἰ σὺ Ἰουδαῖος ὑπάρχων, ἐθνικῶς ζῇς, καὶ οὐκ Ἰουδαϊκῶς, τί τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν;

But when I saw that they walked not uprightly according to the truth of the Gospel, [a] *I said unto Peter before* them *all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?*

[a] Them that sin rebuke before all, that others also may fear, 1 Tim. v. 20.

VER. 15.

Ἡμεῖς φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί,

We who are *Jews by nature, and not sinners of the Gentiles,*

VER. 16.

Εἰδότες ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ· καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου διότι οὐ δικαιωθήσεται ἐξ ἔργων νόμου πᾶσα σάρξ.

[a] *Knowing that a man is not justified by the works of the law,* [b] *but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law:* [c] *for by the works of the law shall no flesh be justified.*

[a] See on Acts xiii. ver. 39.
[b] See on Mark xvi. ver. 16. clause 1.
[c] See on Acts xiii. ver. 39.

VER. 17.

Εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ, εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἆρα Χριστὸς ἁμαρτίας διάκονος; Μὴ γένοιτο.

[a] *But if, while we seek to be justified by Christ, we ourselves also are found sinners,* [b] is *therefore Christ the minister of sin? God forbid.*

[a] See on Rom. vi. ver. 1.
[b] See on Matt. i. ver. 21. clause 3.

VER. 18.

Εἰ γὰρ ἃ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν συνίστημι.

For if I build again the things which I destroyed, I make myself a transgressor.

VER. 19.

Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω.

[a] *For I through the law am dead to the law,* [b] *that I might live unto God.*

[a] See on Rom. vii. ver. 4. clause 1.
[b] See on Rom. xiv. ver. 7. clause 1.

VER. 20.

Χριστῷ συνεσταύρωμαι· ζῶ δὲ, οὐκ ἔτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκὶ, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με, καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

[a] *I am crucified with Christ:* [b] *nevertheless I live; yet not I,* [c] *but Christ liveth in me:* [d] *and the life which I now live in the flesh I live by the faith of the Son of God,* [e] *who loved me, and gave himself for me.*

[a] See on Rom. vi. ver. 6. clause 1.
[b] See on Rom. vi. ver. 13. clause 3.
[c] See on John xiv. ver. 18.
[d] See on Rom. i. ver. 17. clause 3.
[d] See on Matt. xx. ver. 28. clauses 2, 3.

VER. 21.

Οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

I do not frustrate the grace of God: for if righteousness come *by the law, then Christ is dead in vain.*

CHAP. III.—VER. 1.

Ὦ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανε τῇ ἀληθείᾳ μὴ πείθεσθαι, οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη, ἐν ὑμῖν ἐσταυρωμένος;

O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

VER. 2.

Τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, Ἐξ ἔργων νόμου τὸ Πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως;

This only would I learn of you, [a] *Received ye the Spirit by the works of the law, or by the hearing of faith?*

[a] See on John vii. ver. 39. clause 1.

VER. 3.

Οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελεῖσθε;

[a] *Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?*

[a] See on chap. i. ver. 6. clause 1.

VER. 4.

Τοσαῦτα ἐπάθετε εἰκῆ; εἴγε καὶ εἰκῆ.

Have ye suffered * *so many things in vain? if* it be *yet in vain.*

* Or, *so great.*

VER. 5.

Ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως;

He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it *by the works of the law, or by the hearing of faith?*

VER. 6.

Καθὼς Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

[a] *Even as Abraham believed God, and it was accounted to him for righteousness.*

* Or, *imputed.*

[a] See on Rom. iv. ver. 3. 5.

VER. 7.

Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοί εἰσιν υἱοὶ Ἀβραάμ.

[a] *Know ye therefore that they which are of faith, the same are the children of Abraham.*

[a] And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet*, being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had*, being *yet* uncircumcised. For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed through the law, but through the righteousness of faith. For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, *there is* no transgression. Therefore *it is* of faith, that *it might be* by grace: to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were, Rom. iv. 11—17.

VER. 8.

Προϊδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ Θεὸς προευηγγελίσατο τῷ Ἀβραάμ· Ὅτι εὐλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη.

And the Scripture, [a] *foreseeing that God would justify the heathen* [b] *through faith,* [c] *preached before the Gospel unto Abraham,* saying, [d] *In thee shall all nations be blessed.*

[a] See on Matt. xii. ver. 18. clause 5.
[b] See on Mark xvi. ver. 16. clause 1.
[c] For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*, Heb. iv. 2.
[d] See on Matt. i. ver. 1. clause 3.

VER. 9.

Ὥστε οἱ ἐκ πίστεως, εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ.

[a] *So then they which be of faith are blessed with faithful Abraham.*

[a] See on ver. 7.

VER. 10.

Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν, ὑπὸ κατάραν εἰσί· γέγραπται γάρ. Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά.

[a] *For as many as are of the works of the law are under the curse:* [b] *for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.*

[a] See on Rom. ii. ver. 12. clause 2.
[b] Cursed *be* he that confirmeth not

all the words of this law to do them. And all the people shall say, Amen, Deut. xxvii. 26.

VER. 11.

Ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ Θεῷ, δῆλον· ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται·

But that no man is justified by the law in the sight of God, it is *evident: for,* [a] *The just shall live by faith.*

[a] See on Rom. i. ver. 17. clause 3.

VER. 12.

Ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως· ἀλλ' ὁ ποιήσας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς.

And the law is not of faith: but, [a] *The man that doeth them shall live in them.*

[a] See on Rom. x. ver. 5.

VER. 13.

Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα· γέγραπται γάρ· Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου.

[a] *Christ hath redeemed us from the curse of the law, being made a curse for us:* [b] *for it is written, Cursed* is *every one that hangeth on a tree:*

[a] See on Matt. xx. ver. 28. clauses 3, 4.

[b] His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee *for* an inheritance, Deut. xxi. 23.

VER. 14.

Ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ Πνεύματος λάβωμεν διὰ τῆς πίστεως.

[a] *That the blessing of Abraham might come on the Gentiles through Jesus Christ;* [b] *that we might receive the promise of the Spirit through faith.*

[a] See on ver. 7. and Matt. xii. ver. 18. clause 5.

[b] See on John vii. ver. 39. clause 1.

VER. 15.

Ἀδελφοί, κατὰ ἄνθρωπον λέγω· ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται·

Brethren, [a] *I speak after the manner of men; Though* it be *but a man's* * *covenant, yet* if it be *confirmed, no man disannulleth, or addeth thereto.*

* Or, *testament.*

[a] See on Rom. vi. ver. 19. clause 1.

VER. 16.

Τῷ δὲ Ἀβραὰμ ἐῤῥήθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ. Οὐ λέγει· Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν· ἀλλ' ὡς ἐφ' ἑνός· Καὶ τῷ σπέρματί σου, ὅς ἐστι Χριστός.

[a] *Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.*

[a] See on Matt. i. ver. 1. clause 3.

VER. 17.

Τοῦτο δὲ λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ εἰς Χριστὸν, ὁ μετὰ ἔτη τετρακόσια καὶ τριάκοντα γεγονὼς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.

And this I say, [a] that *the covenant, that was confirmed before of God in Christ,* [b] *the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.*

[a] To perform the mercy *promised* to our fathers, and to remember his holy covenant, The oath which he sware to our father Abraham, Luke i. 72, 73.

[b] And he said unto Abram, Know of a surety, that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years, Gen. xv. 13. Now the sojourning of the children of Israel, who dwelt in Egypt, *was* four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the self same day it came to pass, that all the hosts of the Lord went out from the land of Egypt, Exod. xii. 40, 41.

VER. 18.

Εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκ ἔτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ Θεός.

[a] *For if the inheritance* be *of the law*, it is *no more of promise: but God gave* it *to Abraham by promise.*

[a] See on Rom. iv. ver. 14.

VER. 19.

Τί οὖν ὁ νόμος; Τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγεὶς δι' ἀγγέλων, ἐν χειρὶ μεσίτου.

Wherefore then serveth *the law?* [a] *It was added because of transgressions,* [b] *till the seed should come to whom the promise was made;* [c] and it was *ordained by angels* [d] *in the hand of a mediator.*

[a] See on Rom. v. ver. 20. clause 1.

[b] But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4.

[c] See on Acts vii. ver. 53. clause 1.

[d] And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off: and Moses drew near unto the thick darkness where God *was*. And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven, Exod. xx. 19—22. And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the LORD; but they shall not come nigh, neither shall the people go up with him. And Moses came, and told the people all the words of the LORD, and all the judgments; and all the people answered with one voice, and said, All the words which the LORD hath said will we do, xxiv. 1—3. And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the LORD forty days and forty nights; he did neither eat bread nor drink water. And He wrote upon the tables the words of the covenant, the ten commandments. And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while He talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone: and they were afraid to come nigh him. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai, xxxiv. 27—32. Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them, Psal. cvi. 23.

VER. 20.

Ὁ δὲ μεσίτης, ἑνὸς οὐκ ἔστιν· ὁ δὲ Θεὸς, εἷς ἐστιν.

Now a mediator is not a mediator *of one,* [a] *but God is one.*

[a] See on Mark xii. ver. 29.

VER. 21.

Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; Μὴ γένοιτο· εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως ἂν ἐκ νόμου ἦν ἡ δικαιοσύνη·

[a] Is *the law then against the promises of God? God forbid:* [b] *for if there had been a law given which could have given life, verily righteousness should have been by the law.*

[a] Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled, Matt. v. 17, 18. See also on Matt. iii. ver. 15.

[b] See on Rom. ii. ver. 12. clause 2.

VER. 22.

Ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσι.

[a] *But the Scripture hath concluded all under sin,* [b] *that the promise by faith of Jesus Christ might be given to them that believe.*

[a] See on Rom. iii. ver. 19. clause 3.
[b] See on Mark xvi. ver. 16. clause 1.

VER. 23.

Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα, συγκεκλεισμένοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι.

[a] *But before faith came, we were kept under the law,* [b] *shut up unto the faith which should afterwards be revealed.*

[a] See on Rom. ii. ver. 12. clause 2.
[b] These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth, Heb. xi. 13. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect, 39, 40.

VER. 24.

Ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστὸν, ἵνα ἐκ πίστεως δικαιωθῶμεν·

Wherefore [a] *the law was our schoolmaster* to bring us *unto Christ,* [b] *that we might be justified by faith.*

[a] By the law was the knowledge of sin, Rom. iii. 20. What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which *was ordained* to life, I found *to be* unto death, vii. 7—10. Which are a shadow of things to come; but the body *is* of Christ, Col. ii. 17. Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, Heb. ix. 9.
[b] See on Mark xvi. ver. 16. clause 1.

VER. 25.

Ἐλθούσης δὲ τῆς πίστεως, οὐκ ἔτι ὑπὸ παιδαγωγόν ἐσμεν.

But after that faith is come, [a] *we are no longer under a schoolmaster.*

[a] See on Rom. vi. ver. 14. clause 2.

VER. 26.

Πάντες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ·

[a] *For ye are all the children of God* [b] *by faith in Christ Jesus.*

[a] See on Matt. v. ver. 16. clause 3.
[b] See on Mark xvi. ver. 16. clause 1.

VER. 27.

Ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε·

[a] *For as many of you as have been baptized into Christ have* [b] *put on Christ.*

[a] See on Rom. vi. ver. 3. clause 2.
[b] But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*, Rom. xiii. 14.

VER. 28.

Οὐκ ἔνι Ἰουδαῖος, οὐδὲ Ἕλλην· οὐκ ἔνι δοῦλος, οὐδὲ ἐλεύθερος· οὐκ ἔνι ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ.

[a] *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female:* [b] *for ye are all one in Christ Jesus.*

[a] See on Rom. ii. ver. 26.
[b] See on John xvii. ver. 11. clause 6.

VER. 29.

Εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστὲ, καὶ κατ' ἐπαγγελίαν κληρονόμοι.

And if ye be [a] *Christ's, then are ye* [b] *Abraham's seed,* [c] *and heirs according to the promise.*

[a] See on John vi. ver. 37. clause 1. and 39. clause 3.
[b] See on Matt. iii. ver. 9.
[c] For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect, Rom. iv. 13, 14.

CHAP. IV.—VER. 1.

Λέγω δὲ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου, κύριος πάντων ὤν·

Now, I say, That *the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;*

VER. 2.

Ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρός.

But is under tutors and governors until the time appointed of the father.

VER. 3.

Οὕτω καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι·

Even so we, when we were children, were in bondage under [a] *the* * *elements of the world:*

* Or, *rudiments.*

[a] Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ, Col. ii. 8. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? 20.

VER. 4.

Ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον,

[a] *But when the fulness of the time was come,* [b] *God sent forth* [c] *his Son,* [d] *made* [e] *of a woman,* [f] *made under the law,*

[a] See on Mark i. ver. 15. clause 1.

[b] See on John viii. ver. 42. clause 3.

[c] See on Matt. xiv. ver. 33. clause 2.

[d] And the word was made flesh, and dwelt among us, John i. 14. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, Rom. i. 3. Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 6—8.

[e] And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. Therefore the LORD himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, Isa. vii. 14. How long wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man, Jer. xxxi. 22. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which being interpreted, is, God with us, Matt. i. 22, 23. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS, Luke i. 30, 31.

[b] And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him, Matt. iii. 15. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord; (As it is written in the law of the Lord; Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons, Luke i. 21—24. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers, Rom. xv. 8.

VER. 5.

Ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν.

[a] *To redeem them that were under the law,* [b] *that we might receive the adoption of sons.*

[a] See on Matt. xx. ver. 28. clauses 3, 4.

[b] See on Luke xv. ver. 22. clause 2.

VER. 6.

Ὅτι δέ ἐστε υἱοὶ, ἐξαπέστειλεν ὁ Θεὸς τὸ Πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ὑμῶν, κρᾶζον, Ἀββᾶ, ὁ πατήρ.

[a] *And because ye are sons, God hath sent forth* [b] *the Spirit of his Son into your hearts, crying, Abba, Father.*

[a] See on Rom. v. ver. 5. clause 3.
[b] See on John xiv. ver. 26. clause 2.

VER. 7.

Ὥστε οὐκ ἔτι εἶ δοῦλος, ἀλλ' υἱός· εἰ δὲ υἱὸς, καὶ κληρονόμος Θεοῦ διὰ Χριστοῦ.

[a] *Wherefore thou art no more a servant, but a son; and if a son, then* [b] *an heir of God through Christ.*

[a] See on Matt. v. ver. 16. clause 3.
[b] See on Heb. i. ver. 14. clause 3.

VER. 8.

Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεὸν, ἐδουλεύσατε τοῖς μὴ φύσει οὖσι θεοῖς·

Howbeit then, [a] *when ye knew not God, ye did service unto them which by nature are no gods.*

[a] See on Acts xiv. ver. 15, 16.

VER. 9.

Νῦν δὲ, γνόντες Θεὸν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε;

But now, [a] *after that ye have known God, or rather are known of God, how turn ye* * *again* [b] *to the weak and beggarly* † *elements, whereunto ye desire again to be in bondage?*

* Or, *back.* † Or, *rudiments.*

[a] See on Matt. xi. ver. 27. clause 3.
[b] See on ver. 3.

VER. 10.

Ἡμέρας παρατηρεῖσθε, καὶ μῆνας, καὶ καιροὺς, καὶ ἐνιαυτούς.

[a] *Ye observe days, and months, and times, and years.*

[a] See on Rom. xiv. ver. 5. clause 1.

VER. 11.

Φοβοῦμαι ὑμᾶς, μή πως εἰκῇ κεκοπίακα εἰς ὑμᾶς.

[a] *I am afraid of you, lest I have bestowed upon you labour in vain.*

[a] For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain, 1 Thess. iii. 5.

VER. 12.

Γίνεσθε ὡς ἐγὼ, ὅτι κἀγὼ ὡς ὑμεῖς· ἀδελφοὶ, δέομαι ὑμῶν· οὐδέν με ἠδικήσατε·

Brethren, I beseech you, be as I am; *for I* am *as ye* are: *ye have not injured me at all.*

VER. 13.

Οἴδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον·

[a] *Ye know how through infirmity of the flesh I preached the Gospel unto you at the first.*

[a] And I was with you in weakness, and in fear, and in much trembling, 1 Cor. ii. 3. For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible, 2 Cor. x. 10. But though I *be* rude in speech, yet not in knowledge, xi. 6. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure, xii. 7.

VER. 14.

Καὶ τὸν πειρασμόν μου τὸν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε, οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν.

And my temptation which was in my flesh ye despised not, nor rejected; [a] *but received me as an angel of God,* even *as Christ Jesus.*

[a] See on Matt. x. ver. 40. clause 1.

VER. 15.

Τίς οὖν ἦν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν, ὅτι, εἰ δυνατὸν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἂν ἐδώκατέ μοι.

* *Where is then the blessedness ye spake of? for I bear you record, that, if* it had been *possible, ye would have plucked out your own eyes, and have given them to me.*

* Or, *what was then.*

VER. 16.

Ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;

Am I therefore become your enemy, because I tell you the truth?

VER. 17.

Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε.

a *They zealously affect you*, but *not well; yea, they would exclude* * *you, that ye might affect them.*

* Or, *us.*

a For I bear them record, that they have a zeal of God, but not according to knowledge, Rom. x. 2.

VER. 18.

Καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναί με πρὸς ὑμᾶς.

a *But* it is *good to be zealously affected always in* a *good* thing, *and not only when I am present with you.*

a Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord, 1 Cor. xv. 58.

VER. 19.

Τεκνία μου, οὓς πάλιν ὠδίνω, ἄχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν·

My little children, of whom I travail in birth again until a *Christ be formed in you,*

a See on John xiv. ver. 18.

VER. 20.

Ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου· ὅτι ἀποροῦμαι ἐν ὑμῖν.

I desire to be present with you now, and to change my voice; for I * *stand in doubt of you.*

* *Or, am perplexed for you.*

VER. 21.

Λέγετέ μοι οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον ἀκούετε;

Tell me, ye that desire to be under the law, do ye not hear the law?

VER. 22.

Γέγραπται γὰρ, ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἕνα ἐκ τῆς παιδίσκης, καὶ ἕνα ἐκ τῆς ἐλευθέρας·

For it is written, that a *Abraham had two sons, the one by a bondmaid, the other by a freewoman.*

a And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. And Sarai, Abram's wife, took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram, to be his wife. And he went in unto Hagar, and she conceived; and, when she saw that she had conceived, her mistress was despised in her eyes, Gen. xvi. 2—4. And Hagar bare Abram a son; and Abram called his son's name, which Hagar bare, Ishmael, 15. And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken: For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him, xxi. 1, 2.

VER. 23.

Ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης, κατὰ σάρκα γεγέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρας, διὰ τῆς ἐπαγγελίας.

a *But he* who was *of the bondwoman was born after the flesh; but he of the freewoman* was *by promise.*

a Neither because they are the seed of Abraham, *are they* all children: but, in Isaac, shall thy seed be called, That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed. For this *is* the word of promise, At this time will I come, and Sarah shall have a son, Rom. ix. 7—9.

VER. 24.

Ἅτινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν αἱ δύο διαθῆκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννῶσα, ἥτις ἐστὶν Ἄγαρ.

Which things are an allegory: for these are the two * *covenants; the one from the mount* † *Sinai, which gendereth to bondage, which is Agar.*

* Or, *testaments.* † Gr. *Sina.*

VER. 25.

Τὸ γὰρ Ἄγαρ, Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ, δουλεύει δὲ μετὰ τῶν τέκνων αὐτῆς·

For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

VER. 26.

Ἡ δὲ ἄνω Ἱερουσαλὴμ, ἐλευθέρα ἐστὶν, ἥτις ἐστὶ μήτηρ πάντων ἡμῶν.

[a] *But Jerusalem which is above is free, which is the mother of us all.*

[a] But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, Heb. xii. 22. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, Rev. xxi. 2. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, 10.

VER. 27.

Γέγραπται γάρ· Εὐφράνθητι στεῖρα ἡ οὐ τίκτουσα· ῥῆξον καὶ βόησον ἡ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.

[a] *For it is written, Rejoice* thou *barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband.*

[a] Sing, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD, Isa. liv. 1.

VER. 28.

Ἡμεῖς δὲ, ἀδελφοὶ, κατὰ Ἰσαὰκ, ἐπαγγελίας τέκνα ἐσμέν.

[a] *Now we, brethren, as Isaac was, are the children of promise.*

[a] See on Matt. iii. ver. 9. clause 2.

VER. 29.

Ἀλλ' ὥσπερ τότε, ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ Πνεῦμα· οὕτω καὶ νῦν,

[a] *But as then he that was born after the flesh, persecuted him* that was born *after the Spirit,* [b] *even so* it is *now.*

[a] And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking, Gen. xxi. 9.

[b] See on Matt. v. ver. 10. clause 1.

VER. 30.

Ἀλλὰ τί λέγει ἡ γραφή; Ἔκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας.

[a] *Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.*

[a] Wherefore she said unto Abraham, Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, *even* with Isaac. And the thing was very grievous in Abraham's sight, because of his son. And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman: in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called, Gen. xxi. 10—12.

VER. 31.

Ἄρα, ἀδελφοὶ, οὐκ ἐσμὲν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας.

[a] *So then, brethren, we are not children of the bondwoman, but of the free.*

[a] See on John viii. ver. 32. clause 2.

CHAP. V.—VER. 1.

Τῇ ἐλευθερίᾳ οὖν ᾗ Χριστὸς ἡμᾶς ἠλευθέρωσε, στήκετε, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.

[a] *Stand fast therefore* [b] *in the liberty wherewith Christ hath made us free,* [c] *and be not entangled again with the yoke of bondage.*

[a] See on John viii. ver. 31.

[b] See on John viii. ver. 32. clause 2.

[c] See on Matt. xxiii. ver. 4.

VER. 2.

Ἴδε, ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει.

Behold, I Paul say unto you, That if ye be circumcised, Christ shall profit you nothing.

VER. 3.

Μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.

[a] *For I testify again to every man that is circumcised, that he is a debtor to do the whole law.*

[a] For as many as are of the works of the law, are under the curse: for it is written, Cursed *is* every one that continueth not in all things written in the book of the law to do them, Gal. iii. 10.

VER. 4.

Κατηργήθητε ἀπὸ τοῦ Χριστοῦ, οἵτινες ἐν νόμῳ δικαιοῦσθε· τῆς χάριτος ἐξεπέσατε.

[a] *Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace.*

[a] But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone, Rom. ix. 31, 32.

VER. 5.

Ἡμεῖς γὰρ Πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.

[a] *For we through the Spirit wait for* [b] *the hope of righteousness by faith.*

[a] For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for *it*, Rom. viii. 24, 25.

[b] That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord, Rom. v. 21.

VER. 6.

Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη.

[a] *For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision;* [b] *but faith which worketh by love.*

[a] See on Rom. ii. ver. 28, 29.

[b] Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father, 1 Thess. 1. 3. Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? For as the body without the spirit is dead, so faith without works is dead also, Jam. ii. 17—26.

VER. 7.

Ἐτρέχετε καλῶς· τίς ὑμᾶς ἀνέκοψε τῇ ἀληθείᾳ μὴ πείθεσθαι;

*Ye did run well; who did * hinder you that ye should not obey the truth?*

** Or, drive you back?*

VER. 8.

Ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς.

This persuasion cometh *not of him that calleth you.*

VER. 9.

Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.

[a] *A little leaven leaveneth the whole lump.*

[a] See on Matt. xiii. ver. 33.

VER. 10.

Ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἂν ᾖ.

I have confidence in you through the Lord, that ye will be none otherwise

minded: [a] *but he that troubleth you shall bear his judgment, whosoever he be.*

[a] See on 2 Cor. ii. ver. 6.

VER. 11.

Ἐγὼ δὲ, ἀδελφοὶ, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ.

[a] *And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is* [b] *the offence of the cross ceased.*

[a] As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ, Gal. vi. 12.

[b] See on Matt. xi. ver. 6. clause 2.

VER. 12.

Ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.

I would they were even cut off which trouble you.

VER. 13.

Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκὶ, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις.

For, brethren, [a] *ye have been called unto liberty;* [b] *only use not liberty for an occasion to the flesh,* [c] *but by love serve one another.*

[a] See on John viii. ver. 32. clause 2.

[b] As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God, 1 Pet. ii. 16. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage, 2 Pet. ii. 19.

[c] See on Matt. xx. ver. 27.

VER. 14.

Ὁ γὰρ πᾶς νόμος ἐν ἑνὶ λόγῳ πληροῦται, ἐν τῷ· Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν.

[a] *For all the law is fulfilled in one word,* even *in this; Thou shalt love thy neighbour as thyself.*

[a] See on Matt. vii. ver. 12.

VER. 15.

Εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῆτε.

But if ye bite and devour one another, take heed that ye be not consumed one of another.

VER. 16.

Λέγω δέ· Πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.

This *I say then,* [a] *Walk in the Spirit,* [b] *and* [*] *ye shall not fulfil the lust of the flesh.*

[*] Or, *fulfil not.*

[a] See on Rom. viii. ver. 14. clause 1.

[b] See on Rom. vi. ver. 12. clauses 1. 3. and 13. clause 1.

VER. 17.

Ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ Πνεύματος, τὸ δὲ Πνεῦμα κατὰ τῆς σαρκός· ταῦτα δὲ ἀντίκειται ἀλλήλοις, ἵνα μὴ ἃ ἂν θέλητε, ταῦτα ποιῆτε.

For [a] *the flesh lusteth against the Spirit, and the Spirit against the flesh:* [b] *and these are contrary the one to the other: so that ye cannot do the things that ye would.*

[a] See on John iii. ver. 6. clause 1.

[b] For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that *it is* good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good, I find not, Rom. vii. 14—18. I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God, but with the flesh the law of sin, 25. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live, viii. 13.

VER. 18.

Εἰ δὲ Πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.

[a] *But if ye be led of the Spirit,* [b] *ye are not under the law.*

[a] See on Rom. viii. ver. 14. clause 1.

[b] See on Rom. vi. ver. 14. clause 2.

VER. 19.

Φανερὰ δέ ἐστι τὰ ἔργα τῆς σαρκός·

ἅτινά ἐστι, μοιχεία, πορνεία, ἀκαθαρσία, ἀσέλγεια,

[a] *Now the works of the flesh are manifest, which are* these ; *Adultery, fornication, uncleanness, lasciviousness,*

[b] See on John iii. ver. 6. clause 1.

VER. 20.

Εἰδωλολατρεία, φαρμακεία, ἔχθραι, ἔρεις, ζῆλοι, θυμοὶ, ἐριθεῖαι, διχοστασίαι, αἱρέσεις,

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

VER. 21.

Φθόνοι, φόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις· ἃ προλέγω ὑμῖν, καθὼς καὶ προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν Θεοῦ οὐ κληρονομήσουσιν.

Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you *in time past, that* [a] *they which do such things shall not* [b] *inherit the kingdom of God.*

[a] See on Matt. xxv. ver. 46. clause 1.
[b] See on Matt. xxv. ver. 34. clause 3.

VER. 22.

Ὁ δὲ καρπὸς τοῦ Πνεύματος ἐστιν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις,

[a] *But the fruit of the Spirit is* [b] *love,* [c] *joy,* [d] *peace,* [e] *longsuffering, gentleness,* [f] *goodness,* [g] *faith,*

[a] See on Matt. vii. ver. 17. clause 1.
[b] See on Matt. xxii. ver. 37. and Mark ix. ver. 50. clause 3.
[c] See on Rom. v. ver. 11. clause 1.
[d] See on Rom. v. ver. 1. clause 2.
[e] See on 1 Cor. xiii. ver. 4. clauses 1, 2.
[f] See on Matt. v. ver. 42.
[g] See on Matt. xxiv. ver. 45. clause 1.

VER. 23.

Πραότης, ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστι νόμος.

[a] *Meekness,* [b] *temperance:* [c] *against such there is no law.*

[a] See on Matt. v. ver. 5. clause 1.
[b] See on Acts xxiv. ver. 25. clause 2.
[c] Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, 1 Tim. i. 9.

VER. 24.

Οἱ δὲ τοῦ Χριστοῦ, τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις.

[a] *And they that are Christ's* [b] *have crucified the flesh with the* * *affections and lusts.*

* Or, *passions.*

[a] See on John vi. ver. 39. clause 3.
[b] See on Rom. vi. ver. 6. clause 1.

VER. 25.

Εἰ ζῶμεν Πνεύματι, Πνεύματι καὶ στοιχῶμεν.

[a] *If we live in the Spirit, let us also walk in the Spirit.*

[a] See on Rom. viii. ver. 14. clause 1.

VER. 26.

Μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.

[a] *Let us not be desirous of vain glory,* [b] *provoking one another, envying one another.*

[a] *Let* nothing *be done* through strife or vainglory ; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others, Phil. ii. 3, 4.

[b] See on Rom. xiii. ver. 13. clause 4.

CHAP. VI.—VER. 1.

Ἀδελφοὶ, ἐὰν καὶ προληφθῇ ἄνθρωπος ἔν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραότητος· σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῇς.

Brethren, * *if a man be overtaken in a fault,* [a] *ye which are spiritual restore such an one in the spirit of meekness;* [b] *considering thyself, lest thou also be tempted.*

* Or, *although.*

[a] See on Matt. xviii. ver. 15. clause 3.
[b] See on 1 Cor. x. ver. 12.

VER. 2.

Ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ Χριστοῦ.

[a] *Bear ye one another's burdens,* [b] *and so fulfil the law of Christ.*

[a] See on Rom. xv. ver. 1.
[b] See on Mark ix. ver. 50. clause 3.

VER. 3.

Εἰ γὰρ δοκεῖ τις εἶναί τι, μηδὲν ὤν, ἑαυτὸν φρεναπατᾷ.

[a] *For if a man think himself to be something, when he is nothing, he deceiveth himself.*

[a] See on Rom. xii. ver. 3. clause 2.

VER. 4.

Τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἕξει, καὶ οὐκ εἰς τὸν ἕτερον·

[a] *But let every man prove his own work,* [b] *and then shall he have rejoicing in himself alone, and not in another.*

[a] Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 2 Cor. xiii. 5.

[b] The backslider in heart shall be filled with his own ways; and a good man *shall be satisfied* from himself, Prov. xiv. 14.

VER. 5.

Ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.

[a] *For every man shall bear his own burden.*

[a] See on Matt. xvi. ver. 27. clause 3.

VER. 6.

Κοινωνείτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι, ἐν πᾶσιν ἀγαθοῖς.

[a] *Let him that is taught in the word communicate unto him that teacheth in all good things.*

[a] See on Matt. x. ver. 10. clause 3.

VER. 7.

Μὴ πλανᾶσθε· Θεὸς οὐ μυκτηρίζεται· ὃ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει.

Be not deceived; [a] *God is not mocked:* [b] *for whatsoever a man soweth, that shall he also reap.*

[a] Will ye accept his person? will ye contend for God? Is it good that he should search you out? or, as one man mocketh another, do ye *so* mock him? Job xiii. 8, 9. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts, Jude 17, 18.

[b] Even as I have seen, they that plow iniquity, and sow wickedness, reap the same, Job iv. 8. Therefore shall they eat of the fruit of their own way, and be filled with their own devices, Prov. i. 31. The wicked worketh a deceitful work; but to him that soweth righteousness *shall be* a sure reward, xi. 18. For they have sown the wind, and they shall reap the whirlwind: it hath no stalk; the bud shall yield no meal: if so be it yield, the strangers shall swallow it up, Hos. viii. 7. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented, Luke xvi. 25. But this *I say,* He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully, 2 Cor. ix. 6.

VER. 8.

Ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ Πνεῦμα, ἐκ τοῦ Πνεύματος θερίσει ζωὴν αἰώνιον.

For he that soweth to his [a] *flesh,* [b] *shall of the flesh reap corruption;* [c] *but he that soweth to the Spirit, shall of the Spirit reap* [d] *life everlasting.*

[a] See on John iii. ver. 6. clause 1.

[b] See on Rom. vi. ver. 21. clause 3.

[c] For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded *is* death; but to be spiritually minded *is* life and peace, Rom. viii. 5, 6.

[d] See on Matt. xix. ver. 16. clause 3.

VER. 9.

Τὸ δὲ καλὸν ποιοῦντες μὴ ἐκκακῶμεν· καιρῷ γὰρ ἰδίῳ θερίσομεν, μὴ ἐκλυόμενοι.

[a] *And let us not be weary in well doing: for in due season we shall reap,* [b] *if we faint not.*

[a] See on 1 Cor. xv. ver. 58.

[b] See on Matt. x. ver. 22. clause 3.

VER. 10.

Ἄρα οὖν ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

[a] *As we have therefore opportunity,* [b] *let us do good unto all* men, [c] *espe-*

cially unto them who are of the houshold of faith.

a See on John ix. ver. 4. clause 3.
b See on Matt. v. ver. 42.
c See on Mark ix. ver. 50. clause 3.

VER. 11.

Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί.

a *Ye see how large a letter I have written unto you with mine own hand.*

a See on 1 Cor. xvi. ver. 21.

VER. 12.

Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκὶ, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται.

a *As many as desire to make a fair shew in the flesh, they constrain you to be circumcised, only lest they should suffer persecution for the cross of Christ.*

a And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased, Gal. v. 11.

VER. 13.

Οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν· ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται.

a *For neither they themselves who are circumcised keep the law; but desire to have you circumcised,* b *that they may glory in your flesh.*

a See on Rom. iii. ver. 19. clause 3.
b Seeing that many glory after the flesh, I will glory also, 2 Cor. xi. 18.

VER. 14.

Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· δι' οὗ ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ τῷ κόσμῳ.

a *But God forbid that I should glory, save in* b *the cross of our Lord Jesus Christ,* * *by whom* c *the world is* d *crucified unto me, and I unto the world.*

* Or, *whereby.*

a See on 1 Cor. i. ver. 31.
b See on 1 Cor. i. ver. 23. clause 1.
c See on Acts xx. ver. 24. clause 1.
d See on Rom. vi. ver. 6. clause 1.

VER. 15.

Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις.

a *For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.*

a See on Rom. ii. ver. 28, 29.

VER. 16.

Καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ.

a *And as many as walk according to this rule,* b *peace be on them, and mercy, and upon* c *the Israel of God.*

a See on Mark ix. ver 50. clause 3.
b As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: *but* peace *shall be* upon Israel, Psal. cxxv. 5. See also on Rom. i. ver. 7. clauses 4, 5.
c For he is not a Jew, which is one outwardly; neither *is that* circumcision which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision *is that* of the heart, in the Spirit, *and* not in the letter; whose praise *is* not of men, but of God, Rom. ii. 28, 29.

VER. 17.

Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.

From henceforth let no man trouble me: a *for I bear in my body the marks of the Lord Jesus.*

a See on 2 Cor. i. ver. 5. clause 1.

VER. 18.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. Ἀμήν.

Brethren, a *the grace of our Lord Jesus Christ* be *with your spirit. Amen.*

a See on Rom. i. ver. 7. clause 7.

Πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης.

Unto the Galatians written from Rome.

END OF THE EPISTLE TO THE GALATIANS.

THE

EPISTLE OF PAUL THE APOSTLE

TO THE

EPHESIANS.

[Written from Rome, A. D. *circa* 61.]

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ, καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ·

[a] *Paul,* [b] *an apostle of Jesus Christ by the will of God,* [c] *to the saints which are at Ephesus, and to the faithful in Christ Jesus:*

[a] See on Rom. i. ver. 1. clause 1.
[b] See on Rom. i. ver. 1. clause 3.
[c] See on Rom. i. ver. 7. clause 1.

VER. 2.

Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[a] *Grace* be *to you, and peace, from God our Father,* and from *the Lord Jesus Christ.*

[a] See on Rom. i. ver. 7. clauses 4—7.

VER. 3.

Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις Χριστῷ·

Blessed be [a] *the God* [b] *and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings* [c] *in heavenly* * places *in Christ:*

* *Or, things.*

[a] See on John xx. ver. 17. clause 5.
[b] See on Matt. vii. ver. 21. clause 4.
[c] And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus, Eph. ii. 6.

VER. 4.

Καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ.

[a] *According as he hath chosen us in him* [b] *before the foundation of the world,* [c] *that we should be holy* [d] *and without blame before him* [e] *in love.*

[a] See on Rom. ix. ver. 23. clause 2.
[b] See on Matt. xxv. ver. 34. clause 5.
[c] See on Rom. viii. ver. 29. clause 3.
[d] See on 1 Cor. i. ver. 8. clause 2.
[e] See on Gal. v. ver. 22. clause 2.

VER. 5.

Προορίσας ἡμᾶς εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτὸν κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,

[a] *Having predestinated us* [b] *unto the adoption of children* [c] *by Jesus Christ to himself,* [d] *according to the good pleasure of his will,*

[a] See on Rom. viii. ver. 29. clauses 1, 2.
[b] See on Rom. viii. ver. 15.
[c] As many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name, John i. 12.
[d] See on Matt. xi. ver. 26.

VER. 6.

Εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἠγαπημένῳ·

[a] *To the praise of the glory of his grace,* [b] *wherein he hath made us accepted in* [c] *the beloved.*

[a] That we should be to the praise of his glory, who first trusted in Christ, ver. 12. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory, 14. That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ

Jesus, ii. 7. To the intent that now unto the principalities and powers in heavenly *places* might be known, by the church, the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord, iii. 10, 11. This people have I formed for myself; they shall shew forth my praise, Isa. xliii. 21. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of Righteousness, The Planting of the Lord, that he might be glorified, lxi. 3. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil i. 11. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, 1 Pet. ii. 9.

[b] See on John i. ver. 12. clause 2.
[c] See on Matt. xii. ver..18 clause 3.

VER. 7.

Ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ·

[a] *In whom we have redemption through his blood,* [b] *the forgiveness of sins,* [c] *according to the riches of his grace;*

[a] See on Matt. xx. ver. 28. clauses 3, 4. and xxvi. ver. 28.
[b] See on Matt. ix. ver. 2. clause 4.
[c] See on Rom. ii. ver. 4. clause 2.

VER. 8.

Ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει·

[a] *Wherein he hath abounded toward us in all wisdom and prudence;*

[a] See on Rom. v. ver. 20. clause 2.

VER. 9.

Γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ·

[a] *Having made known unto us the mystery of his will,* [b] *according to his good pleasure which he hath purposed in himself:*

[a] See on Matt. xiii. ver. 11.
[b] See on Matt. xi. ver. 26.

VER. 10.

Εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ παντα ἐν τῷ Χριστῷ, τά τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, ἐν αὐτῷ·

That [a] *in the dispensation of the fulness of times* [b] *he might gather together in one all things in Christ, both which are in* * *heaven, and which are on earth,* even *in him.*

* Gr. *the heavens.*

[a] See on Mark i. ver. 15. clause 1.
[b] See on Matt. xxiv. ver. 31. clause 4.

VER. 11.

Ἐν ᾧ καὶ ἐκληρώθημεν, προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ·

[a] *In whom also we have obtained an inheritance,* [b] *being predestinated* [c] *according to the purpose of him who worketh all things after the counsel of his own will:*

[a] See on Acts xx. ver. 32. clause 2.
[b] See on Rom. viii. ver. 29. clauses 1, 2.
[c] See on Matt. xiii. ver. 11.

VER. 12.

Εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον τῆς δόξης αὐτοῦ, τοὺς προηλπικότας ἐν τῷ Χριστῷ·

[a] *That we should be to the praise of his glory,* [b] *who first* * *trusted in Christ.*

* Or, *hoped.*

[a] See on ver. 6. clause 1.
[b] See on John v. ver. 23. clause 1.

VER. 13.

Ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν· ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ.

[a] *In whom ye also* trusted, [b] *after that ye heard* [c] *the word of truth,* [d] *the Gospel of your salvation;* [e] *in whom also after that ye believed, ye were sealed with that* [f] *Holy Spirit of promise,*

[a] See on Matt. xii. ver. 21.
[b] See on Rom. i. ver. 16. clause 3.
[c] See on John xvii. ver. 17. clause 2.
[d] See on Acts xiii. ver. 26. clause 2.
[e] See on 2 Cor. i. ver. 22. clause 1.
[f] See on John vii. ver. 39. clause 1.

VER. 14.

Ὅς ἐστιν ἀῤῥαβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

[a] *Which is the earnest of our inheritance* [b] *until the redemption of the purchased possession,* [c] *unto the praise of his glory.*

[a] See on Rom. viii. ver. 15. clause 2. and 16. clause 1.
[b] See on Rom. viii. ver. 23. clause 3.
[c] See on ver. 6. clause 1.

VER. 15.

Διὰ τοῦτο κἀγὼ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους,

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

VER. 16.

Οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνείαν ὑμῶν ποιούμενος ἐπὶ τῶν προσευχῶν μου·

[a] *Cease not to give thanks for you, making mention of you in my prayers;*

[a] See on Rom. i. ver. 9. clause 5.

VER. 17.

Ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δώη ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως, ἐν ἐπιγνώσει αὐτοῦ·

That [a] *the God of our Lord Jesus Christ,* [b] *the Father of glory,* [c] *may give unto you* [d] *the spirit of wisdom* [e] *and revelation* * *in the knowledge of him:*

* Or, *for the acknowledgment.*

[a] See on John xx. ver. 17. clause 5.
[b] See on Acts vii. ver. 2. clause 1.
[c] See on Matt. xiii. ver. 11. clause 1.
[d] See on John xiv. ver. 26. clause 3.
[e] See on Matt. xvi. ver. 17. clause 3.

VER. 18.

Πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς διανοίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστιν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις·

[a] *The eyes of your understanding being enlightened;* [b] *that ye may know what is the hope of his calling,* [c] *and what the riches of the glory* [d] *of his inheritance in the saints,*

[a] See on Luke xxiv. ver. 45.
[b] *There is* one body, and one Spirit, even as ye are called in one hope of your calling, Eph. iv. 4.
[c] See on Rom. ii. ver. 4. clause 2.
[d] For the LORD's portion *is* his people; Jacob *is* the lot of his inheritance, Deut. xxxii. 9. Wilt thou swallow up the inheritance of the LORD? 2 Sam. xx. 19. He brought him to feed Jacob his people, and Israel his inheritance, Psal. lxxviii. 71. For the LORD will not cast off his people, neither will he forsake his inheritance, xciv. 14. Whom the LORD of hosts shall bless, saying, Blessed *be* Egypt my people, and Assyria the work of my hands, and Israel mine inheritance, Isa. xix. 25.

VER. 19.

Καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ,

[a] *And what is the exceeding greatness of his power to us-ward who believe, according to the* * *working of his mighty power,*

* Gr. *might of his power.*

[a] The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth, Psal. cx. 2, 3.

VER. 20.

Ἣν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ νεκρῶν· καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις,

[a] *Which he wrought in Christ, when he raised him from the dead,* [b] *and set* him *at his own right hand in the heavenly* places,

[a] See on Acts ii. ver. 24. clause 1.
[b] See on Mark xvi. ver. 19.

VER. 21.

Ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι·

[a] *Far above all principality, and power, and might, and dominion, and every*

name that is named, not only in this world, but also in that which is to come.

[a] See on Matt. xxviii. ver. 18.

VER. 22.

Καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ,

And hath put all things *under his feet, and gave him* to be *the Head over all* things [a] *to the Church,*

[a] See on Matt. xvi. ver. 18. clause 4.

VER. 23.

Ἥτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ πάντα ἐν πᾶσι πληρουμένου.

[a] *Which is his body,* [b] *the fulness of him that filleth all in all.*

[a] See on Rom. xii. ver. 5. clause 1.
[b] See on Matt. xxviii. ver. 20. clause 2.

CHAP. II.—VER. 1.

Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις·

[a] *And you* hath he quickened *who were dead in trespasses and sins;*

[a] See on John v. ver. 25.

VER. 2.

Ἐν αἷς ποτὲ περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας·

Wherein in time past ye walked [a] *according to the course of this world,* [b] *according to* [c] *the prince of the power of the air,* [d] *the spirit that now worketh in* [e] *the children of disobedience:*

[a] See on John viii. ver. 23. clause 2.
[b] See on John viii. ver. 44.
[c] See on John xii. ver. 31. clause 2.
[d] See on John viii. ver. 38. clause 2.
[e] See on Matt. xiii. ver. 38. clause 3.

VER. 3.

Ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν· καὶ ἦμεν τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποί.

[a] *Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the* * *desires of the flesh and of the mind;* [b] *and were by nature* [c] *the children of wrath, even as others.*

* Gr. *wills.*

[a] See on Rom. iii. ver. 9.
[b] See on Matt. vii. ver. 11. clause 1.
[c] See on Rom. i. ver. 18. clause 1.

VER. 4.

Ὁ δὲ Θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν ἡμᾶς,

[a] *But God, who is rich in mercy,* [b] *for his great love wherewith he loved us,*

[a] See on Rom. ii. ver. 4. clause 2.
[b] See on John iii. ver. 16. clause 1.

VER. 5.

Καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι, συνεζωοποίησε τῷ Χριστῷ· (χάριτί ἐστε σεσωσμένοι·)

Even when we were dead in sins, [a] *hath quickened us together with Christ,* [b] *(by* * *grace ye are saved;)*

* Or, *whose grace ye.*

[a] See on John v. ver. 25.
[b] See on Acts xv. ver. 11.

VER. 6.

Καὶ συνήγειρε, καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ·

[a] *And hath raised* us *up together, and made* us *sit together in heavenly* places *in Christ Jesus:*

[a] Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ, Eph. i. 3.

VER. 7.

Ἵνα ἐνδείξηται ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις τὸν ὑπερβάλλοντα πλοῦτον τῆς χάριτος αὐτοῦ, ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.

[a] *That in the ages to come he might shew the exceeding riches of his grace in* his *kindness toward us through Christ Jesus.*

[a] See on chap. i. ver. 6. clause 1.

VER. 8.

Τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν· Θεοῦ τὸ δῶρον·

[a] *For by grace are ye saved* [b] *through faith;* [c] *and that not of yourselves;* it is *the gift of God:*

[a] See on Acts xv. ver. 11.
[b] See on Mark xvi. ver. 16. clause 1.
[c] See on John vi. ver. 65. clause 2.

VER. 9.

Οὐκ ἐξ ἔργων, ἵνα μή τις καυχήσηται.

[a] *Not of works, lest any man should boast.*

[a] See on Rom. iii. ver. 27.

VER. 10.

Αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν.

[a] *For we are his workmanship,* [b] *created in Christ Jesus* [c] *unto good works,* [d] *which God hath before* * *ordained that we should* [e] *walk in them.*

* Or, *prepared.*

[a] See on 1 Cor. iii. ver. 6. clause 3.
[b] See on John i. ver. 13. clause 5.
[c] See on Matt. v. ver. 16. clause 1.
[d] See on Rom. viii. ver. 29. clauses 2, 3.
[e] See on Rom. viii. ver. 1. clause 2.

VER. 11.

Διὸ μνημονεύετε ὅτι ὑμεῖς ποτε τὰ ἔθνη ἐν σαρκὶ, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου·

[a] *Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;*

[a] See on Rom. ii. ver. 28, 29.

VER. 12.

Ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες, καὶ ἄθεοι ἐν τῷ κόσμῳ·

That at that time ye were without Christ, being [a] *aliens from the commonwealth of Israel, and strangers from* [b] *the covenants of promise,* [c] *having no hope,* [d] *and without God in the world:*

[a] Turned to flight the armies of the aliens, Heb. xi. 34.
[b] See on Matt. i. ver. 1. clause 3.
[c] See on Rom. v. ver. 2. clause 3.
[d] See on Acts xiv. ver. 15. clause 1.

VER. 13.

Νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἱ ποτὲ ὄντες μακρὰν, ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ.

[a] *But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.*

[a] See on Matt. xxvi. ver. 28.

VER. 14.

Αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἓν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας·

[a] *For he is our peace,* [b] *who hath made both one,* [c] *and hath broken down the middle wall of partition* between us;

[a] See on John xiv. ver. 27.
[b] See on Matt. xii. ver. 18. clause 5.
[c] And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, Col. ii. 10, 11. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross, 14.

VER. 15.

Τὴν ἔχθραν, ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἕνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην,

[a] *Having abolished in his flesh the enmity,* even *the law of commandments* contained *in ordinances; for to make in himself of twain, one new man,* so *making peace;*

[a] Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. By a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh; And *having* an High Priest over the house of God; Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience,

and our bodies washed with pure water, Heb. x. 19—22.

VER. 16.

Καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ·

[a] *And that he might reconcile both unto God, in one body, by the cross, having slain the enmity* * *thereby;*

* Or, *in himself.*

[a] See on Rom. v. ver. 10. clause 2.

VER. 17.

Καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν, καὶ τοῖς ἐγγύς·

[a] *And came and preached peace* [b] *to you which were afar off,* [c] *and to them that were nigh.*

[a] See on John xiv. ver. 27.
[b] See on Acts ii. ver. 39. clause 2.
[c] See on Luke x. ver. 11. clause 3.

VER. 18.

Ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἑνὶ Πνεύματι πρὸς τὸν πατέρα.

[a] *For through him we both have* [b] *access* [c] *by one Spirit unto the Father.*

[a] See on John xiv. ver. 13. clause 2.
[b] See on Rom. v. ver. 2. clause 1.
[c] Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 18. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father, Rom. viii. 15. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God, 26, 27. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Jude 20.

VER. 19.

Ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ συμπολῖται τῶν ἁγίων, καὶ οἰκεῖοι τοῦ Θεοῦ·

[a] *Now therefore ye are no more strangers and foreigners,* [b] *but fellowcitizens with the saints, and of the household of God;*

[a] See ver. 12.
[b] See on Gal. iii. ver. 26—28.

VER. 20.

Ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ·

[a] *And are built* [b] *upon the foundation of the apostles and prophets,* [c] *Jesus Christ himself being the chief corner* stone;

[a] See on Matt. xvi. ver. 18. clauses 2, 3.
[b] And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, Eph. iv. 11—13.
[c] See on Matt. xxi. ver. 42. clause 1.

VER. 21.

Ἐν ᾧ πᾶσα ἡ οἰκοδομὴ συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ·

[a] *In whom all the building fitly framed together groweth unto* [b] *an holy temple in the Lord:*

[a] See on Rom. xii. ver. 5.
[b] Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are, 1 Cor. iii. 16, 17.; and 2 Cor. vi. 16.

VER. 22.

Ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν Πνεύματι.

In whom ye also are builded together [a] *for an habitation of God through the Spirit.*

[a] See on John xiv. ver. 18.

CHAP. III.—VER. 1.

Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν·

For this cause I Paul, [a] the prisoner of Jesus Christ [b] for you Gentiles,

[a] And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with a soldier that kept him, Acts xxviii. 16.

[b] And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased, Gal. v. 11.

VER. 2.

Εἴγε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς·

[a] *(If ye have heard of the dispensation of the grace of God which is given me to youward:*

[a] See on Acts ix. ver. 15. clause 2.

VER. 3.

Ὅτι κατὰ ἀποκάλυψιν ἐγνώρισέ μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ·

*How that by revelation he made known unto me [a] the mystery; (as I wrote * afore in few words:*

* Or, *a little before.*

[a] See on Rom. xvi. ver. 25. clause 4.

VER. 4.

Πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ·

Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

VER. 5.

Ὃ ἐν ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν Πνεύματι,

[a] *Which in other ages was not made known unto the sons of men, [b] as it is now revealed unto the holy apostles and prophets by the Spirit;*

[a] See on Matt. xiii. ver. 17.
[b] See on John xiv. ver. 26. clause 3.

VER. 6.

Εἶναι τὰ ἔθνη συγκληρονόμα, καὶ σύσσωμα, καὶ συμμέτοχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ Χριστῷ, διὰ τοῦ εὐαγγελίου·

[a] *That the Gentiles should be fellow-heirs, [b] and of the same body, [c] and partakers of his promise in Christ by the Gospel:*

[a] See on Heb. i. ver. 14. clause 3.
[b] See on Rom. xii. ver. 5.
[c] See on Matt. xii. ver. 18. clause 5.

VER. 7.

Οὗ ἐγενόμην διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ Θεοῦ τὴν δοθεῖσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ·

[a] *Whereof I was made a minister, [b] according to the gift of the grace of God given unto me by the effectual working of his power.*

[a] See on Rom. i. ver. 1. clause 3.
[b] See on Rom. i. ver. 5. clause 1.

VER. 8.

Ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων τῶν ἁγίων ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸν ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ,

[a] *Unto me, who am less than the least of all saints, [b] is this grace given, [c] that I should preach among the Gentiles [d] the unsearchable riches of Christ;*

[a] For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God, 1 Cor. xv. 9.
[b] See on Rom. i. ver. 5. clause 1.
[c] See on Acts ix. ver. 15. clause 2.
[d] See on Rom. ii. ver. 4. clause 2.

VER. 9.

Καὶ φωτίσαι πάντας τίς ἡ κοινωνία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ, τῷ τὰ πάντα κτίσαντι διὰ Ἰησοῦ Χριστοῦ·

[a] *And to make all* men *see what* is *the fellowship of the mystery, [b] which from the beginning of the world hath been hid in God, [c] who created all things by Jesus Christ:*

[a] See on Matt. viii. ver. 11. clause 1.
[b] *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints, Col. i. 26.
[c] See on John i. ver. 3.

VER. 10.

Ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις, διὰ τῆς ἐκκλησίας, ἡ πολυποίκιλος σοφία τοῦ Θεοῦ·

[a] *To the intent that now unto the principalities and powers in heavenly* places *might be known, by the church,* [b] *the manifold wisdom of God,*

[a] See on chap. i. ver. 6. clause 1.
[b] See on Rom. xi. ver. 33.

VER. 11.

Κατὰ πρόθεσιν τῶν αἰώνων, ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν·

[a] *According to the eternal purpose which he purposed in Christ Jesus our Lord:*

[a] See on Rom. ix. ver. 11. clause 1.

VER. 12.

Ἐν ᾧ ἔχομεν τὴν παῤῥησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει, διὰ τῆς πίστεως αὐτοῦ.

[a] *In whom we have boldness and access with confidence by the faith of him.*

[a] See on Rom. v. ver. 2. clause 1.

VER. 13.

Διὸ αἰτοῦμαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν.

[a] *Wherefore I desire that ye faint not at my tribulations for you, which is your glory.*

[a] See on 2 Cor. i. ver. 6.

VER. 14.

Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

[a] *For this cause I bow my knees unto the Father of our Lord Jesus Christ.*

[a] See on Rom. i. ver. 9. clause 5.

VER. 15.

Ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται·

[a] *Of whom the whole family in heaven and earth is named.*

[a] And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name, Isa. lxv. 15. And the disciples were called Christians first in Antioch, Acts xi. 26.

VER. 16.

Ἵνα δῴη ὑμῖν κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ τοῦ Πνεύματος αὐτοῦ, εἰς τὸν ἔσω ἄνθρωπον,

That he would grant you, [a] *according to the riches of his glory,* [b] *to be strengthened with might by his Spirit* [c] *in the inner man;*

[a] See on Rom. ii. ver. 4. clause 2.
[b] See on 2 Cor. xii. ver. 9. clause 2.
[c] See on Rom. vii. ver. 22.

VER. 17.

Κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν,

[a] *That Christ may dwell in your hearts by faith; that ye,* [b] *being rooted* [c] *and grounded in love,*

[a] See on John xiv. ver. 27.
[b] See on Matt. xiii. ver. 6.
[c] See on Matt. vii. ver. 25. clause 2.

VER. 18.

Ἐν ἀγάπῃ ἐῤῥιζωμένοι καὶ τεθεμελιωμένοι· ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις, τί τὸ πλάτος, καὶ μῆκος, καὶ βάθος, καὶ ὕψος·

May be able to comprehend with all saints what is the breadth, and length, and depth, and height:

VER. 19.

Γνῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ.

[a] *And to know the love of Christ,* [b] *which passeth knowledge,* [c] *that ye might be filled with all the fulness of God.*

[a] See on John xiii. ver. 1. clauses 4, 5.
[b] And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus, Phil. iv. 7.
[c] See on John xiv. ver. 27.

VER. 20.

Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπὲρ ἐκ περισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν,

[a] *Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,*

[a] Now to him that is of power to stablish you according to my Gospel and the preaching of Jesus Christ, (according to the revelation of the mystery, which was kept secret since the world began, Rom. xvi. 25.

VER. 21.

Αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων. Ἀμήν.

[a] *Unto him* be *glory in the church* [b] *by Christ Jesus, throughout all ages, world without end. Amen.*

[a] See on Rom. xi. ver. 36. clause 2.
[b] See on John xiv. ver. 13. clause 2.

CHAP. IV.—VER. 1.

Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ, ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε,

[a] *I therefore, the prisoner* * *of the Lord,)* [b] *beseech you that ye walk worthy of the vocation wherewith ye are called,*

* Or, *in the Lord.*

[a] See on chap. iii. ver. 1.
[b] That ye might walk worthy of the Lord unto all pleasing, Col. i. 10.

VER. 2.

Μετὰ πάσης ταπεινοφροσύνης καὶ πραότητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,

[a] *With all lowliness and meekness, with longsuffering, forbearing one another in love;*

[a] See on Gal. v. ver. 22, 23.

VER. 3.

Σπουδάζοντες τηρεῖν τὴν ἑνότητα τοῦ Πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης.

[a] *Endeavouring to keep the unity of the Spirit in the bond of peace.*

[a] See on Mark ix. ver. 50. clause 3.

VER. 4.

Ἓν σῶμα καὶ ἓν Πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν.

[a] There is *one body,* [b] *and one Spirit, even as ye are called in* [c] *one hope of your calling.*

[a] See on Rom. xii. ver. 5.
[b] For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit, 1 Cor. xii. 13.
[c] That, being justified by his grace, we should be made heirs, according to the hope of eternal life, Tit. iii. 7.

VER. 5.

Εἷς Κύριος, μία πίστις, ἓν βάπτισμα,

[a] *One Lord,* [b] *one faith,* [c] *one baptism.*

[a] See on Luke ii. ver. 11. clause 3.
[b] See on 2 Cor. xi. ver. 4.
[c] See on Matt. xxviii. ver. 19. clause 2.

VER. 6.

Εἷς Θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν ὑμῖν.

[a] *One God and Father of all, who is above all, and through all,* [b] *and in you all.*

[a] See on Matt. v. ver. 16. clause 3.
[b] See on John xiv. ver. 27.

VER. 7.

Ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ.

[a] *But unto every one of us is given grace according to the measure of the gift of Christ.*

[a] See on Matt. xxv. ver. 14.

VER. 8.

Διὸ λέγει· Ἀναβὰς εἰς ὕψος, ᾐχμαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκε δόματα τοῖς ἀνθρώποις.

[a] *Wherefore he saith,* [b] *When he ascended up on high, he led* * *captivity captive, and gave gifts unto men.*

* Or, *a multitude of captives.*

[a] Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the LORD God might dwell *among them,* Psal. lxviii. 18.
[b] See on Mark xvi. ver. 19. clause 2.

VER. 9.

Τὸ δὲ, Ἀνέβη, τί ἐστιν εἰ μὴ ὅτι καὶ κατέβη πρῶτον εἰς τὰ κατώτερα μέρη τῆς γῆς;

[a] *Now that he ascended, what is it but that he also descended first into the lower parts of the earth?*

[a] See on John iii. ver. 13.

VER. 10.

Ὁ καταβὰς, αὐτός ἐστι καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα.

He that descended is the same also [a]*that ascended up far above all heavens,* [b]*that he might* ***fill all things.*)

* Or, *fulfil.*

[a] See on Mark xvi. ver. 19.
[b] See on Matt. xxviii. ver. 18.

VER. 11.

Καὶ αὐτὸς ἔδωκε, τοὺς μὲν, ἀποστόλους· τοὺς δὲ, προφήτας· τοὺς δε, εὐαγγελιστάς· τοὺς δὲ ποιμένας καὶ διδασκάλους·

[a] *And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;*

[a] See on Matt. xxv. ver. 14. clause 2.

VER. 12.

Πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ·

For the perfecting of the saints, for the work of the ministry, for the edifying of [a] *the body of Christ:*

[a] See on Rom. xii. ver. 5. clause 1.

VER. 13.

Μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἑνότητα τῆς πίστεως, καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ·

[a] *Till we all come* * *in the unity of the faith, and of the knowledge of the Son of God,* [b] *unto a perfect man, unto the measure of the* † *stature of the fullness of Christ:*

* Or, *into.* † Or, *age.*

[a] See on John xvii. ver. 11. clause 6.
[b] Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus, Col. i. 28.

VER. 14.

Ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης·

[a] *That we* henceforth *be no more children, tossed to and fro,* [b] *and carried about with every wind of doctrine, by the sleight of men,* and *cunning craftiness, whereby they lie in wait to deceive;*

[a] For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, *even* those who, by reason of use, have their senses exercised to discern both good and evil, Heb. v. 12—14.

[b] Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them, Rom. xvi. 17. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ, 2 Cor. xi. 3. And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, *so* walk ye in him; Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ, Col. ii. 4—8. Be not carried about with divers and strange doctrines: for *it is* a good thing that the heart be established with grace, Heb. xiii. 9.

VER. 15.

Ἀληθεύοντες δὲ ἐν ἀγάπῃ, αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, ὁ Χριστός·

[a] *But* * *speaking the truth in love, may* [b] *grow up into him in all things,* [c] *which is the head,* even *Christ:*

* Or, *being sincere.*

[a] See on ver. 25.
[b] In whom all the building, fitly framed together, groweth unto an holy temple in the Lord, Eph. ii. 21.
[c] See on Rom. xii. ver. 5. clause 1.

VER. 16.

Ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας, κατ' ἐνέργειαν ἐν μέτρῳ ἑνὸς ἑκάστου μέρους τὴν αὔξησιν τοῦ σώματος ποιεῖται, εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

[a] *From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body* [b] *unto the edifying of itself in love.*

[a] See on John xvii. ver. 11. clause 6.
[b] See on Rom. xiv. ver. 19. clause 2.

VER. 17.

Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ λοιπὰ ἔθνη περιπατεῖ, ἐν ματαιότητι τοῦ νοὸς αὐτῶν.

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, [a] *in the vanity of their mind,*

[a] See on Acts xiv. ver. 15. clause 1.

VER. 18.

Ἐσκοτισμένοι τῇ διανοίᾳ, ὄντες ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν·

[a] *Having the understanding darkened,* [b] *being alienated from the life of God through the ignorance that is in them, because of the* * *blindness of their heart:*

* Or, *hardness.*

[a] See on Acts xiv. ver. 16.

[b] For to be carnally minded *is* death; but to be spiritually minded *is* life and peace: Because the carnal mind *is* enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God, Rom. viii. 6—8. And you, that were sometime alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled, Col. i. 21.

VER. 19.

Οἵτινες ἀπηλγηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ, εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.

[a] *Who being past feeling* [b] *have given themselves over unto lasciviousness, to work all uncleanness with greediness.*

[a] Speaking lies in hypocrisy; having their conscience seared with a hot iron, 1 Tim. iv. 2.
[b] See on Rom. i. ver. 24—26.

VER. 20.

Ὑμεῖς δὴ οὐχ οὕτως ἐμάθετε τὸν Χριστόν·

[a] *But ye have not so learned Christ;*

[a] It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me, John vi. 45. What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Rom. vi. 1, 2. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again, 2 Cor. v. 14, 15. For the grace of God that bringeth salvation hath appeared to all men, Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 11—14. But the anointing which ye have received of him abideth in you: and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him, 1 John ii. 27.

VER. 21.

Εἴγε αὐτὸν ἠκούσατε, καὶ ἐν αὐτῷ ἐδιδάχθητε, καθώς ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ·

If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

VER. 22.

Ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν, τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης·

[a] *That ye put off concerning the former conversation,* [b] *the old man,* [c] *which is corrupt according to the deceitful lusts;*

[a] In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, Col. ii. 11. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, iii. 8, 9.

[b] See on Rom. vi. ver. 6. clause 1.

[c] See on Rom. vii. ver. 11. clause 2.

VER. 23.

Ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν,

[a] *And be renewed* [b] *in the spirit of your mind;*

[a] And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God, Rom. xii. 2. And have put on the new *man,* which is renewed in knowledge after the image of him that created him, Col. iii. 10. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, Tit. iii. 5.

[b] For to be carnally minded *is* death: but to be spiritually minded is life and peace, Rom. viii. 6.

VER. 24.

Καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

[a] *And that ye put on the new man,* [b] *which after God is created* [c] *in righteousness and* * *true holiness.*

* Or, *holiness of truth.*

[a] See on Rom. vi. ver. 4. clause 3.

[b] See on John i. ver. 13. clause 5.

[c] See on Rom. viii. ver. 29. clause 3.

VER. 25.

Διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ· ὅτι ἐσμὲν ἀλλήλων μέλη.

[a] *Wherefore putting away lying,* [b] *speak every man truth with his neighbour:* [c] *for we are members one of another.*

[a] Ye shall not steal, neither deal falsely, neither lie one to another, Lev. xix. 11. Remove from me the way of lying; and grant me thy law graciously, Psal. cxix. 23. These six *things* doth the LORD hate: yea, seven *are* an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, Prov. vi. 16, 17. and xii. 22. And they bend their tongues *like* their bow *for* lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the LORD. Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongues to speak lies, *and* weary themselves to commit iniquity, Jer. ix. 3—5. Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it, John viii. 44. Lie not one to another, seeing that ye have put off the old man with his deeds, Col. iii. 9. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death, Rev. xxi. 8.

[b] These *are* the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates, Zech. viii. 16.

[c] See on Rom. xii. ver. 5.

VER. 26.

Ὀργίζεσθε, καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν·

[a] *Be ye angry, and sin not;* [b] *let not the sun go down upon your wrath:*

[a] See on Matt. v. ver. 22. clause 3.
[a] See on Matt. v. ver. 24. clause 1.

VER. 27.

Μήτε δίδοτε τόπον τῷ διαβόλῳ.

[a] *Neither give place to the devil.*

[a] Put on the whole armour of God, that ye may be able to stand against the wiles of the devil, Eph. vi. 11. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, 16. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God, Acts v. 3, 4. Lest Satan should get an advantage of us: for we are not ignorant of his devices, 2 Cor. ii. 11. Submit yourselves therefore to God. Resist the devil, and he will flee from you, Jam. iv. 7. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour. Whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world, 1 Pet. v. 8, 9.

VER. 28.

Ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω, ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερσὶν, ἵνα ἔχῃ μεταδιδόναι τῷ χρείαν ἔχοντι.

[a] *Let him that stole* [b] *steal no more:* [c] *but rather let him labour, working with his hands the thing which is good,* [d] *that ye may have to* * *give to him that needeth.*

* Or, *distribute.*

[a] Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are justified in the ame of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 10, 11.

[b] See on Luke iii. ver. 13.

[c] I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive, Acts xx. 35. And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing, 1 Thess. iv. 11, 12. For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread, 2 Thess. iii. 11, 12.

[a] See on Matt. v. ver. 42. clause 1.–

VER. 29.

Πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω· ἀλλ' εἴτις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῷ χάριν τοῖς ἀκούουσι.

[a] *Let no corrupt communication proceed out of your mouth,* [b] *but that which is good to the* * *use of edifying,* [c] *that it may minister grace unto the hearers.*

* Or, *to edify profitably.*

[a] Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man, Col. iv. 6. But the tongue can no man tame; *it is* an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be, Jam. iii. 8—10.

[b] See on Rom. xiv. ver. 19. clause 2.

[c] Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven, Matt. v. 16. Having your conversation honest among the Gentiles: that whereas they speak against you as evil doers, they may by *your* good works, which they shall behold, glorify God in the day of visitation, 1 Pet. ii. 12.

VER. 30.

Καὶ μὴ λυπεῖτε τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.

[a] *And grieve not the holy Spirit of God,* [b] *whereby ye are sealed* [c] *unto the day of redemption.*

[a] See on Acts vii. ver. 51.

[b] See on 2 Cor. i. ver. 22. clause 1.

[c] See on Rom. viii. ver. 23. clause 3.

VER. 31.

Πᾶσα πικρία, καὶ θυμὸς, καὶ ὀργὴ, καὶ κραυγὴ, καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ·

[a] *Let all bitterness,* [b] *and wrath, and anger, and clamour,* [c] *and evil speaking, be put away from you,* [d] *with all malice:*

[a] See on Rom. iii. ver. 14.

[b] See on Matt. v. ver. 22. clause 3.

[c] See on Rom. i. ver. 29. clause 2.

[d] Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt not avenge, not bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I *am* the Lord, Lev. xix. 17, 18. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Rom. i. 29. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened *bread* of sincerity and truth, 1 Cor. v. 8. Brethren, be not children in understanding: howbeit in malice be ye children; but in understanding be men, xiv. 20. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth, Col. iii. 8. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him, 1 John iii. 15.

VER. 32.

Γίνεσθε δὲ εἰς ἀλλήλους χρηστοὶ, εὔσπλαγχνοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.

[a] *And be ye kind one to another, tenderhearted,* [b] *forgiving one another, even as God for Christ's sake hath forgiven you.*

[a] See on Mark ix. ver. 50. clause 3.

[b] See on Matt. vi. ver. 12. clause 3.

CHAP. V.—VER. 1.

Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα ἀγαπητά·

[a] *Be ye therefore followers of God, as dear children;*

[a] See chap. iv. ver. 32. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you: That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Matt. v. 44, 45. Be ye therefore perfect, even as your Father which is in heaven is perfect, 48. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil. Be ye therefore merciful, as your Father also is merciful, Luke vi. 35, 36. Beloved, if God so loved us, we ought also to love one another, 1 John iv. 11.

VER. 2.

Καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ, εἰς ὀσμὴν εὐωδίας.

[a] *And walk in love,* [b] *as Christ also hath loved us,* [c] *and hath given himself for us, an offering and a sacrifice to God* [d] *for a sweetsmelling savour.*

[a] See on Mark ix. ver. 50. clause 3.

[b] See on John xiii. ver. 1. clause 4.

[c] See on Matt. xx. ver. 28. clauses 3, 4. and xxvi. ver. 28.

[d] And the Lord smelled a sweet savour: and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth: neither will I again smite any more every thing living, as I have done, Gen. viii. 21. But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, *to be* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the Lord, Lev. i. 9. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish, 2 Cor. ii. 15.

VER. 3.

Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις·

[a] *But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;*

[a] See on Acts xv. ver. 20. clause 2.

VER. 4.

Καὶ αἰσχρότης, καὶ μωρολογία, ἢ εὐτραπελία, τὰ οὐκ ἀνήκοντα, ἀλλὰ μᾶλλον εὐχαριστία.

[a] *Neither filthiness, nor foolish talking, nor jesting,* [b] *which are not convenient:* [c] *but rather giving of thanks.*

[a] The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness, Prov. xv. 2. O generation of vipers! how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned, Matt. xii. 34—37.

[b] And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, Rom. i. 28.

[c] Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ, ver. 19, 20. Be careful for nothing; but in every thing by prayer, and supplication, with thanksgiving, let your requests be made known unto God, Phil. iv 6. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him, Col. iii. 17. In every thing give thanks; for this is the will of God in Christ Jesus concerning you, 1 Thess. v. 18. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to his name, Heb. xiii. 15.

VER. 5.

Τοῦτο γάρ ἐστε γινώσκοντες, ὅτι πᾶς πόρνος, ἢ ἀκάθαρτος, ἢ πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ.

[a] *For this ye know, that no whoremonger, nor unclean person,* [b] *nor covetous man, who is an idolater,* [c] *hath any inheritance in the kingdom of Christ and of God.*

[a] Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God, 1 Cor. vi. 9, 10.

[b] Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, Col. iii. 5. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, 1 Tim. vi. 17.

[c] See on Matt. xxv. ver. 46. clause 1.

VER. 6.

Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.

[a] *Let no man deceive you with vain words: for because of these things cometh the wrath of God upon* [b] *the children of* * *disobedience.*

* Or, *unbelief.*

[a] See on Rom. i. ver. 18. clauses 1, 2.

[b] See on Matt. xiii. ver. 38. clause 3.

VER. 7.

Μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν.

[a] *Be not ye therefore partakers with them.*

[a] And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins, Numb. xvi. 26. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers, Psal. l. 18. Lay hands suddenly on no man,

neither be partaker of other men's sins: keep thyself pure, 1 Tim. v. 22.

VER. 8.

Ἦτε γάρ ποτε σκότος, νῦν δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε·

[a] *For ye were sometimes darkness, but now* are ye *light in the Lord:* [b] *walk as children of light:*

[a] See on Matt. iv. ver. 16. clause 1.
[b] See on Luke xvi. ver. 8.

VER. 9.

(Ὁ γὰρ καρπὸς τοῦ Πνεύματος ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ·)

[a] (*For the fruit of the Spirit* is [b] *in all goodness* [c] *and righteousness* [d] *and truth;*)

[a] See on Matt. vii. ver. 17. clause 1.
[b] See on Matt. v. ver. 42.
[c] See on Luke i. ver. 6. clause 1.
[d] See on chap. iv. ver. 25. clauses 1, 2.

VER. 10.

Δοκιμάζοντες τί ἐστιν εὐάρεστον τῷ Κυρίῳ.

[a] *Proving what is* [b] *acceptable unto the Lord.*

[a] See on Rom. xii. ver. 2. clause 3.
[b] See on Rom. xii. ver. 1. clause 2.

VER. 11.

Καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε.

[a] *And have no fellowship with the* [b] *unfruitful works of darkness,* [c] *but rather reprove* them.

[a] Blessed *is* the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, Psal. i. 1. Enter not into the path of the wicked, and go not in the way of evil *men.* Avoid it, pass not by it, turn from it, and pass away, Prov. iv. 14, 15. Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them, Rom. xvi. 17. I wrote unto you in an epistle not to company with fornicators; Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat, 1 Cor. v. 9—11. But *I say,* that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils, x. 20, 21. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, 2 Cor. vi. 14—18. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us, 2 Thess. iii. 6. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed, 14. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself, 1 Tim. vi. 5. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, Rev. xviii. 4.

[b] See on Rom. xiii. ver. 12. clause 2.
[c] See on Matt. xviii. ver. 15.

VER. 12.

Τὰ γὰρ κρυφῆ γινόμενα ὑπ' αὐτῶν, αἰσχρόν ἐστι καὶ λέγειν.

[a] *For it is a shame even to speak of those things which are done of them in secret.*

[a] See on Rom. i. ver. 24—27.

VER. 13.

Τὰ δὲ πάντα ἐλεγχόμενα, ὑπὸ τοῦ φωτὸς φανεροῦται· πᾶν γὰρ τὸ φανερούμενον, φῶς ἐστί.

[a] *But all things that are * reproved are made manifest by the light: for whatsoever doth make manifest is light.*

* Or, *discovered.*

[a] See on John iii. ver. 20, and 21. clause 1.

VER. 14.

Διὸ λέγει· Ἔγειραι ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός.

*Wherefore, * he saith,* [a] *Awake thou that sleepest,* [b] *and arise from the dead,* [c] *and Christ shall give thee light.*

* Or, *it.*

[a] Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee, Isa. lx. 1. See also on Matt. xxv. ver. 5. clause 2.
[b] See on John v. ver. 25.
[c] See on John i. ver. 4. clause 2.

VER. 15.

Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε· μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί·

[a] *See then that ye walk circumspectly,* [b] *not as fools, but as wise,*

[a] See on Col. iv. ver. 5. clause 1.
[b] See on Matt. x. ver. 16. clause 2.

VER. 16.

Ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραί εἰσι.

[a] *Redeeming the time, because the days are evil.*

[a] Walk in wisdom toward them that are without, redeeming the time, Col. iv. 5.

VER. 17.

Διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τί τὸ θέλημα τοῦ Κυρίου.

[a] *Wherefore be ye not unwise, but understanding what the will of the Lord is.*

[a] See on Matt. vii. ver. 21. clause 3.

VER. 18.

Καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστιν ἀσωτία, ἀλλὰ πληροῦσθε ἐν Πνεύματι,

[a] *And be not drunk with wine, wherein is excess;* [b] *but be filled with the Spirit;*

[a] See on Luke xxi. ver. 34.
[b] See on Acts ii. ver. 4. clause 1.

VER. 19.

Λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς· ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ·

[a] *Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody* [b] *in your heart to the Lord;*

[a] See on Matt. xxvi. ver. 30. clause 1.
[b] See on Matt. xv. ver. 8. clause 2.

VER. 20.

Εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τῷ Θεῷ καὶ πατρί·

[a] *Giving thanks always for all things unto God and the Father,* [b] *in the name of our Lord Jesus Christ;*

[a] See on ver. 4. clause 3.
[b] See on John xiv. ver. 13. clause 2.

VER. 21.

Ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Θεοῦ.

[a] *Submitting yourselves one to another* [b] *in the fear of God.*

[a] See on Matt. xx. ver. 26. clause 1. and ver. 27.
[b] See on Acts ix. ver. 31. clause 1.

VER. 22.

Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε, ὡς τῷ Κυρίῳ·

[a] *Wives, submit yourselves unto your own husbands,* [b] *as unto the Lord.*

[a] See on 1 Cor. xi. ver. 3. clause 2.
[b] And whatsoever ye do, do it heartily, as to the Lord, and not unto men, Col. iii. 23.

VER. 23.

Ὅτι ὁ ἀνήρ ἐστι κεφαλὴ τῆς γυναικὸς, ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας· καὶ αὐτός ἐστι σωτὴρ τοῦ σώματος.

[a] *For the husband is the head of the wife,* [b] *even as Christ is the head of the*

Church: [c] *and he is the saviour of the body.*

[a] See on 1 Cor. xi. ver. 3. clause 2.
[b] See on Matt. xxviii. ver. 18.
[c] See on Matt. xx. ver. 28. clauses 3, 4. and xxvi. ver. 28.

VER. 24.

Ἀλλ' ὥσπερ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτω καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί.

[a] *Therefore, as the Church is subject unto Christ, so* let *the wives* be *to their own husbands in every thing.*

[a] See on ver. 23.

VER. 25.

Οἱ ἄνδρες ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ Χριστὸς ἠγάπησε τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς·

[a] *Husbands, love your wives,* [b] *even as Christ also loved the Church,* [c] *and gave himself for it;*

[a] Husbands, love *your* wives, and be not bitter against them, Col. iii. 19. See also on Matt. xix. ver. 5, 6.
[b] See on John xiii. ver. 1. clause 4.
[c] See on Matt. xx. ver. 28. clauses 3, 4. and xxvi. ver. 28.

VER. 26.

Ἵνα αὐτὴν ἁγιάσῃ, καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι·

[a] *That he might sanctify and cleanse it* [b] *with the washing of water* [c] *by the word,*

[a] See on 1 Cor. i. ver. 8. clause 2.
[b] See on Matt. iii. ver. 6. clause 1.
[c] See on John xvii. ver. 17. clause 2.

VER. 27.

Ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἔνδοξον, τὴν ἐκκλησίαν μὴ ἔχουσαν σπίλον, ἢ ῥυτίδα, ἤ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος·

[a] *That he might present it to himself a glorious Church,* [b] *not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*

[a] See on 2 Cor. xi. ver. 2. clause 3.
[b] Thou *art* all fair, my love; *there is* no spot in thee, Cant. iv. 7. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless, 2 Pet. iii. 14.

VER. 28.

Οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾷν τὰς ἑαυτῶν γυναῖκας, ὡς τὰ ἑαυτῶν σώματα· ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ·

[a] *So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.*

[a] See on Matt. xix. ver. 4—6.

VER. 29.

Οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτὴν, καθὼς καὶ ὁ Κύριος τὴν ἐκκλησίαν·

For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

VER. 30.

Ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ.

[a] *For we are members of his body, of his flesh, and of his bones.*

[a] See on Rom. xii. ver. 5.

VER. 31.

Ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

[a] *For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.*

[a] See on Matt. xix. ver. 5.

VER. 32.

Τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν.

This is a great mystery: [a] *but I speak concerning Christ and the Church.*

[a] See on John iii. ver. 29.

VER. 33.

Πλὴν καὶ ὑμεῖς οἱ καθ' ἕνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

[a] *Nevertheless, let every one of you in particular so love his wife even as himself;* [b] *and the wife* see *that she reverence* her *husband.*

[a] See on Matt. xix. ver. 4—6.
[b] See on 1 Cor. xi. ver. 3. clause 2.

CHAP. VI.—VER. 1.

Τὰ τέκνα ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν Κυρίῳ· τοῦτο γάρ ἐστι δίκαιον.

[a] *Children, obey your parents in the Lord: for this is right.*

[a] Children, obey *your* parents in all things: for this is well pleasing unto the Lord, Col. iii. 20

VER. 2.

Τίμα τὸν πατέρα σου καὶ τὴν μητέρα· (ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ·)

[a] *Honour thy father and mother; which is the first commandment with promise;*

[c] See on Matt. xv. ver. 4.

VER. 3.

Ἵνα εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.

That it may be well with thee, and thou mayest live long on the earth.

VER. 4.

Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ Κυρίου.

[a] *And, ye fathers, provoke not your children to wrath:* [b] *but bring them up in the nurture and admonition of the Lord.*

[a] Fathers, provoke not your children *to anger*, lest they be discouraged, Col. iii. 21.

[b] For I know him, that he will command his children and his houshold after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him, Gen. xviii. 19. Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons, Deut. iv. 9. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up, vi. 6, 7. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD, Josh. xxiv. 15. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever, 1 Chron. xxviii. 9. Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only *beloved* in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live, Prov. iv. 1—4. Train up a child in the way he should go: and when he is old, he will not depart from it, xxii. 6. Withhold not correction from the child: for *if* thou beatest him with the rod, he shall not die, xxiii. 13. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus, iii. 15.

VER. 5.

Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα, μετὰ φόβου καὶ τρόμου, ἐν ἁπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ·

[a] *Servants, be obedient to them that are your masters* [b] *according to the flesh, with fear and trembling,* [c] *in singleness of your heart, as unto Christ:*

[a] See on Matt. viii. ver. 9. clause 2.
[b] Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh and in the Lord? Philem. 16.
[c] See on Matt. vi. ver. 22. clause 2.

VER. 6.

Μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρω-

ϖάρεσκοι, ἀλλ' ὡς δοῦλοι τοῦ Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς,

Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

VER. 7.

Μετ' εὐνοίας δουλεύοντες τῷ Κυρίῳ, καὶ οὐκ ἀνθρώποις·

With good will doing service, [a] *as to the Lord, and not to men:*

[c] See on chap. v. ver. 22. clause 2.

VER. 8.

Εἰδότες ὅτι ὃ ἐάν τι ἕκαστος ποιήσῃ ἀγαθὸν τοῦτο κομιεῖται παρὰ τοῦ Κυρίου, εἴτε δοῦλος, εἴτε ἐλεύθερος.

[a] *Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether* he be *bond or free.*

[a] See on Matt. xvi. ver. 27. clause 3.

VER. 9.

Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνιέντες τὴν ἀπειλήν· εἰδότες ὅτι καὶ ὑμῶν αὐτῶν ὁ Κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἔστι παρ' αὐτῷ.

[a] *And, ye masters, do the same things unto them,* * *forbearing threatening:* [b] *knowing that* † *your Master also is in heaven;* [c] *neither is there respect of persons with him.*

* Or, *moderating.*
† Some read, *both your and their.*

[a] Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets, Matt. vii. 12. Masters, give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven, Col. iv. 1.

[b] See on Matt. xxiii. ver. 8. clause 2.
[c] See on Rom. ii. ver. 11.

VER. 10.

Τὸ λοιπόν, ἀδελφοί μου, ἐνδυναμοῦσθε ἐν Κυρίῳ, καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ.

Finally, my brethren, [a] *be strong in the Lord, and in the power of his might.*

[a] See on 2 Cor. xii. ver. 9. clause 2.

VER. 11.

Ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθοδείας τοῦ διαβόλου·

[a] *Put on the whole armour of God,* [b] *that ye may be able to stand against the wiles of the devil.*

[a] See on Rom. xiii. ver. 12. clause 3.
[b] See on chap. iv. ver. 27.

VER. 12.

Ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.

[a] *For we wrestle not against* * *flesh and blood,* [b] *but against principalities, against powers,* [c] *against the rulers of the darkness of this world, against* † *spiritual wickedness* ‡ *in high* places.

* Gr. *blood and flesh.*
† Or, *wicked spirits.*
‡ Or, *heavenly.*

[a] See on 1 Cor. xvi. ver. 13. clause 3.
[b] See on Rom. viii. ver. 38. clause 2.
[c] See on John xii. ver. 31. clause 2.

VER. 13.

Διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατεργασάμενοι, στῆναι.

[a] *Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day,* [b] *and having* * *done all, to stand.*

* Or, *overcome.*

[a] See on Rom. xiii. ver. 12. clause 3.
[b] Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man, Luke xxi. 36. For the great day of his wrath is come; and who shall be able to stand? Rev. vi. 17.

VER. 14.

Στῆτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης,

[a] *Stand therefore, having your loins girt about with truth,* [b] *and having on the breastplate of righteousness;*

[a] See on Luke xii. ver. 35. clause 1.
[b] For he put on righteousness as a

breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloke, Isa. lix. 17. But let us who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation, 1 Thess. v. 8.

VER. 15.

Καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης·

[a] *And your feet shod with the preparation of* [b] *the Gospel of peace;*

[a] How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs *are* like jewels, the work of the hands of a cunning workman, Cant. vii. 1. But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet, Luke xv. 22.

[b] And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, Be ye reconciled to God. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 18—21.

VER. 16.

Ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι·

[a] *Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.*

[a] For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith, 1 John v. 4.

VER. 17.

Καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ Πνεύματος, ὅ ἐστί ῥῆμα Θεοῦ·

[a] *And take the helmet of salvation,* [b] *and the sword of the Spirit, which is the word of God:*

[a] For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloak, Isa. lix. 17. But let us who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation, 1 Thess. v. 8.

[b] For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart, Heb. iv. 12. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance *was* as the sun shineth in his strength, Rev. i. 16. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth, ii. 16.

VER. 18.

Διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν Πνεύματι, καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων,

[a] *Praying always with all prayer and supplication* [b] *in the Spirit,* [c] *and watching thereunto* [d] *with all perseverance* [e] *and supplication for all saints;*

[a] See on Luke xviii. ver. 1.

[b] Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God, Rom. viii. 26, 27. Praying in the Holy Ghost, Jude 20.

[c] See on Matt. xxiv. ver. 42. clause 1.

[d] See on Matt. xx. ver. 31. clause 2.

[e] (Always in every prayer of mine for you all making request with joy,) Phil. i. 4. Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual

fervent prayer of a righteous man availeth much, Jam. v. 6.

VER. 19.

Καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθείη λόγος ἐν ἀνοίξει τοῦ στόματός μου ἐν παῤῥησίᾳ, γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου,

[a] *And for me, that utterance may be given unto me,* [b] *that I may open my mouth boldly,* [c] *to make known the mystery of the Gospel,*

[a] See on Rom. xv. ver. 30.
[b] See on Acts iv. ver. 29. clause 2.
[c] See on Matt. xiii. ver. 11. clause 2.

VER. 20.

Ὑπὲρ οὗ πρεσβεύω ἐν ἁλύσει, ἵνα ἐν αὐτῷ παῤῥησιάσωμαι, ὡς δεῖ με λαλῆσαι.

[a] *For which I am an ambassador* [b] *in* * *bonds: that* † *therein* [c] *I may speak boldly, as I ought to speak.*

* Or, *a chain.* † Or, *thereof.*

[a] See on 2 Cor. v. ver. 20. clause 1.
[b] See on chap. iii. ver. 1.
[c] See on Acts iv. ver. 29. clause 2.

VER. 21.

Ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμὲ, τί πράσσω, πάντα ὑμῖν γνωρίσει Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς, καὶ πιστὸς διάκονος ἐν Κυρίῳ,

[a] *But that ye also may know my affairs,* and *how I do, Tychicus, a beloved brother* [b] *and faithful minister in the Lord, shall make known to you all things:*

[a] See on Acts xx. ver. 4. clause 3.
[b] See on Matt. xxiv. ver. 45. clause 1.

VER. 22.

Ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.

[a] *Whom I have sent unto you for the same purpose, that ye might know our affairs, and* that *he might comfort your hearts.*

[a] All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord; Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts, Col. iv. 7. 8.

VER. 23.

Εἰρήνη τοῖς ἀδελφοῖς, καὶ ἀγάπη μετὰ πίστεως ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[a] *Peace* be *to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.*

[a] See on Rom. i. ver. 7. clauses 4—7.

VER. 24.

Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ. Ἀμήν.

Grace be *with all them* [a] *that love our Lord Jesus Christ* * *in* [b] *sincerity. Amen.*

* Or, *with incorruption.*

[a] See on Matt. x. ver. 37. clause 1.
[b] See on Matt. xxii. ver 37.

Πρὸς Ἐφεσίους ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ.

Written from Rome unto the Ephesians by Tychicus.

END OF THE EPISTLE TO THE EPHESIANS.

THE

EPISTLE OF PAUL THE APOSTLE

TO THE

PHILIPPIANS.

[Written from Rome, A.D. 61.]

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ καὶ Τιμόθεος δοῦλοι Ἰησοῦ Χριστοῦ, πᾶσι τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ, τοῖς οὖσιν ἐν Φιλίπποις, σὺν ἐπισκόποις καὶ διακόνοις·

[a] *Paul and* [b] *Timotheus,* [c] *the servants of Jesus Christ,* [d] *to all the saints in Christ Jesus which are* [e] *at Philippi, with* [f] *the bishops* [g] *and deacons:*

[a] See on Rom. i. ver. 1. clause 1.
[b] See on 1 Cor. xvi. ver. 10.
[c] See on Rom. i. ver. 1. clause 2.
[d] See on Rom. i. ver. 7. clause 1.
[e] And from thence to Philippi, which is the chief city of that part of Macedonia, *and* a colony. And we were in that city abiding certain days, Acts xvi. 12.
[f] See on Acts xi. ver. 30.
[g] Likewise *must* the deacons *be* grave, not double tongued, not given to much wine, not greedy of filthy lucre; Holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being *found* blameless. Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus, 1 Tim. iii. 8—13. See also Acts vi. ver. 1—6.

VER. 2.

Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[a] *Grace* be *unto you, and peace, from God our Father, and* from *the Lord Jesus Christ.*

[a] See on Rom. i. ver. 7. clauses 4—7.

VER. 3.

Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν,

[a] *I thank my God* [b] *upon every* * *remembrance of you,*

* Or, *mention.*

[a] See on Rom. i. ver. 9. clause 5.
[b] See on Rom. i. ver. 9. clause 4.

VER. 4.

Πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέησιν ποιούμενος

Always in every prayer of mine for you all making request with joy.

VER. 5.

Ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν,

[a] *For your fellowship in the Gospel from the first day until now;*

[a] See on John vi. ver. 26.

VER. 6.

Πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν, ἐπιτελέσει ἄχρις ἡμέρας Ἰησοῦ Χριστοῦ,

[a] *Being confident of this very thing, that he which hath begun a good work in you* [b] *will* * *perform* it *until* [c] *the day of Jesus Christ.*

* Or, *finish it.*

[a] See on Matt. xvi. ver. 17. clause 3.
[b] See on John x. ver. 28. clauses 2, 3.
[c] See on 1 Cor. i. ver. 8. clause 3.

VER. 7.

Καθὼς ἐστι δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου, καὶ τῇ ἀπολογίᾳ, καὶ βεβαιώσει τοῦ εὐαγγελίου, συγκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς ὄντας.

Even as it is meet for me to think this of you all, [a] *because* * *I have you in my heart; inasmuch as both in my bonds, and in* [b] *the defence and confirmation of the Gospel, ye all are* † *partakers of my grace.*

* Or, *you have me in your heart.*

† Or, *partakers with me of grace.*

[a] See on 2 Cor. iii. ver. 2. clause 2.

[b] Knowing that I am set for the defence of the Gospel, ver. 17. Notwithstanding, ye have well done that ye did communicate with my affliction, iv. 14.

VER. 8.

Μάρτυς γάρ μου ἐστὶν ὁ Θεὸς, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Ἰησοῦ Χριστοῦ.

[a] *For God is my record,* [b] *how greatly I long after you all in the bowels of Jesus Christ.*

[a] See on Rom. i. ver. 9. clause 1.

[b] My little children, of whom I travail in birth again until Christ be formed in you, Gal. iv. 19. For I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh, Col. ii. 1.

VER. 9.

Καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει·

[a] *And this I pray,* [b] *that your love may abound yet more and more in knowledge and in all* * *judgment;*

* Or, *sense.*

[a] See on Rom. i. ver. 9. clause 5.

[b] And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you, 1 Thess. iii. 12.

VER. 10.

Εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ.

[a] *That ye may* * *approve things* [b] *that are excellent;* [c] *that ye may be sincere* [d] *and without offence till the day of Christ;*

* Or, *try things that differ.*

[a] See on Rom. xii. ver. 2. clause 3.

[b] And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law, Rom. ii. 18.

[c] See on 1 Cor. v. ver. 8. clause 2.

[d] See on 1 Cor. i. ver. 8.

VER. 11.

Πεπληρωμένοι καρπῶν δικαιοσύνης τῶν διὰ Ἰησοῦ Χριστοῦ, εἰς δόξαν καὶ ἔπαινον Θεοῦ.

[a] *Being filled with the fruits of righteousness,* [b] *which are by Jesus Christ, unto the glory and praise of God.*

[a] See on Matt. vii. ver. 17. clause 1.

[b] See on John xv. ver. 8.

VER. 12.

Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοὶ, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν,

But I would ye should understand, brethren, that [a] *the things.* which happened *unto me* [b] *have fallen out rather unto the furtherance of the Gospel;*

[a] See Acts xxi. ver. 26—xxviii.

[b] Wherein I suffer trouble, as an evil-doer, *even* unto bonds; but the word of God is not bound, 2 Tim. ii. 9.

VER. 13.

Ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ, καὶ τοῖς λοιποῖς πᾶσι·

So that my bonds * *in Christ are mafest in all the* † *palace, and* ‡ *in all other* places;

* Or, *for Christ.*

† Or, *Cæsar's court.*

‡ Or, *to all others.*

VER. 14.

Καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν Κυρίῳ, πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾷν ἀφόβως τὸν λόγον λαλεῖν.

And many of the brethren in the Lord, waxing confident by my bonds, [a] *are much more bold to speak the word without fear.*

[a] See on Acts iv. ver. 29. clause 2.

VER. 15.

Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν.

Some indeed preach Christ even of envy and strife; and some also of good will:

VER. 16.

Οἱ μὲν ἐξ ἐριθείας, τὸν Χριστὸν καταγγέλλουσιν οὐχ ἁγνῶς, οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου·

The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

VER. 17.

Οἱ δὲ ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι.

But the other of love, [a] *knowing that I am set for the defence of the Gospel.*

[a] See on Acts ix. ver. 15.

VER. 18.

Τί γάρ; πλὴν παντὶ τρόπῳ, εἴτε προφάσει, εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται, καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι.

What then? notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

VER. 19.

Οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως, καὶ ἐπιχορηγίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ.

[a] *For I know that this shall turn to my salvation* [b] *through your prayer, and the supply* [c] *of the Spirit of Jesus Christ.*

[a] And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose, Rom. viii. 28. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory, 2 Cor. iv. 17. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love: in whom though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, *even* the salvation of *your* souls, 1 Pet. i. 7—9.

[b] See on Rom. xv. ver. 30.

[c] See on John vii. ver. 39. clause 1.

VER. 20.

Κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ παῤῥησίᾳ, ὡς πάντοτε, καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς, εἴτε διὰ θανάτου·

According to my earnest expectation and *my hope,* [a] *that in nothing I shall be ashamed,* [b] *but* that *with all boldness, as always,* so *now also* [c] *Christ shall be magnified in my body* [d] *whether* it be *by life or by death.*

[a] See on Rom. v. ver. 5. clause 1.

[b] See on Acts iv. ver. 29. clause 2.

[c] See on Rom. vi. ver. 13. clause 2.

[d] See on Acts xx. ver. 24. clause 1.

VER. 21.

Ἐμοὶ γὰρ τὸ ζῆν, Χριστός· καὶ τὸ ἀποθανεῖν, κέρδος

[a] *For to me to live* is *Christ,* [b] *and to die* is *gain.*

[a] For all seek their own, not the things which are Jesus Christ's, Phil. ii. 21. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world, Gal. vi. 14. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory, Col. iii. 4.

[b] See on Matt. xix. ver. 16. clause 3. and Luke xxiii. ver. 43. clause 2.

VER. 22.

Εἰ δὲ τὸ ζῆν ἐν σαρκὶ, τοῦτό μοι καρπὸς ἔργου, καὶ τί αἱρήσομαι οὐ γνωρίζω.

But if I live in the flesh, [a] *this* is *the fruit of my labour: yet what I shall choose I wot not.*

[a] See on ver. 24.

VER. 23.

Συνέχομαι γὰρ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, καὶ σὺν Χριστῷ εἶναι· πολλῷ μᾶλλον κρεῖσσον·

[a] *For I am in a strait betwixt two, having a desire to depart,* [b] *and to be with Christ; which is far better:*

[a] For in this we groan, earnestly

desiring to be clothed upon with our house which is from heaven, 2 Cor. v. 2.

[b] See on Luke xxiii. ver. 43. clause 2.

VER. 24.

Τὸ δὲ ἐπιμένειν ἐν τῇ σαρκὶ, ἀναγκαιότερον δι' ὑμᾶς.

[a] *Nevertheless to abide in the flesh is more needful for you.*

[a] Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I *am* pure from the blood of all *men*. For I have not shunned to declare unto you all the counsel of God, Acts xx. 24—27. See also verses 22. 25, 26.

VER. 25.

Καὶ τοῦτο πεποιθὼς οἶδα ὅτι μενῶ καὶ συμπαραμενῶ πᾶσιν ὑμῖν, εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως·

And having this confidence, I know that I shall abide and continue with you all, [a] *for your furtherance and joy of faith;*

[a] Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand, 2 Cor. i. 24.

VER. 26.

Ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ, διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

[a] *That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.*

[a] As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus, 2 Cor. i. 14.

VER. 27.

Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς, εἴτε ἀπὼν, ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἑνὶ πνεύματι, μιᾷ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου·

[a] *Only let your conversation be as it becometh* [b] *the Gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs,* [c] *that ye stand fast in one spirit, with one mind* [d] *striving together for the faith of the Gospel;*

[a] See on Eph. iv. ver. 29.

[b] See on Rom. i. ver. 1. clause 5.

[c] See on Rom. i. ver. 16. clause 1.

[d] Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints, Jude 3.

VER. 28.

Καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων· ἥτις αὐτοῖς μέν ἐστιν ἔνδειξις ἀπωλείας, ὑμῖν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ.

[a] *And in nothing terrified by your adversaries:* [b] *which is to them an evident token of perdition,* [c] *but to you of salvation, and that of God.*

[a] See on Matt. x. ver. 28. clause 1.

[b] So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure; *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you, 2 Thess. i. 5, 6. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy *are ye:* for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified, 1 Pet. iv. 12—14.

[c] See on Matt. v. ver. 10. and ver. 12. clause 1.

VER. 29.

Ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν·

[a] *For unto you it is given in the behalf of Christ, not only to believe on him,* [b] *but also to suffer for his sake:*

[a] See on Matt. xvi. ver. 17. clause 3.
[b] See on John xvi. ver. 33. clause 2.

VER. 30.

Τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον ἴδετε ἐν ἐμοὶ, καὶ νῦν ἀκούετε ἐν ἐμοί.

[a] *Having the same conflict which ye saw in me,* [b] and *now hear* to be *in me.*

[a] And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market-place, unto the rulers. And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, And teach customs which are not lawful for us to receive, neither to observe, being Romans. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*, And when they had laid many stripes upon them, they cast *them* into prison, charging the jailer to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks, Acts xvi. 19—24. See also on 2 Cor. i. ver. 5. clause 1.
[b] See ver. 13.

CHAP. II.—VER. 1.

Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία Πνεύματος, εἴ τινα σπλάγχνα καὶ οἰκτιρμοὶ,

If there be *therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,*

VER. 2.

Πληρώσατέ μου τὴν χαρὰν, ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἓν φρονοῦντες.

[a] *Fulfil ye my joy, that ye be likeminded, having the same love,* being *of one accord, of one mind.*

[a] See on Rom. xii. ver. 16. clause 1.

VER. 3.

Μηδὲν κατὰ ἐρίθειαν ἢ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν.

[a] Let *nothing* be done *through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.*

[a] See on Rom. xii. ver. 3. clause 2.

VER. 4.

Μὴ τὰ ἑαυτῶν ἕκαστος σκοπεῖτε, ἀλλὰ καὶ τὰ ἑτέρων ἕκαστος.

[a] *Look not every man on his own things, but every man also on the things of others.*

[a] See on Rom. xv. ver. 1.

VER. 5.

Τοῦτο γὰρ φρονείσθω ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ,

[a] *Let this mind be in you, which was also in Christ Jesus:*

[a] See on Matt. xxiii. ver. 12.

VER. 6.

Ὃς ἐν μορφῇ Θεοῦ ὑπάρχων, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ,

[a] *Who, being in the form of God,* [b] *thought it not robbery to be equal with God:*

[a] Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? John xiv. 8, 9. Christ, who is the image of God, 2 Cor. iv. 4. His dear Son; In whom we have redemption through his blood, *even* the forgiveness of sins; Who is the image of the invisible God, Col. i. 13—15. Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high, Heb. i. 2, 3.

[b] Jesus answered them, My Father worketh hitherto, and I work. Therefore, the Jews sought the more to kill him, because he not only had broken the sabbath, but said also, that God was his Father, making himself

equal with God, John v. 17, 18. As the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son; that all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him, 21—23. For as the Father hath life in himself, so hath he given to the Son to have life in himself, 26. See also on John v. ver. 19. clause 2.

VER. 7.

Ἀλλ' ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος·

[a] *But made himself of no reputation,* [b] *and took upon him the form of a servant,* [c] *and was made in the* * *likeness of men:*

* Or, *habit.*

[a] See on Matt. viii. ver. 20.
[b] See on Matt. xii. ver. 18. clause 1. and xx. ver. 28. clause 2.
[c] See on John i. ver. 14. claues 1.

VER. 8.

Καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος, μέχρι θανάτου, θανάτου δὲ σταυροῦ.

[a] *And being found in fashion as a man, he humbled himself, and became obedient unto death,* [b] *even the death of the cross.*

[a] See on John iv. ver. 34.
[b] See on Matt. xxvii. ver. 35. clause 1.

VER. 9.

Διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσε, καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα·

[a] *Wherefore God also hath highly exalted him, and given him a name which is above every name:*

[a] See on Matt. xxviii. ver. 18.

VER. 10.

Ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων·

[a] *That at the name of Jesus every knee should bow, of* things *in heaven, and* things *in earth, and* things *under the earth;*

[a] See on Rom. xiv. ver. 11.

VER. 11.

Καὶ πᾶσα γλῶσσα ἐξομολογήσηται ὅτι Κύριος Ἰησοῦς Χριστὸς, εἰς δόξαν Θεοῦ πατρός.

[a] *And that every tongue should confess* [b] *that Jesus Christ* is *Lord,* [c] *to the glory of God the Father.*

[a] See on Matt. x. ver. 32. clause 1.
[b] See on Luke ii. ver. 11. clause 3.
[c] See on John v. ver. 23. and xiii. ver. 31. clause 2.

VER. 12.

Ὥστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε·

Wherefore, [a] *my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence,* [b] *work out your own salvation* [c] *with fear and trembling.*

[a] See on 1 Cor. iv. ver. 14. clause 2.
[b] See on Matt. xi. ver. 12.
[c] See on Acts ix. ver. 31. clause 1.

VER. 13.

Ὁ Θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν, ὑπὲρ τῆς εὐδοκίας.

[a] *For it is God which worketh in you,* [b] *both to will and to do* [c] *of* his *good pleasure.*

[a] Also in Judah, the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the Lord, 2 Chron. xxx. 12. The preparations of the heart in man, and the answer of the tongue, *is* from the Lord, Prov. xvi. 1. Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us, Isa. xxvi. 12. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, Jer. xxxi. 33. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them, xxxii. 39. John answered and said, A man can receive nothing, except it be given him from heaven, John iii. 27. No man can come to

me, except the Father which hath sent me draw him: and I will raise him up at the last day, vi. 44. and 65. And as many as were ordained to eternal life, believed, Acts xiii. 48. Not that we are sufficient of ourselves to think any thing, as of ourselves; but our sufficiency *is* of God, 2 Cor. iii. 5. By grace are ye saved through faith; and that not of yourselves: *it is* the gift of God, Eph. ii. 8. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen, Heb. xiii. 20, 21. Do not err, my beloved brethren. Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures, Jam. ii. 16—18.

[b] See on John vi. ver. 45. clause 1.
[c] See on Rom. ix. ver. 16.

VER. 14.

Πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν·

[a] Do all *things without murmurings and disputings:*

[a] See on Rom. xii. ver. 18.

VER. 15.

Ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα Θεοῦ ἀμώμητα ἐν μέσῳ γενεᾶς σκολιᾶς καὶ διεστραμμένης· ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ·

[a] *That ye may be blameless and* * *harmless,* [b] *the sons of God, without rebuke, in the midst of a crooked and perverse nation,* [c] *among whom* † *ye shine as lights in the world;*

* Or, *sincere.* † Or, *shine ye.*

[a] See on 1 Cor. i. ver. 8. clause 1.
[b] See on Matt. v. ver. 9. clause 3.
[c] See on Matt. v. ver. 14—16.

VER. 16.

Λόγον ζωῆς ἐπέχοντες· εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον, οὐδὲ εἰς κενὸν ἐκοπίασα.

[a] *Holding forth* [b] *the word of life;* [c] *that I may rejoice* [d] *in the day of Christ,* [e] *that I have not run in vain, neither laboured in vain.*

[a] See on ver. 15. clause 3.
[b] See on Rom. i. ver. 16. clause 3.
[c] See on 2 Cor. i. ver. 14.
[d] See on 1 Cor. i. ver. 8. clause 3.
[e] Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: *yet* surely my judgment *is* with the LORD, and my work with my God, Isa. xlix. 4. And I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles; but privately to them which were of reputation, lest by any means I should run, or had run, in vain, Gal. ii. 2. I am afraid of you, lest I have bestowed upon you labour in vain, iv. 11. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain, 1 Thess. iii. 5.

VER. 17.

Ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν.

[a] *Yea, and if I be* * *offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.*

* Gr. *poured forth.*

[a] For I am now ready to be offered, and the time of my departure is at hand, 2 Tim. iv. 6. See also on Acts xx. ver. 24. clauses 1, 2.

VER. 18.

Τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε, καὶ συγχαίρετέ μοι.

For the same cause also do ye joy, and rejoice with me.

VER. 19.

Ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ, Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα κἀγὼ εὐψυχῶ, γνοὺς τὰ περὶ ὑμῶν.

* *But I trust in the Lord Jesus to send* [a] *Timotheus shortly unto you, that I also may be of good comfort when I know your state.*

* Or, *moreover.*

[a] See on 1 Cor. xvi. ver. 10.

VER. 20.

Οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει.

*For I have no man * like-minded, who will naturally care for your state.*

* Or, *so dear unto me.*

VER. 21.

Οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ τοῦ Χριστοῦ Ἰησοῦ.

a *For all seek their own, not the things which are Jesus Christ's.*

a See on Rom. xv. ver. 1.

VER. 22.

Τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον.

But ye know the proof of him, a *that, as a son with the father, he hath served with me in the Gospel.*

a See Acts xvi. ver. 3—12.

VER. 23.

Τοῦτον μὲν οὖν ἐλπίζω πέμψαι, ὡς ἂν ἀπίδω τὰ περὶ ἐμὲ, ἐξαυτῆς.

Him therefore I hope to send presently, a *so soon as I shall see how it will go with me.*

a So that my bonds in Christ are manifest in all the palace, Phil. i. 13.

VER. 24.

Πέποιθα δὲ ἐν Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.

But I trust in the Lord, that I also myself shall come shortly.

VER. 25.

Ἀναγκαῖον δὲ ἡγησάμην, Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον, καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς.

Yet I supposed it necessary to send to you a *Epaphroditus, my brother, and companion in labour,* b *and fellow-soldier,* c *but your messenger, and he that ministered to my wants.*

a Having received of Epaphroditus the things which were sent from you, Phil. iv. 18.

b Thou therefore endure hardness, as a good soldier of Jesus Christ, 2 Tim. ii. 3. And to *our beloved* Apphia, and Archippus our fellow-soldier, and to the church in thy house, Philem. 2.

c See on clause 1.

VER. 26.

Ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν, διότι ἠκούσατε ὅτι ἠσθένησε.

For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

VER. 27.

Καὶ γὰρ ἠσθένησε παραπλήσιον θανάτῳ· ἀλλ' ὁ Θεὸς αὐτὸν ἠλέησεν· οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμὲ, ἵνα μὴ λύπην ἐπὶ λύπῃ σχῶ.

For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

VER. 28.

Σπουδαιοτέρως οὖν ἔπεμψα αὐτὸν, ἵνα ἰδόντες αὐτὸν πάλιν, χαρῆτε, κἀγὼ ἀλυπότερος ὦ.

I sent him therefore the more carefully, that when ye see him again, ye may rejoice, and that I may be the less sorrowful.

VER. 29.

Προσδέχεσθε οὖν αὐτὸν ἐν Κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε·

a *Receive him therefore in the Lord with all gladness; and * hold such in reputation:*

* Or, *honour such.*

a See on Rom. xiv. ver. 1. clause 2.

VER. 30.

Ὅτι διὰ τὸ ἔργον τοῦ Χριστοῦ μέχρι θανάτου ἤγγισε, παραβουλευσάμενος τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρός με λειτουργίας.

Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

CHAP. III.—VER. 1.

Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ. Τὰ αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές.

Finally, my brethren, a *rejoice in the Lord. To write the same things to you,*

to me indeed is not grievous, but for you it is safe.

[a] See on Rom. v. ver. 11. clause 1.

VER. 2.

Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν.

[a] *Beware of dogs,* [b] *beware of evil workers,* [c] *beware of the concision.*

[a] See on Matt. iii. ver. 7. clause 2.
[b] See on 2 Cor. xi. ver. 13.
[c] See on Rom. ii. ver. 28.

VER. 3.

Ἡμεῖς γάρ ἐσμεν ἡ περιτομή, οἱ πνεύματι Θεῷ λατρεύοντες, καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες.

[a] *For we are the circumcision,* [b] *which worship God in the spirit,* [c] *and rejoice in Christ Jesus,* [d] *and have no confidence in the flesh.*

[a] See on Rom. ii. ver. 29.
[b] See on John iv. ver. 23.
[c] See on Rom. v. ver. 11. clause 1.
[d] See ver. 4—7.

VER. 4.

Καίπερ ἐγὼ ἔχων πεποίθησιν καὶ ἐν σαρκί. Εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον·

[a] *Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:*

[a] Seeing that many glory after the flesh, I will glory also, 2 Cor. xi. 18.

VER. 5.

Περιτομὴ ὀκταήμερος, ἐκ γένους Ἰσραήλ, φυλῆς Βενιαμίν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος,

[a] *Circumcised the eighth day,* [b] *of the stock of Israel,* [c] *of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law,* [d] *a Pharisee;*

[a] See on Luke i. ver. 59.
[b] See on Acts xxii. ver. 3.
[c] For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin, Rom. xi. 1.
[d] See on Matt. v. ver. 20. clause 1.

VER. 6.

Κατὰ ζῆλον διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος·

[a] *Concerning zeal, persecuting the Church;* [b] *touching the righteousness which is in the law, blameless.*

[a] See on Acts viii. ver. 3.
[b] See on Matt. xxiii. ver. 25. clause 1.

VER. 7.

Ἀλλ' ἅτινα ἦν μοι κέρδη, ταῦτα ἥγημαι διὰ τὸν Χριστὸν ζημίαν.

[a] *But what things were gain to me, those I counted loss for Christ.*

[a] See ver. 8, 9.

VER. 8.

Ἀλλὰ μενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου, δι' ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα Χριστὸν κερδήσω,

Yea doubtless, [a] *and I count all things* but *loss for the excellency of the knowledge of* [b] *Christ Jesus my Lord:* [c] *for whom I have suffered the loss of all things, and do count them* but *dung, that I may win Christ,*

[a] See on Acts xx. ver. 24. clause 1.
[b] See on Luke ii. ver. 11. clause 3.
[c] See on 2 Cor. xi. ver. 23—26.

VER. 9.

Καὶ εὑρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει,

[a] *And be found in him,* [b] *not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:*

[a] See on John xiv. ver. 18.
[b] See on Rom. i. ver. 17. claus 1.

VER. 10.

Τοῦ γνῶναι αὐτόν, καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ, συμμορφούμενος τῷ θανάτῳ αὐτοῦ·

That I may know him, [a] *and the power of his resurrection,* [b] *and the fellowship of his sufferings, being made conformable unto his death;*

[a] See on Rom. vi. ver. 4. clause 3.
[b] See on Matt. v. ver. 10. clause 1.

VER. 11.

Εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν τῶν νεκρῶν.

[a] *If by any means I might attain unto the resurrection of the dead.*

[a] See on Matt. xxii. ver. 30. clause 1.

VER. 12.

Οὐχ ὅτι ἤδη ἔλαβον, ἢ ἤδη τετελείωμαι· διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήφθην ὑπὸ τοῦ Χριστοῦ Ἰησοῦ.

Not as though I had already attained, either were already perfect: [a] *but I follow after, if that I may apprehend that* [b] *for which also I am apprehended of Christ Jesus.*

[a] See on Matt. xi. ver. 12.
[b] See on Rom. viii. ver. 29. clause 2.

VER. 13.

Ἀδελφοὶ, ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατειληφέναι,

Brethren, I count not myself to have apprehended: [a] *but* this *one thing* I do, *forgetting those things which are behind, and reaching forth unto those things which are before,*

[a] See on Luke x. ver. 42. clause 1.

VER. 14.

Ἓν δὲ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ.

[a] *I press toward the mark,* [b] *for the prize of the high calling of God in Christ Jesus.*

[a] See on 1 Cor. ix. ver. 24.

[b] For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called, Rom. viii. 29, 30. That ye would walk worthy of God, who hath called you unto his kingdom and glory, 1 Thess. ii. 12. Whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ, 2 Thess. ii. 14. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*, 1 Pet. v. 10. According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue, 2 Pet. i. 3.

VER. 15.

Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῖν ἀποκαλύψει.

Let us therefore, [a] *as many as be perfect, be thus minded:* [b] *and if in any thing ye be otherwise minded, God shall reveal even this unto you.*

[a] See on 1 Cor. i. ver. 8. clause 2.
[b] See on John vii. ver 17.

VER. 16.

Πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν.

Nevertheless, [a] *whereto we have already attained, let us walk by the same rule,* [b] *let us mind the same thing.*

[a] As ye have therefore received Christ Jesus the Lord, *so* walk ye in him, Col. ii. 6.
[b] See on John viii. ver. 31.

VER. 17.

Συμμιμηταί μου γίνεσθε, ἀδελφοὶ, καὶ σκοπεῖτε τοὺς οὕτω περιπατοῦντας, καθὼς ἔχετε τύπον ἡμᾶς.

Brethren, [a] *be followers together of me, and mark them which walk so as ye have us for an ensample.*

[a] See on 1 Cor. iv. ver. 16.

VER. 18.

Πολλοὶ γὰρ περιπατοῦσιν, οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ·

[a] *(For many walk, of whom I have told you often, and now tell you* [b] *even weeping,* that they are *the enemies of the cross of Christ:*

[a] See on 2 Cor. ii. ver. 17.
[b] See on Rom. ix. ver. 2.

VER. 19.

Ὧν τὸ τέλος ἀπώλεια, ὧν ὁ Θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες.

[a] *Whose end* is *destruction,* [b] *whose god* is their *belly,* [c] *and* whose *glory* is *in their shame,* [d] *who mind earthly things.)*

[a] See on Matt. iii. ver. 12. clause 5.
[b] See on Matt. xxiv. ver. 49. clause 2.
[c] Why boastest thou thyself in mischief, O mighty man? the goodness of God *endureth* continually, Psal.

lii. 1. Woe unto him that giveth his neighbour drink, that puttest thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness! Thou art filled with shame for glory: drink thou also, and let thy foreskin be uncovered; the cup of the LORD's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory, Hab. ii. 15, 16. Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever, Jude 13.

VER. 20.

Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα Κύριον Ἰησοῦν Χριστόν·

[a] *For our conversation is in heaven;* [b] *from whence also we look for the* [c] *Saviour,* [d] *the Lord Jesus Christ:*

[a] See on Matt. vi. ver. 21.
[b] See on 1 Thess. i. ver. 10. clause 1.
[c] See on Matt. i. ver. 21. clause 3.
[d] See on Luke ii. ver. 11. clause 3.

VER. 21.

Ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, εἰς τὸ γενέσθαι αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ τὰ πάντα.

[a] *Who shall change our vile body, that it may be fashioned like unto his glorious body,* [b] *according to the working whereby he is able even to subdue all things unto himself.*

[a] See on 1 Cor. xv. ver. 42. clause 3.
[b] See on Matt. xxii. ver. 44. clause 3.

CHAP. IV.—VER. 1.

Ὥστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτω στήκετε ἐν Κυρίῳ, ἀγαπητοί.

Therefore, my brethren, dearly beloved and longed for, [a] *my joy and crown,* [b] *so stand fast in the Lord, my dearly beloved.*

[a] See on 2 Cor. i. ver. 14.
[b] See on John. viii. ver. 31.

VER. 2.

Εὐωδίαν παρακαλῶ, καὶ Συντύχην παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ.

I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

VER. 3.

Καὶ ἐρωτῶ καί σε, σύζυγε γνήσιε, συλλαμβάνου αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι, μετὰ καὶ Κλήμεντος, καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.

And I entreat thee also, true yoke-fellow, help those women which laboured with me in the Gospel, with Clement also, and with other my fellow-labourers, [a] *whose names are in the book of life.*

[a] See on Luke x. ver. 20. clause 2.

VER. 4.

Χαίρετε ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε.

[a] *Rejoice in the Lord alway:* and *again I say, Rejoice.*

[a] See on Rom. v. ver. 11. clause 1.

VER. 5.

Τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις· ὁ Κύριος ἐγγύς.

[a] *Let your moderation be known unto all men.* [b] *The Lord* is *at hand.*

[a] See on Matt. vi. ver. 25. clause 2.
[b] See on Matt. xxiv. ver. 44.

VER. 6.

Μηδὲν μεριμνᾶτε· ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωριζέσθω πρὸς τὸν Θεόν.

[a] *Be careful for nothing;* [b] *but in every thing by prayer and supplication,* [c] *with thanksgiving, let your requests be made known unto God.*

[a] See on Matt. vi. ver. 25—33.
[b] See on Matt. vii. ver. 7. clauses 1, 2.
[c] See on 2 Cor. i. ver. 11. clause 2.

VER. 7.

Καὶ ἡ εἰρήνη τοῦ Θεοῦ ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

[a] *And the peace of God,* [b] *which passeth all understanding,* [c] *shall keep your hearts and minds through Christ Jesus.*

[a] See on Rom. i. ver. 7. clause 5.
[b] And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God, Eph. iii. 19.

[c] Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, 1 Pet. i. 5. Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called, Jude 1.

VER. 8.

Τὸ λοιπὸν, ἀδελφοὶ, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια, ὅσα ἁγνὰ, ὅσα προσφιλῆ, ὅσα εὔφημα, εἴ τις ἀρετὴ καὶ εἴ ἔπαινος, ταῦτα λογίζεσθε·

Finally, brethren, [a] *whatsoever things are true,* [b]*whatsoever things* are * *honest, whatsoever things* are *just,* [c] *whatsoever things* are *pure, whatsoever things* are *lovely, whatsoever things* are *of good report; if* there be *any virtue, and if* there be *any praise,* [d] *think on these things.*

* Or, *venerable.*

[a] See on Eph. iv. ver. 25. clauses 1, 2.

[b] See on Rom. xii. ver. 17. clause 2.

[c] Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity, 1 Tim. iv. 12. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world, Jam. i. 27. And every man that hath this hope in him, purifieth himself even as he is pure, 1 John iii. 3.

[d] Prove all things; hold fast that which is good. . Abstain from all appearance of evil, 1 Thess. v. 21, 22.

VER. 9.

[a]Α καὶ ἐμάθετε, καὶ παρελάβετε, καὶ ἠκούσατε, καὶ εἴδετε ἐν ἐμοὶ, ταῦτα πράσσετε· καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

[a] *Those things, which ye have both learned, and received, and heard, and seen in me, do: and* [b] *the God of peace* [c] *shall be with you.*

[a] See on 1 Cor. iv. ver. 16.

[b] See on Rom. xv. ver. 33.

[c] See on Matt. xxviii. ver. 20. clause 2.

VER. 10.

Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως, ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ ἐφρονεῖτε, ἠκαιρεῖσθε δέ.

But I rejoiced in the Lord greatly, [a] *that now at the last your care of me* * *hath flourished again; wherein ye were also careful, but ye lacked opportunity.*

* Or, *is revived.*

[a] See ver. 18.

VER. 11.

Οὐχ ὅτι καθ' ὑστέρησιν λέγω· ἐγὼ γὰρ ἔμαθον, ἐν οἷς εἰμὶ, αὐτάρκης εἶναι.

[a] *Not that I speak in respect of want: for I have learned, in whatsoever state I am,* therewith *to be content.*

[a] See on Luke iii. ver. 14. clause 2.

VER. 12.

Οἶδα δὲ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσι μεμύημαι καὶ χορτάζεσθαι καὶ πεινᾷν, καὶ περισσεύειν καὶ ὑστερεῖσθαι.

[a] *I know both how to be abased, and I know how to abound: every where, and in all things,* [b] *I am instructed both to be full and to be hungry, both to abound and to suffer need.*

[a] See on 1 Cor. iv. ver. 9—13.

[b] See ver. 11.

VER. 13.

Πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με Χριστῷ.

[a] *I can do all things through Christ which strengtheneth me.*

[a] See on 2 Cor. xii. ver. 9. clauses 1, 2.

VER. 14.

Πλὴν καλῶς ἐποιήσατε, συγκοινωνήσαντές μου τῇ θλίψει.

Notwithstanding ye have well done that ye did communicate with my affliction.

VER. 15.

Οἴδατε δὲ καὶ ὑμεῖς, Φιλιππήσιοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι·

[a] *Now, ye Philippians, know also, that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only.*

[a] See Acts xvi. ver. 10—12.

VER. 16.

Ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δὶς εἰς τὴν χρείαν μοι ἐπέμψατε.

[a] *For even in Thessalonica ye sent once and again unto my necessity.*

[a] For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God, 1 Thess. ii. 9.

VER. 17.

Οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν.

[a] *Not because I desire a gift:* [b] *but I desire fruit that may abound to your account.*

[a] See on 1 Cor. ix. ver. 15.
[b] See on Matt. vii. ver. 17.
[c] See on Matt. x. ver. 42. clauses 2, 3.

VER. 18.

Ἀπέχω δὲ πάντα, καὶ περισσεύω· πεπλήρωμαι δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὀσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ Θεῷ.

*But * I have all,* [a] *and abound: I am full, having received of* [b] *Epaphroditus the things* which were sent *from you,* [c] *an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.*

* Or, *I have received all.*

[a] See ver. 12.
[b] See chap. ii. ver. 25.
[c] See on Rom. xii. ver. 1. clause 2.

VER. 19.

Ὁ δὲ Θεός μου πληρώσει πᾶσαν χρείαν ὑμῶν κατὰ τὸν πλοῦτον αὐτοῦ, ἐν δόξῃ, ἐν Χριστῷ Ἰησοῦ.

But [a] *my God* [b] *shall supply all your need,* [c] *according to his riches in glory by Christ Jesus.*

[a] See on Matt. v. ver. 9. clause 3.
[b] See on Matt. vi. ver. 33. clause 4.
[c] See on Rom. ii. ver. 4. clause 2.

VER. 20.

Τῷ δὲ Θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Now unto God and [a] *our Father* [b] be *glory for ever and ever. Amen.*

[a] See on Matt. v. ver. 9. clause 3.
[b] See on Rom. xi. ver. 36. clause 2.

VER. 21.

Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. Ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί.

[a] *Salute every saint* [b] *in Christ Jesus. The brethren which are with me greet you.*

[a] See on Rom. xvi. ver. 16. clause 1.
[b] See on John. vi. ver 56.

VER. 22.

Ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας.

[a] *All the saints salute you, chiefly* [b] *they that are of Cæsar's household.*

[a] See on 1 Cor. xvi. ver. 20. clause 1.
[b] See chap. i. ver. 13.

VER. 23.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.

[a] *The grace of our Lord Jesus Christ* be *with you all. Amen.*

[a] See on Rom. i. ver. 7. clause 7.

Πρὸς Φιλιππησίους ἐγράφη ἀπὸ Ῥώμης δι' Ἐπαφροδίτου.

It was written to the Philippians from Rome by Epaphroditus.

END OF THE EPISTLE TO THE PHILIPPIANS.

THE

EPISTLE OF PAUL THE APOSTLE

TO THE

COLOSSIANS.

[Written from Rome, A. D. 62.]

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελήματος Θεοῦ, καὶ Τιμόθεος ὁ ἀδελφὸς,

[a] *Paul,* [b] *an apostle of Jesus Christ, by the will of God,* [c] *and Timotheus* our *brother,*

[a] See on Rom. i. ver. 1. clause 1.
[b] See on Rom. i. ver. 1. clause 3.
[c] See on 1 Cor. xvi. ver. 10.

VER. 2.

Τοῖς ἐν Κολοσσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[a] *To the saints and faithful brethren which are at Colosse:* [b] *Grace* be *unto you, and peace, from God our Father, and the Lord Jesus Christ.*

[a] For the same form of expression see 1 Cor. i. 2.; 2 Cor. i. 1.; Gal. i. 2.; 1 Thess. i. 1.; 2 Thess. i. 1.
[b] See on Rom. i. ver. 7. clauses 4—7.

VER. 3.

Εὐχαριστοῦμεν τῷ Θεῷ καὶ πατρὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, πάντοτε περὶ ὑμῶν προσευχόμενοι,

[a] *We give thanks to God and* [b] *the Father of our Lord Jesus Christ,* [c] *praying always for you,*

[a] See on Rom. i. ver. 8. clause 1.
[b] See on Matt. vii. ver. 21. clause 4.
[c] See on Rom. i. ver. 9. clause 5.

VER. 4.

Ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους,

[a] *Since we heard of your* [b] *faith in Christ Jesus,* [c] *and of the love* which ye have *to all the saints,*

[a] See on Rom. i. ver. 8. clause 3.
[b] See on John v. ver. 23.
[c] See on Mark ix. ver. 50. clause 3.

VER. 5.

Διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου,

For [a] *the hope which is laid up for you in heaven,* [b] *whereof ye heard before in the word of the truth of the Gospel;*

[a] See on Rom. v. ver. 2. clause 3.
[b] See on Acts xiii. ver. 26. clause 2.

VER. 6.

Τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ, καὶ ἔστι καρποφορούμενον, καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ·

Which is come unto you, as it is *in* [a] *all the world;* [b] *and bringeth forth* [c] *fruit,* as it doth *also in you, since the day ye heard* of it; [d] *and knew the grace of God in truth:*

[a] See on Rom. i. ver. 8. clause 4.
[b] See on Rom. i. ver. 16. clause 3.
[c] See on Matt. xiii. ver. 23. clause 3.
[d] See on Acts xv. ver. 11.

VER. 7.

Καθὼς καὶ ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστι πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ·

As ye also learned of [a] *Epaphras our dear fellow-servant, who is for you* [b] *a faithful minister of Christ;*

[a] Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, Col. iv. 12. There salute thee Epaphras, my fellow prisoner in Christ Jesus, Philem. 23.

[b] See on Matt. xxiv. ver. 45. clause 1.

VER. 8.

Ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν Πνεύματι.

Who also declared unto us [a] your love in the Spirit.

[a] See on Rom. v. ver. 5. clauses 2, 3. and Mark ix. ver. 50. clause 3.

VER. 9.

Διὰ τοῦτο καὶ ἡμεῖς ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ παυόμεθα ὑπὲρ ὑμῶν προσευχόμενοι, καὶ αἰτούμενοι ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ·

For this cause we also, since the day we heard it, [a] *do not cease to pray for you,* [b] *and to desire that ye might be filled with the knowledge of his will,* [c] *in all wisdom and spiritual understanding;*

[a] See on Rom. i. ver. 9. clause 5.

[b] See on Matt. xiii. ver. 11. clause 1.

[c] Let the word of Christ dwell in you richly in all wisdom, Col. iii. 16.

VER. 10.

Περιπατῆσαι ὑμᾶς ἀξίως τοῦ Κυρίου εἰς πᾶσαν ἀρέσκειαν· ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι εἰς τὴν ἐπίγνωσιν τοῦ Θεοῦ·

[a] *That ye might walk worthy of the Lord, unto all pleasing,* [b] *being faithful in every good work, and increasing in the knowledge of God;*

[a] See on Rom. vi. ver. 13.

[b] See on Matt. xiii. ver. 23. clause 3.

VER. 11.

Ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ, εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς·

[a] *Strengthened with all might, according to his glorious power,* [b] *unto all patience* [c] *and long-suffering* [d] *with joyfulness;*

[a] See on 2 Cor. xii. ver. 9. clause 2.

[b] See on Luke xxi. ver. 19.

[c] See on 1 Cor. xiii. ver. 4. clauses 1, 2.

[d] See on Rom. v. ver. 3. clause 1.

VER. 12.

Εὐχαριστοῦντες τῷ πατρὶ τῷ ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί·

[a] *Giving thanks unto the Father,* [b] *which hath made us meet to be partakers of* [c] *the inheritance of the saints* [d] *in light:*

[a] See on Eph. v. ver. 4. clause 3.

[b] See on Rom. viii. ver. 29. clause 3.

[c] See on Acts xx. ver. 32. clause 2.

[d] For with thee *is* the fountain of life: in thy light shall we see light, Psal. xxxvi. 9. Light is sown for the righteous, and gladness for the upright in heart, xcvii. 11. But the path of the just *is* as the shining light, that shineth more and more unto the perfect day, Prov. iv. 18. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory, Isa. lx. 19. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb *is* the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it, Rev. xxi. 23, 24. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever, xxii. 5.

VER. 13.

Ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ·

[a] *Who hath delivered us from the power of darkness,* [b] *and hath translated us* [c] *into the kingdom of* * *his* [d] *dear Son:*

* Gr. *the Son of his love*

[a] See on Acts xxvi. ver. 18. clause 3.

[b] See on Rom. vi. ver. 18.

[c] See on Matt. xxv. ver. 34. clause 3.

[d] See on Matt. iii. ver. 17. clause 2.

VER. 14.

Ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ

αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν ἁμαρτιῶν·

[a] *In whom we have redemption through his blood,* [b] even *the forgiveness of sins:*

[a] See on Matt. xxvi. ver. 28.
[b] See on Matt. ix. ver. 2. clause 4.

VER. 15.

Ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως·

[a] *Who is the Image of the invisible God,* [b] *the firstborn* [c] *of every creature:*

[a] See on Phil. ii. ver. 6. clause 1.
[b] See on John i. ver. 14. clause 3.
[c] The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I *was* there; when he set a compass upon the face of the depth; When he established the clouds above; when he strengthened the fountains of the deep; When he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth: Then I was by him, *as* one brought up *with him;* and I was daily *his* delight, rejoicing always before him, Prov. viii. 22—30. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God, Rev. iii. 14.

VER. 16.

Ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαὶ, εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται·

[a] *For by him were all things created, that are in heaven, and that are in earth, visible and invisible,* [b] *whether* they be *thrones, or dominions, or principalities, or powers: all things were created by him,* [c] *and for him:*

[a] See on John i. ver. 3.
[b] See on Rom. viii. ver. 38. clause 2.
[c] The Lord hath made all *things* for himself; yea, even the wicked for the day of evil, Prov. xvi. 4. For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen, Rom. xi. 36.

VER. 17.

Καὶ αὐτός ἐστι πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε·

[a] *And he is before all things,* [b] *and by him all things consist.*

[a] See on John i. ver. 1. clause 1.
[b] See on John v. ver. 19. clause 2.

VER. 18.

Καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας· ὅς ἐστιν ἀρχὴ, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων·

[a] *And he is the head of the body, the Church:* [b] *Who is the Beginning,* [c] *the firstborn from the dead:* [d] *that* * *in all* things *he might have the preeminence.*

* Or, *among all.*

[a] See on Matt. xxviii. ver. 18.
[b] See on John i. ver. 1. clause 1.
[c] See on 1 Cor. xv. ver. 20. clause 2.
[d] See on Matt. xxiii. ver. 8. clause 2.

VER. 19.

Ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα κατοικῆσαι,

[a] *For it pleased* the Father *that in him should all fulness dwell;*

[a] See on Matt. xxviii. ver. 18.

VER. 20.

Καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς.

[a] *And* * *having made peace through the blood of his cross,* [b] *by him to reconcile all things unto himself; by him,* I say, *whether* they be *things in earth, or things in heaven.*

* Or, *making peace.*

[a] See on Luke ii. ver. 14. clause 2.
[b] See on Heb. ii. ver. 17. clause 3.

VER. 21.

Καὶ ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, νυνὶ δὲ ἀποκατήλλαξεν,

[a] *And you, that were sometime alienated,* [b] *and enemies* * in your *mind by wicked works,* [c] *yet now hath he reconciled,*

* Or, *by* your *mind in wicked works.*

[a] See on Eph. iv. ver. 18. clause 2.
[b] See on Rom. i. ver. 30. clause 2.
[c] See on Heb. ii. ver. 17. clause 3.

VER. 22.

Ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, διὰ τοῦ θανάτου, παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ·

[a] *In the body of his flesh through death,* [b] *to present you holy, and unblameable, and unreproveable in his sight:*

[a] See on Matt. xx. ver. 28. clause 3.
[b] See on 1 Cor. i. ver. 8. clause 2.

VER. 23.

Εἴ γε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν οὐρανὸν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.

[a] *If ye continue in the faith, grounded and settled, and* be *not moved away from* [b] *the hope of the Gospel, which ye have heard,* and *which was preached* [c] *to every creature which is under heaven;* [d] *whereof I, Paul, am made a minister;*

[a] See on Heb. iii. ver. 6. clause 3.
[b] See on Rom. v. ver. 2. clause 3.
[c] For the same form of expression see Deut. ii. 25.; Acts ii. 5.
[d] See on Rom. ver. i. clauses 3—5.

VER. 24.

Νῦν χαίρω ἐν τοῖς παθήμασί μου ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου, ὑπὲρ τοῦ σώματος αὐτοῦ, ὅ ἐστιν ἡ ἐκκλησία·

[a] *Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ, in my flesh, for* [b] *his body's sake, which is the Church:*

[a] See on Matt. v. ver. 12. clause 1.
[b] See on Rom. xii. ver. 5. clause 1.

VER. 25.

Ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ, τὴν δοθεῖσάν μοι εἰς ὑμᾶς, πληρῶσαι τὸν λόγον τοῦ Θεοῦ·

[a] *Whereof I am made a minister,* [b] *according to the dispensation of God, which is given to me for you,* [c] *to* * *fulfil the word of God;*

* Or, *fully to preach the word of God.*

[a] See on Rom. i. ver. 1. clause 3.
[b] See on Rom. i. ver. 5. clause 1.
[c] See on Rom. xv. ver. 19. clause 3.

VER. 26.

Τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ·

Even [a] *the mystery which hath been hid from ages, and from generations,* [b] *but now is made manifest to his saints:*

[a] See on Rom. xvi. ver. 25. clause 4.
[b] See on Matt. xiii. ver. 11. clause 1.

VER. 27.

Οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι τίς ὁ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὅς ἐστι Χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης·

[a] *To whom God would make known what* is *the* [b] *riches of this mystery among the Gentiles; which is* [c] *Christ* * *in you,* [d] *the hope of glory:*

* Or, *among you.*

[a] See on John xiv. ver. 26. clause 3.
[b] See on Matt. xii. ver. 18. clause 5.
[c] See on John xiv. ver. 18.
[d] See on Rom. v. ver. 2. clause 3.

VER. 28.

Ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ Ἰησοῦ·

[a] *Whom we preach,* [b] *warning every man,* [c] *and teaching every man in all wisdom;* [d] *that we may present every man perfect in Christ Jesus:*

[a] See on Rom. xvi. ver. 25. clause 3.
[b] See on Matt. iii. ver. 7. clause 3.
[c] See on Matt. xxviii. ver. 20. clause 1.
[d] See on 2 Cor. xi. ver. 2 clause 3.

VER. 29.

Εἰς ὃ καὶ κοπιῶ, ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.

[a] *Whereunto I also labour, striving according to his working, which worketh in me mightily.*

[a] See on Rom. xv. ver. 19.

CHAP. II.—VER. 1.

Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα ἔχω περὶ ὑμῶν, καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἑωράκασι τὸ πρόσωπόν μου ἐν σαρκί·

[a] *For I would that ye knew what great* * *conflict I have for you, and* for *them* [b] *at Laodicea, and* for *as many as have not seen my face in the flesh;*

* Or, *fear;* or, *care.*

[a] My little children, of whom I travail in birth again until Christ be formed in you, Gal. iv. 19.

[b] See chap. iv. ver. 13. 15, 16.; Rev. i. 11.; iii. 14—22.

VER. 2.

Ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθέντων ἐν ἀγάπῃ, καὶ εἰς πάντα πλοῦτον τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ καὶ πατρὸς καὶ τοῦ Χριστοῦ·

[a] *That their hearts might be comforted,* [b] *being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;*

[a] See on Heb. vi. ver. 18. clause 2.
[b] See on John xvii. ver. 11. clause 6.

VER. 3.

Ἐν ᾧ εἰσι πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι.

* *In whom* [a] *are hid all the treasures of wisdom and knowledge.*

* Or, *wherein.*

[a] See on 1 Tim. i. ver. 17.

VER. 4.

Τοῦτο δὲ λέγω, ἵνα μή τις ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ.

And this I say, [a] *lest any man should beguile you* [b] *with enticing words.*

[a] See on Matt. xxiv. ver. 4.
[b] And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, 1 Cor. ii. 4.

VER. 5.

Εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.

[a] *For though I be absent in the flesh, yet am I with you in the spirit,* [b] *joying and beholding your order, and the stedfastness of your* [c] *faith in Christ.*

[a] See 1 Cor. v. ver. 3.
[b] See on Rom. xii. ver. 15. clause 1.
[c] See on John v. ver. 23. clause 1.

VER. 6.

Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε·

As ye have therefore [a] *received Christ Jesus the Lord,* so *walk ye in him:*

[a] But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name, John i. 12. Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me: and he that receiveth me receiveth him that sent me, xiii. 20. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end, Heb. iii. 14. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; *and* he that hath not the Son of God, hath not life, 1 John v. 11, 12. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, 20. He that abideth in the doctrine of Christ, he hath both the Father and the Son, 2 John 8.

VER. 7.

Ἐῤῥιζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ, καὶ βεβαιούμενοι ἐν τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.

[a] *Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein* [b] *with thanksgiving.*

[a] See on Matt. vii. ver. 25. clause 2.
[b] See on Eph. v. ver. 4. clause 3.

VER. 8.

Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ κατὰ Χριστόν·

[a] *Beware lest any man spoil you through philosophy and vain deceit,* [b] *after the tradition of men,* [c] *after the* * *rudiments of the world, and not after Christ.*

* Or, *elements.*

[a] See on Matt. vii. ver. 15. clauses 1, 2.
[b] See on Matt. xv. ver. 9. clause 2.
[c] See ver. 20.

VER. 9.

Ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς·

[a] *For in him dwelleth all the fulness of the Godhead bodily.*

[a] See on John x. ver. 30.

VER. 10.

Καί ἐστε ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας·

[a] *And ye are complete in him, which is* [b] *the head of all principality and power:*

[a] See on 1 Cor. i. ver. 30, 31.
[b] See on Matt. xxviii. ver. 18.

VER. 11.

Ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκὸς, ἐν τῇ περιτομῇ τοῦ Χριστοῦ·

[a] *In whom also ye are circumcised with the circumcision made without hands,* [b] *in putting off the body of the sins of the flesh by the circumcision of Christ:*

[a] See on Rom. ii. ver. 29. clauses 1—3.
[b] See on Rom. vi. ver. 6.

VER. 12.

Συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι· ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ τῶν νεκρῶν.

[a] *Buried with him* [b] *in baptism,* [c] *wherein also ye are risen with him* [d] *through the faith of the operation of God,* [e] *who hath raised him from the dead.*

[a] Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection, Rom. vi. 3—5
[b] See on Rom vi. ver. 3.
[c] See on Rom. vi. ver. 4.
[d] See on John vi. ver. 65. clause 2.
[e] See on Acts ii. ver. 24. clause 1.

VER. 13.

Καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, συνεζωοποίησε σὺν αὐτῷ, χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα·

[a] *And you, being dead in your sins and the uncircumcision of your flesh,* [b] *hath he quickened together with him,* [c] *having forgiven you all trespasses;*

[a] See on John v. ver. 25.
[b] See on John v. ver. 21. clause 1.
[c] See on Matt. ix. ver. 2. clause 4.

VER. 14.

Ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἦρκεν ἐκ τοῦ μέσου, προσηλώσας αὐτὸ τῷ σταυρῷ·

[a] *Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;*

[a] Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace, Eph. ii. 15. See also on Rom. vii. ver. 4. clause 1.

VER. 15.

Ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν ἐν παῤῥησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ.

[a] And *having spoiled principalities*

*and powers, he made a shew of them openly, triumphing over them * in it.*

* Or, *in himself.*

[a] And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the LORD God might dwell *among them*, Psal. lxviii. 18.; Eph. iv. 8. Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children, Isa. xlix. 24, 25. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors, liii. 12 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house, Matt. xii. 28, 29. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you, Luke x. 18, 19. Now is the judgment of this world: now shall the prince of this world be cast out, John xii. 31. The prince of this world is judged, xvi. 11. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, Heb. ii. 14.

VER. 16

Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει, ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς, ἢ νουμηνίας, ἢ σαββάτων·

[a] *Let no man therefore judge you * in* [b] *meat, or in drink,* [c] *or † in respect of an holyday,* [d] *or of the new moon, or of* [e] *the sabbath* days:

* Or, *for eating and drinking.*
† Or, *in part.*

[a] See on Rom. xiv. ver. 3. clause 1.
[b] See on Matt. xv. ver. 11. clause 1.
[c] See on Rom. xiv. ver. 5. clause 1.

[d] Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I *am* the LORD your God, Numb. x. 10. And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. And he said, Wherefore wilt thou go to him to day? *it is* neither new moon, nor sabbath. And she said, *It shall be* well, 2 Kings iv. 22, 23. And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the LORD, 1 Chron. xxiii. 31. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. For this *was* a statute for Israel, *and* a law of the God of Jacob, Psal. lxxxi. 3, 4. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain, Gal. iv. 9—11.

[e] See on John v. ver. 10.

VER. 17.

Ἅ ἐστι σκιὰ τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ.

[a] *Which are a shadow of things to come;* [b] *but the body is of Christ.*

[a] Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See (saith he) *that* thou make all things according to the pattern shewn

to thee in the mount, Heb. viii. 5. Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, ix. 9. For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect, x. 1.

[b] See on Rom. x. ver. 4. clause 1.

VER. 18.

Μηδεὶς ὑμᾶς καταβραβευέτω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ μὴ ἑώρακεν ἐμβατεύων, εἰκῇ φυσιούμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ,

[a] *Let no man* * *beguile you of your reward* † *in a voluntary humility* [b] *and worshipping of angels,* [c] *intruding into those things which he hath not seen,* [d] *vainly puffed up by his fleshly mind,*

* Or, *judge against you,* ver. 16.

† Gr. *being a voluntary in humility,* ver. 23.

[a] See Eph. v. ver. 6.

[b] And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy, Rev. xix. 10. And I John saw these things, and heard *them.* And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God, xxii. 9, 10.

[c] The secret *things belong* unto the LORD our God; but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law, Deut. xxix. 29.

[d] Now, as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know, 1 Cor. viii. 1, 2.

VER. 19.

Καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἁφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβαζόμενον, αὔξει τὴν αὔξησιν τοῦ Θεοῦ.

[a] *And not holding the Head, from which all the body by joints and bands having nourishment ministered,* [b] *and knit together,* [c] *increaseth with the increase of God.*

[a] See on Rom. xii. ver. 5. clause 1.

[b] See on John xvii. ver. 11. clause 6.

[c] That ye might walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, Col. i. 10. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love, Eph. iv. 16. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth, 2 Thess. i. 3. But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen, 2 Pet. iii. 18.

VER. 20.

Εἰ οὖν ἀπεθάνετε σὺν τῷ Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε;

[a] *Wherefore, if ye be dead with Christ* [b] *from the* * *rudiments of the world, why, as though living in the world,* [c] *are ye subject to ordinances.*

* Or, *elements.*

[a] See on Rom. vi. ver. 2. clause 1.

[b] See on Rom. vii. ver. 4. clause 1.

[c] See on ver. 16.

VER. 21.

Μὴ ἅψῃ, μηδὲ γεύσῃ, μηδὲ θίγῃς·

(*Touch not; taste not; handle not;*

VER. 22.

Ἅ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει· κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων;

Which all are to perish with the using;)

[a] *after the commandments and doctrines of men?*

[a] See on Matt xv. ver. 3.

VER. 23.

Ἅτινά ἐστι λόγον μὲν ἔχοντα σοφίας ἐν ἐθελοθρησκείᾳ καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινι πρὸς πλησμονὴν σαρκός.

*Which things have indeed a shew of wisdom in will worship, and humility, and * neglecting of the body; not in any honour to the satisfying of the flesh.*

* Or, *punishing*, or, *not sparing*.

CHAP. III.—VER. 1.

Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστός ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος.

[a] *If ye then be risen with Christ,* [b] *seek those things which are above,* [c] *where Christ sitteth on the right hand of God.*

[a] See on John v. ver. 25.
[b] See on Matt. vi. ver. 20.
[c] See on Matt. xxii. ver. 44. clause 1. and Mark xvi. ver. 19. clause 3.

VER. 2.

Τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς.

[a] *Set your * affection on things above, not on things on the earth.*

* Or, *mind*.

[a] See on Matt. vi. ver. 19—21.

VER. 3.

Ἀπεθάνετε γὰρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ.

[a] *For ye are dead, and your life is hid with Christ in God.*

[a] See on Rom. vi. ver. 2. clause 1.

VER. 4.

Ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

When Christ, [a] who is *our life,* [b] *shall appear,* [c] *then shall ye also appear with him in glory.*

[a] See on John xi. ver. 25. clauses 1, 2.
[b] See on Matt. xvi. ver. 27. clause 1.
[c] See on Matt. xiii. ver. 43. clauses 1, 2.

VER. 5.

Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία·

[a] *Mortify therefore your members which are upon the earth;* [b] *fornication, uncleanness, inordinate affection, evil concupiscence, and* [c] *covetousness, which is idolatry:*

[a] See on Rom. viii. ver. 13. clause 3.
[b] See on Acts xv. ver. 20. clause 2.
[c] See on Eph. v. ver. 5. clause 2.

VER. 6.

Δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.

[a] *For which things' sake the wrath of God cometh on the children of disobedience:*

[a] See on Rom. i. ver. 18.
[b] See on Matt. xiii. ver. 38. clause 3.

VER. 7.

Ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε, ὅτε ἐζῆτε ἐν αὐτοῖς.

[a] *In the which ye also walked sometime, when ye lived in them.*

[a] See on Rom. vi. ver. 19. clause 3.

VER. 8.

Νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν.

[a] *But now ye also put off all these;* [b] *anger, wrath, malice,* [c] *blasphemy, filthy communication out of your mouth.*

[a] See on Eph. iv. ver. 22. clause 1.
[b] See on Rom. xiii. ver. 13. clause 4.
[c] See on Eph. iv. ver. 29. clause 1.

VER. 9.

Μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ·

[a] *Lie not one to another,* [b] *seeing that ye have put off the old man with his deeds;*

[a] See on Eph. iv. ver. 25. clause 1.
[b] See on Rom. vi. ver. 6. clause 1.

VER. 10.

Καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν·

[a] *And have put on* [b] *the new* man, *which is renewed* [c] *in knowledge* [d] *after the image of him that created him:*

[a] See on Rom. xiii. ver. 12. clause 3.
[b] See on John iii. ver. 6. clause 2.
[c] See on John i. ver. 4. clause 2.
[d] See on John i. ver. 13. clause 5.

VER. 11.

Ὅπου οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος· περιτομὴ καὶ ἀκροβυστία· βάρβαρος, Σκύθης· δοῦλος, ἐλεύθερος· ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός.

[a] *Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond* nor *free:* [b] *but Christ is all,* [c] *and in all.*

[a] See on Rom. ii. ver. 25—29.
[b] See on 1 Cor. i. ver. 30.
[c] See on John xiv. ver. 18.

VER. 12.

Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἅγιοι καὶ ἠγαπημένοι, σπλάγχνα οἰκτιρμῶν, χρηστότητα, ταπεινοφροσύνην, πραότητα, μακροθυμίαν·

Put on therefore, as [a] *the elect of God,* [b] *holy and* [c] *beloved, bowels* [d] *of mercies, kindness, humbleness of mind,* [e] *meekness, long-suffering;*

[a] See on Matt. xxiv. ver. 22. clause 2.
[b] See on Rom. viii. ver. 29. clause 3.
[c] See on Rom. i. ver. 7. clause 2.
[d] See on Mark ix. ver. 50. clause 3. and Matt. xx. ver. 26, 27.
[e] See on 1 Cor. xiii. ver. 4. clause 2.

VER. 13.

Ἀνεχόμενοι ἀλλήλων, καὶ χαριζόμενοι ἑαυτοῖς, ἐάν τις πρός τινα ἔχῃ μομφήν· καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο ὑμῖν, οὕτω καὶ ὑμεῖς.

Forbearing one another, and [a] *forgiving one another, if any man have a* * *quarrel against any:* [b] *even as Christ forgave you, so also* do *ye.*

* Or, *complaint.*

[a] See on Matt. vi. ver. 12. clause 3.
[b] See on Matt. ix. ver. 2. clause 4.

VER. 14.

Ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην, ἥτις ἐστὶ σύνδεσμος τῆς τελειότητος·

[a] *And above all these things* put on *charity, which is the bond of perfectness.*

[a] See on Matt. v. ver. 42. clause 1.; Mark ix. ver. 50. clause 3. and Rom. v. ver. 5. clause 2.

VER. 15.

Καὶ ἡ εἰρήνη τοῦ Θεοῦ βραβευέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἑνὶ σώματι, καὶ εὐχάριστοι γίνεσθε.

And let [a] *the peace of God rule in your hearts,* [b] *to the which also ye are called in one body;* [c] *and be ye thankful.*

[a] See on Rom. i. ver. 7. clause 5.
[b] God hath called us to peace, 1 Cor. vii. ver. 15. See also on Mark ix. ver. 50. clause 3.
[c] See on Eph. v. ver. 4. clause 3.

VER. 16.

Ὁ λόγος τοῦ Χριστοῦ ἐνοικείτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ· διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς, ψαλμοῖς, καὶ ὕμνοις, καὶ ᾠδαῖς πνευματικαῖς ἐν χάριτι ᾄδοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ.

[a] *Let the word of Christ dwell in you richly in all wisdom;* [b] *teaching and admonishing one another* [c] *in psalms and hymns and spiritual songs,* [d] *singing with grace in your hearts to the Lord.*

[a] See on John xv. ver. 7. clause 1.
[b] And I myself also am pursuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another, Rom. xv. 14. Wherefore comfort one another with these words, 1 Thess. iv. 18. Wherefore comfort yourselves together, and edify one another, even as also ye do, v. 11. Yet count *him* not as an enemy, but admonish *him* as a brother, 2 Thess. iii. 15. Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all *men*, and holiness, without which no man shall see the Lord: Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled, Heb. xii. 12—15.
[c] See on Matt. xxvi. ver. 30. clause 1.
[d] I will sing with the Spirit, and I will sing with the understanding also, 1 Cor. xiv. 15.

VER. 17.

Καὶ πᾶν ὅ,τι ἂν ποιῆτε, ἐν λόγῳ, ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ Θεῷ καὶ πατρὶ δι' αὐτοῦ.

[a] *And whatsoever ye do in word or deed,* [b] *do all in the name of the Lord Jesus,* [c] *giving thanks to God and the Father* [d] *by him.*

[a] See on 1 Cor. x. ver. 31.

[b] For all people will walk every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever, Mic. iv. 5.

[c] See on Eph. v. ver. 4. clause 3.

[d] See on John xiv. ver. 13. clause 2.

VER. 18.

Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἰδίοις ἀνδράσιν, ὡς ἀνῆκεν ἐν Κυρίῳ.

[a] *Wives, submit yourselves unto your own husbands, as it is fit in the Lord.*

[a] See on 1 Cor. xi. ver. 3. clause 2.

VER. 19.

Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καὶ μὴ πικραίνεσθε πρὸς αὐτάς.

[a] *Husbands, love* your *wives, and be not bitter against them.*

[a] Husbands love your wives, even as Christ also loved the church, and gave himself for it, Eph. v. 25. See also on Matt. xix. ver. 5, 6.

VER. 20.

Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσι κατὰ πάντα· τοῦτο γάρ ἐστιν εὐάρεστον τῷ Κυρίῳ.

[a] *Children, obey* your *parents in all things:* [b] *for this is well pleasing unto the Lord.*

[a] See on Matt. xv. ver. 4. clauses 2, 3.

[b] See on Rom. xii. ver. 1. clause 2.

VER. 21.

Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν.

[a] *Fathers, provoke not your children* to anger, *lest they be discouraged.*

[a] See on Eph. vi. ver. 4.

VER. 22.

Οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλείαις ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἁπλότητι καρδίας, φοβούμενοι τὸν Θεόν·

[a] *Servants, obey in all things* your *masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart,* [b] *fearing God:*

[a] See on Matt. viii. ver. 9. clause 2.

[b] See on Acts ix. ver. 31. clause 1.

VER. 23.

Καὶ πᾶν ὅ,τι ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις·

[a] *And whatsoever ye do,* [b] *do it heartily as to the Lord,* [c] *and not unto men;*

[a] See on 1 Cor. x. ver. 31.

[b] And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered, 2 Chron. xxxi. 21. With my whole heart have I sought thee: O let me not wander from thy commandments, Psal. cxix. 10. Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest, Eccles. ix. 10.

[c] Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even* to me? And when ye did eat, and when ye did drink, did not ye eat *for yourselves*, and drink *for yourselves? Should ye* not *hear* the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the south and the plain, Zech. vii. 5—7. Moreover, when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward, Matt. vi. 16. With good will doing service, as to the Lord, and not to men, Eph. vi. 7.

VER. 24.

Εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας· τῷ γὰρ Κυρίῳ Χριστῷ δουλεύετε.

[a] *Knowing that of the Lord ye shall receive the reward of the inheritance:* [b] *for ye serve the Lord Christ.*

[a] See on Matt. xvi. ver. 27. clause 3.
[b] See on Rom. i. ver. 1. clause 2.

VER. 25.

Ὁ δὲ ἀδικῶν κομιεῖται ὃ ἠδίκησε· καὶ οὐκ ἔστι προσωποληψία.

[a] *But he that doeth wrong shall receive for the wrong which he hath done: and* [b] *there is no respect of persons.*

[a] See on Luke xii. ver. 47, 48.
[b] See on Rom. ii. ver. 11.

CHAP. IV.—VER. 1.

Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν οὐρανοῖς.

[a] *Masters, give unto* your *servants that which is just and equal;* [b] *knowing that ye also have a Master in heaven.*

[a] Thou shalt not defraud thy neighbour, neither rob *him*: the wages of him that is hired shall not abide with thee all night until the morning, Lev. xix. 13. And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bond-servant: *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile: And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return. For they *are* my servants, which I brought forth out of the land of Egypt: they shall not be sold as bondmen. Thou shalt not rule over him with rigour; but shalt fear thy God, xxv. 39—43. Thou shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates: At his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee, Deut. xxiv. 14, 15. If I did despise the cause of my man-servant or of my maid-servant, when they contended with me; What then shall I do when God riseth up? and when he visiteth, what shall I answer him? Did not he that made me in the womb make him? and did not one fashion us in the womb? Job. xxxi. 13—15. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts, Mal. iii. 5. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth, Jam. v. 4.

[b] See on Matt. xxiii. ver. 8. clause 2.

VER. 2.

Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ,

[a] *Continue in prayer,* [b] *and watch in the same* [c] *with thanksgiving;*

[a] See on Luke xviii. ver. 1.
[b] See on Matt. xxiv. ver. 42. clause 1.
[c] See on Eph. v. ver. 4. clause 3.

VER. 3.

Προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι·

Withal [a] *praying also for us,* [b] *that God would open unto us a door of utterance,* [c] *to speak the mystery of Christ,* [d] *for which I am also in bonds:*

[a] See on Rom. xv. ver. 30.
[b] For a great door and effectual is opened unto me, 1 Cor. xvi. 9.
[c] See on Rom. xvi. ver. 25. clause 4.
[d] See also Eph. iii. 1.; iv. 1.; Phil. i. 13, 14.; 2 Tim. i. 16.; ii. 9.

VER. 4.

Ἵνα φανερώσω αὐτὸ, ὡς δεῖ με λαλῆσαι.

[a] *That I may make it manifest, as I ought to speak.*

[a] For which I am an ambassador in bonds; that therein I may speak boldly as I ought to speak, Eph. vi. 20. See also on Acts iv. ver. 29. clause 2.

VER. 5.

Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι.

[a] *Walk in wisdom toward them that are without,* [b] *redeeming the time.*

[a] Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves, Matt. x. 16. For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil, Rom. xvi. 19. See then that ye walk circumspectly, not as fools, but as wise, Eph. v. 15.

[b] Redeeming the time, because the days are evil, Eph. v. 16

VER. 6.

Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἠρτυμένος εἰδέναι πῶς δεῖ ὑμᾶς ἑνὶ ἑκάστῳ ἀποκρίνεσθαι.

[a] *Let your speech* be *alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.*

[a] See on Eph. iv. ver. 29.

VER. 7.

Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς, καὶ πιστὸς διάκονος, καὶ σύνδουλος ἐν Κυρίῳ,

All my state shall [a] *Tychicus declare unto you,* who is *a beloved brother, and a faithful minister and fellow-servant in the Lord:*

[a] See on Acts xx. ver. 4. clause 3.

VER. 8.

Ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῷ τὰ περὶ ὑμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν·

[a] *Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;*

[a] But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts, Eph. vi. 21, 22.

VER. 9.

Σὺν Ὀνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν· πάντα ὑμῖν γνωριοῦσι τὰ ὧδε.

[a] *With Onesimus, a faithful and beloved brother, who is* one *of you. They shall make known unto you all things which* are done *here.*

[a] See the Epistle to Philemon.

VER. 10.

Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολάς· ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν·

[a] *Aristarchus my fellow-prisoner* [b] *saluteth you,* [c] *and Marcus, sister's son to Barnabus, (touching whom ye received commandments: if he come unto you,* [d] *receive him;*

[a] See on Acts xix. ver. 29. clause 2.
[b] See on 1 Cor. xvi. ver. 20. clause 1.
[c] And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together, praying, Acts xii. 12. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister, xiii. 5. Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia; and John departing from them, returned to Jerusalem, 13. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus, xv. 37—39. Only Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for the ministry, 2 Tim. iv. 11. The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son, 1 Pet. v. 13.
[d] See on Rom. xiv. ver. 1. clause 2.

VER. 11.

Καὶ Ἰησοῦς ὁ λεγόμενος Ἰοῦστος, οἱ ὄντες ἐκ περιτομῆς· οὗτοι μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία.

And Jesus, which is called Justus; who are of the circumcision. These only are *my fellowworkers unto the*

kingdom of God, which have been a comfort unto me.

VER. 12.

Ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν δοῦλος Χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα στῆτε τέλειοι καὶ πεπληρωμένοι ἐν παντὶ θελήματι τοῦ Θεοῦ.

[a] *Epaphras, who is* one *of you,* [b] *a servant of Christ, saluteth you,* [c] *always* * *labouring fervently for you in prayers,* [d] *that ye may stand perfect and* † *complete in all the will of God.*

* Or, *striving.* † Or, *filled.*

[a] See on chap. i. ver. 7. clause 1.
[b] See on Rom. i. ver. 1. clause 2.
[c] See on Rom. i. ver. 9. clauses 4, 5.
[d] See on Matt. v. ver. 48. clause 1. and xxiii. ver. 26.

VER. 13.

Μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει ζῆλον πολὺν ὑπὲρ ὑμῶν, καὶ τῶν ἐν Λαοδικείᾳ, καὶ τῶν ἐν Ἱεραπόλει.

For I bear him record, that he hath a great zeal for you, and them that are in [a] *Laodicea, and them in Hierapolis.*

[a] See on chap. ii. ver. 1. clause 2.

VER. 14.

Ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρὸς ὁ ἀγαπητὸς, καὶ Δημᾶς.

[a] *Luke, the beloved physician, and Demas, greet you.*

[a] Only Luke is with me, 2 Tim. iv. 11. There salute thee Epaphras, my fellow-prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow labourers, Philem. 23, 24.

VER. 15.

Ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφοὺς, καὶ Νυμφᾶν, καὶ τὴν κατ' οἶκον αὐτοῦ ἐκκλησίαν.

[a] *Salute the brethren which are in Laodicea, and Nymphas,* [b] *and the church which is in his house.*

[a] See on Rom. xvi. ver. 16. clause 1.
[b] See on Matt. xviii. ver. 20. clause 1.

VER. 16.

Καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ ἐπιστολὴ, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέων ἐκκλησίᾳ ἀναγνωσθῇ· καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε.

[a] *And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the* epistle *from Laodicea.*

[a] I charge you by the Lord, that this epistle be read unto all the holy brethren, 1 Thess. v. 27.

VER. 17.

Καὶ εἴπατε Ἀρχίππῳ· Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς.

And say to [a] *Archippus,* [b] *Take heed* [c] *to the ministry which thou hast received in the Lord, that thou fulfil it.*

[a] And to *our* beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house, Philem. 2.
[b] See on Acts xx. ver. 28. clause 1.
[c] See on Matt. xxiv. ver. 45. clause 1.

VER. 18.

Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. Μνημονεύετέ μου τῶν δεσμῶν. Ἡ χάρις μεθ' ὑμῶν. Ἀμήν.

[a] *The salutation by the hand of me Paul.* [b] *Remember my bonds.* [c] *Grace* be *with you. Amen.*

[a] See on 1 Cor. xvi. ver. 21.
[b] Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the Gospel, according to the power of God, 2 Tim. i. 8. Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body, Heb. xiii. 3.
[c] See on Rom. i. ver. 7. clause 4.

Πρὸς Κολοσσαεῖς ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ καὶ Ὀνησίμου.

Written from Rome to the Colossians, by Tychicus and Onesimus.

END OF THE EPISTLE TO THE COLOSSIANS.

THE

FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

[Written from Corinth, A. D. 52.]

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων, ἐν Θεῷ πατρὶ, καὶ Κυρίῳ Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[a] *Paul, and* [b] *Silvanus, and* [c] *Timotheus,* [d] *unto the church of the* [e] *Thessalonians,* [f] which is *in God the Father and in the Lord Jesus Christ:* [g] *Grace* be *unto you, and peace, from God our Father, and the Lord Jesus Christ.*

[a] Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him, Acts xiii. 9.

[b] See on 2 Cor. i. ver. 19. clause 2.

[c] See on 1 Cor. xvi. ver. 10.

[d] See on 1 Cor. i. ver. 2. clause 1.

[e] Now, when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the Scriptures; Opening and alledging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few, Acts xvii. 1—4.

[f] See on John xvii. ver. 23.

[g] See on Rom. i. ver. 7. clauses 4—7.

VER. 2.

Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν, μνείαν ὑμῶν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν·

[a] *We give thanks to God always for you all,* [b] *making mention of you in our prayers;*

[a] See on Rom. i. ver. 8. clause 1.

[b] See on Rom. i. ver. 9. clause 5.

VER. 3.

Ἀδιαλείπτως μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως, καὶ τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν·

[a] *Remembering without ceasing* [b] *your work of faith, and labour of love,* [c] *and patience of hope* [d] *in our Lord Jesus Christ, in the sight of God and* [e] *our Father:*

[a] But now, when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you, chap. iii. ver. 6.

[b] See on Rom. i. ver. 5. clause 3.

[c] See on Rom. v. ver. 5. clause 1.

[d] If in this life only we have hope in Christ, we are of all men most miserable, 1 Cor. xv. 19. Paul, an apostle of Jesus Christ, by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope, 1 Tim. i. 1.

[e] See on Matt. v. ver. 9. clause 3.

VER. 4.

Εἰδότες, ἀδελφοὶ ἠγαπημένοι, ὑπὸ Θεοῦ τὴν ἐκλογὴν ὑμῶν·

[a] *Knowing,* [b] *brethren* * *beloved,* [c] *your election of God,*

* Or, *beloved of God, your election.*

[a] The secret of the LORD *is* with them that fear him; and he will shew them his covenant, Psal. xxvi. 14.

and Prov. iii. 32. The Spirit itself beareth witness with our spirit, that we are the children of God, Rom. viii. 16. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, Gal. iv. 6. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things, Beloved, if our heart condemn us not, *then* have we confidence toward God, 1 John iii. 19—21. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son, v. 10.

[b] See on Matt. xxiii. ver. 8. clause 3.

[c] See on Rom. ix. ver. 23. clause 2.

VER. 5.

Ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει, καὶ ἐν Πνεύματι ἁγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ· καθὼς οἴδατε οἷοι ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς.

[a] *For our Gospel came not unto you in word only,* [b] *but also in power,* [c] *and in the Holy Ghost, and in much assurance;* [d] *as ye know what manner of men we were among you for your sake.*

[a] See on ver. 1. clause 5.

[b] See on Mark xvi. ver. 20.

[c] See on Rom xv. ver. 19. clause 1.

[d] See on Acts xx. ver. 19.

VER. 6.

Καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς Πνεύματος ἁγίου.

[a] *And ye became followers of us,* [b] *and of the Lord,* [c] *having received the word in much affliction,* [d] *with joy of the Holy Ghost:*

[a] For ye, brethren, became followers of the churches of God which in Judæa are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews, chap. ii. 14. See also on 1 Cor. iv. ver. 16.

[b] See on John x. ver. 4.

[c] But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying that there is another king, *one* Jesus. And they troubled the people, and the rulers of the city, when they heard these things. And when they had taken security of Jason, and of the other, they let them go, Acts xvii. 5—9. So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure, 2 Thess. i. 4.

[d] See on John xiv. ver. 16. clause 2.

VER. 7.

Ὥστε γενέσθαι ὑμᾶς τύπους πᾶσι τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ τῇ Ἀχαΐᾳ.

[a] *So that ye were ensamples to all that believe* [b] *in Macedonia and Achaia.*

[a] But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more, chap. iv. 9, 10.

[b] See ver. 8.

VER. 8.

Ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ Κυρίου, οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλὰ καὶ ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν Θεὸν ἐξελήλυθεν· ὥστε μὴ χρείαν ἡμᾶς ἔχειν λαλεῖν τι.

[a] *For from you sounded out the word of the Lord not only in Macedonia and Achaia,* [b] *but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.*

[a] Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as it is with you, 2 Thess. iii. 1.

[b] See on Rom. i. ver. 8. clause 3.

VER. 9.

Αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὁποίαν εἴσοδον ἔχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων, δουλεύειν Θεῷ ζῶντι καὶ ἀληθινῷ·

[a] *For they themselves shew of us what manner of entering in we had unto you,* [b] *and how ye turned to God from idols,* [c] *to serve* [d] *the living and* [e] *true God;*

[a] See on ver. 6.
[b] See on Acts xiv. ver. 15. clause 1.
[c] See on Rom. i. ver. 1. clause 2.
[d] See on John vi. ver. 26. clause 1.
[e] And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 20.

VER. 10.

Καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἤγειρεν ἐκ νεκρῶν, Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

[a] *And to wait for* [b] *his Son* [c] *from heaven,* [d] *whom he raised from the dead,* [e] even *Jesus, which delivered us from the wrath to come.*

[a] For I know *that* my Redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me, Job xix. 25—27. And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation, Isa. xxv. 9. And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him, Luke ii. 25. And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, *then* do we with patience wait for *it*, Rom. viii. 23—25. So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, 1 Cor. i. 7. For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, Phil. iii. 20. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, Tit. ii. 13. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation, Heb. ix. 28. Looking for and hasting unto the coming of the day of God, 2 Pet. iii. 12.
[b] See on Matt. xiv. ver. 33. clause 2.
[c] See on Matt. xvi. ver. 27. clause 1.
[d] See on Acts ii. ver. 24. clause 1.
[e] See on Matt. i. ver. 21. clause 3.

CHAP. II.—VER. 1.

Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν·

For yourselves, [a] *brethren, know our entrance in unto you,* [b] *that it was not in vain:*

[a] See on Matt. xxiii. ver. 8. clause 3.
[b] See on chap. i. ver. 1. clause 5.

VER. 2.

Ἀλλὰ καὶ προπαθόντες καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλίπποις, ἐπαρρησιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ ἐν πολλῷ ἀγῶνι.

[a] *But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi,* [b] *we were bold in our God* [c] *to speak unto you* [d] *the Gospel of God, with much contention.*

[a] See Acts xvi. ver. 12—24.
[b] See on Acts iv. ver. 29. clause 2.
[c] Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the Scriptures, Opening and alledging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom

I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few, Acts xvii. 1—4.

[d]But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also; Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying, that there is another king, *one* Jesus. And they troubled the people, and the rulers of the city, when they heard these things. And when they had taken security of Jason, and of the other, they let them go, Acts xvii. 5—9.

VER. 3.

Ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ·

[a] *For our exhortation* was *not of deceit, nor of uncleanness, nor in guile:*

[a]See on 2 Cor. i. ver. 12. clause 1.

VER. 4.

Ἀλλὰ καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτω λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ τῷ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν.

[a] *But as we were allowed of God* [b] *to be put in trust with the Gospel,* [c] *even so we speak; not as pleasing men, but God,* [d] *which trieth our hearts.*

[a] See on Rom. i. ver. 5. clause 1.
[b] See on Matt. xxiv. ver. 45.
[c] See Gal. i. ver. 10.
[d] See on Matt. ix. ver. 4. clause 1.

VER. 5.

Οὔτε γάρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν προφάσει πλεονεξίας· Θεὸς μάρτυς·

[a] *For neither at any time used we flattering words, as ye know,* [b] *nor a cloke of covetousness;* [c] *God* is *witness:*

[a] See on 1 Cor. i. ver. 17. clause 1.
[b] See on 2 Cor. i. ver. 12. clause 1.
[c] See on Rom. i. ver. 9. clause 1.

VER. 6.

Οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν, οὔτε ἀπ' ἄλλων· δυνάμενοι ἐν βάρει εἶναι, ὡς Χριστοῦ ἀπόστολοι·

[a] *Nor of men sought we glory, neither of you, nor* yet *of others,* [b] *when we might have* * *been burdensome, as* [c] *the apostles of Christ.*

* Or, *used authority.*

[a] See on Rom. ii. ver. 29. clause 4.
[b] See on Matt. x. ver. 10. clause 3.
[c] See on Rom. i. ver. 1. clause 3.

VER. 7.

Ἀλλ' ἐγενήθημεν ἤπιοι ἐν μέσῳ ὑμῶν, ὡς ἂν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα·

[a] *But we were gentle among you, even as a nurse cherisheth her children:*

[a] To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some, 1 Cor. ix. 22. Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you, 2 Cor. x. 1. And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient; In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, 2 Tim. ii. 24, 25.

VER. 8.

Οὕτως ἱμειρόμενοι ὑμῶν, εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχὰς, διότι ἀγαπητοὶ ἡμῖν γεγένησθε.

[a] *So being affectionately desirous of you, we were willing to have imparted unto you, not* [b] *the Gospel of God only,* [c] *but also our own souls, because ye were dear unto us.*

[a] See on Rom. i. ver. 11. clause 1.
[b] See on Rom. i. ver. 1. clause 5.
[c] See on Acts xx. ver. 24. clause 1.

VER. 9.

Μνημονεύετε γὰρ, ἀδελφοὶ, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς γὰρ καὶ

ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ.

[a] *For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you* [b] *the Gospel of God.*

[a] See on Acts xviii. ver. 3.
[b] See on Rom. i. ver. 1. clause 5.

VER. 10.

Ὑμεῖς μάρτυρες καὶ ὁ Θεὸς, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν·

[a] *Ye* are *witnesses, and God* also, *how holily and justly and unblameably we behaved ourselves among you that believe:*

[a] See on 2 Cor. i. ver. 12. clause 1.

VER. 11.

Καθάπερ οἴδατε ὡς ἕνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι,

[a] *As ye know how we exhorted and comforted and charged every one of you, as a father* doth *his children,*

[a] And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, Acts xx. 1, 2. I write not these things to shame you, but as my beloved sons I warn *you*. For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers; for, in Christ Jesus, I have begotten you through the Gospel, 1 Cor. iv. 14, 15.

VER. 12.

Καὶ μαρτυρούμενοι, εἰς τὸ περιπατῆσαι ὑμᾶς ἀξίως τοῦ Θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.

[a] *That ye would walk worthy of God,* [b] *who hath called you unto his kingdom and glory.*

[a] I therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, Eph. iv. 1. That ye might walk worthy of the Lord unto all pleasing, Col. i. 10. See also on Rom. vi. ver. 4. clause 3.
[b] See on Rom. i. ver. 6. clause 2.

VER. 13.

Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν, τοῦ Θεοῦ, ἐδέξασθε οὐ λόγον ἀνθρώπων, ἀλλὰ (καθώς ἐστιν ἀληθῶς) λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν.

[a] *For this cause also thank we God without ceasing,* [b] *because, when ye received the word of God which ye heard of us, ye received* it *not as the word of men,* [c] *but, as it is in truth, the word of God,* [d] *which effectually worketh also in you that believe.*

[a] See on Rom. i. ver. 8. clause 1. and ver. 9. clauses 4, 5.
[b] See on chap. i. ver. 1. clause 5.
[c] See on Mark iv. ver. 14.
[d] See on Rom. i. ver. 16. clause 3.

VER. 14.

Ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοὶ, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ, ἐν Χριστῷ Ἰησοῦ, ὅτι ταυτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων·

For ye, brethren, [a] *became followers of the churches of God which in Judæa* [b] *are in Christ Jesus:* [c] *for ye also have suffered like things of your own countrymen,* [d] *even as they* have *of the Jews;*

[a] See on chap. i. ver. 6. clause 1.
[b] See on John xiv. ver. 18.
[c] For, verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know, chap. iii. 4. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also, Acts xvii. 5, 6. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people, 13.

[d] And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles, Acts viii. 1. Now about that time Herod the king stretched forth *his* hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people, xii. 1—3.

VER. 15.

Τῶν καὶ τὸν Κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς ἰδίους προφήτας, καὶ ἡμᾶς ἐκδιωξάντων καὶ Θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων·

[a] *Who both killed the Lord Jesus,* [b] *and their own prophets,* [c] *and have* * *persecuted us; and they please not God, and are contrary to all men:*

* Or, *chased us out.*

[a] See on Matt. xxvii. ver. 35. clause 1.
[b] See on Matt. xxi. ver. 35.
[c] See on Matt. x. ver. 17—22. clause 1.

VER. 16.

Κωλυόντων ἡμᾶς τοῖς ἔθνεσι λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας πάντοτε· ἔφθασε δὲ ἐπ᾽ αὐτοὺς ἡ ὀργὴ εἰς τέλος.

[a] *Forbidding us to speak to the Gentiles that they might be saved,* [b] *to fill up their sins alway:* [c] *for the wrath is come upon them to the uttermost.*

[a] But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts, Acts xiii. 50. And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people; and, having stoned Paul, drew *him* out of the city, supposing he had been dead, xiv. 19. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased, Gal. v. 11. Wherefore I desire that ye faint not at my tribulations for you, which is your glory, Eph. iv. 13.
[b] See on Matt. xxiii. ver. 32.
[c] See on Matt. xii. ver. 45. clause 4.

VER. 17.

Ἡμεῖς δὲ, ἀδελφοὶ, ἀπορφανισθέντες ἀφ᾽ ὑμῶν πρὸς καιρὸν ὥρας, προσώπῳ, οὐ καρδίᾳ, περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ.

[a] *But we, brethren, being taken from you for a short time* [b] *in presence, not in heart,* [c] *endeavoured the more abundantly to see your face with great desire.*

[a] And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ, Acts xviii. 5.
[b] See on 1 Cor. v. ver. 3.
[c] Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you, chap. iii. 10, 11.

VER. 18.

Διὸ ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς (ἐγὼ μὲν Παῦλος) καὶ ἅπαξ καὶ δὶς, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς·

Wherefore we would have come unto you, even I Paul, once and again; but [a] *Satan hindered us.*

[a] See on Matt. iv. ver. 1. clause 4.

VER. 19.

Τίς γὰρ ἡμῶν ἐλπὶς, ἢ χαρὰ, ἢ στέφανος καυχήσεως; ἢ οὐχὶ καὶ ὑμεῖς ἔμπροσθεν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ αὐτοῦ παρουσίᾳ;

[a] *For what* is *our hope, or joy,* [b] *or crown of* * *rejoicing?* Are *not even ye* [c] *in the presence of our Lord Jesus Christ at his coming?*

* Or, *glorying.*

[a] See on 2 Cor. i. ver. 14.
[b] Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over *God's* heritage, but being ensamples to the flock: And when the

chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away, 1 Pet. v. 2—4.

[c] See on John v. ver. 22.

VER. 20.

Ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.

For ye are our glory and joy.

CHAP. III.—VER. 1.

Διὸ μηκέτι στέγοντες, εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι,

[a] *Wherefore when we could no longer forbear,* [b] *we thought it good to be left at Athens alone;*

[a] See on chap. ii. ver. 17.

[b] But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still. And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed, Acts xvii. 13—15.

VER. 2.

Καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν καὶ διάκονον τοῦ Θεοῦ καὶ συνεργὸν ἡμῶν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι ὑμᾶς περὶ τῆς πίστεως ὑμῶν·

And sent Timotheus, our brother, and [a] *minister of God,* [b] *and our fellow-labourer in the Gospel of Christ,* [c] *to establish you, and to comfort you concerning your faith:*

[a] Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek: Which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek, Acts xvi. 1—3. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth, 2 Tim. ii. 15.

[b] See on 2. Cor. v. ver. 20. clause 2.

[c] Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God, Acts xiv. 22. Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts, Eph. vi. 22.

VER. 3.

Τῷ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσι ταύταις· αὐτοὶ γὰρ οἴδατε ὅτι εἰς τοῦτο κείμεθα.

[a] *That no man should be moved by these afflictions:* [b] *for yourselves know that we are appointed thereunto.*

[a] See on Acts xx. ver. 24. clause 1.

[b] See on John xvi. ver. 33. clause 2.

VER. 4.

Καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο, καὶ οἴδατε.

[a] *For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.*

[a] See on chap. i. ver. 6.

VER. 5.

Διὰ τοῦτο κἀγὼ μηκέτι στέγων, ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν· μήπως ἐπείρασεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.

[a] *For this cause, when I could no longer forbear,* [b] *I sent to know your faith,* [c] *lest by some means the tempter have tempted you,* [d] *and our labour be in vain.*

[a] See ver. 1. and chap. ii. ver. 17.

[b] See on ver. 6. clause 1.

[c] See on 2 Cor. xi. ver. 3.

[d] See on Phil. ii. ver. 16. clause 5.

VER. 6.

Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ὑμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνείαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς·

[a] *But now, when Timotheus came from you unto us, and brought us good tidings*

of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:

[a] And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ, Acts xviii. 5.

VER. 7.

Διὰ τοῦτο παρεκλήθημεν, ἀδελφοὶ, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ ἡμῶν, διὰ τῆς ὑμῶν πίστεως·

Therefore, brethren, [a] *we were comforted over you,* [b] *in all our affliction and distress by your faith:*

[a] See ver. 8, 9. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more, 2 Cor. vii. 6, 7. Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all, 13. I have no greater joy than to hear that my children walk in truth, 2 John 4.

[b] See on Matt. v. ver. 10. clause 1.

VER. 8.

Ὅτι νῦν ζῶμεν, ἐὰν ὑμεῖς στήκητε ἐν Κυρίῳ.

For now we live, [a] *if ye stand fast in the Lord.*

[a] See on Heb. iii. ver. 14.

VER. 9.

Τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ Θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ ᾗ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ Θεοῦ ἡμῶν·

[a] *For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;*

[a] See on Rom. i. ver. 8. clauses 4, 5.

VER. 10.

Νυκτὸς καὶ ἡμέρας ὑπὲρ ἐκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν;

Night and day praying exceedingly that we might see your face, [a] *and might perfect that which is lacking in your faith?*

[a] See on Rom. i. ver. 11.

VER. 11.

Αὐτὸς δὲ ὁ Θεὸς καὶ πατὴρ ἡμῶν, καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς.

Now God himself, [a] *and our Father,* [b] *and our Lord Jesus Christ,* [*] *direct our way unto you.*

[*] Or, *guide.*

[a] See on Matt. v. ver. 9. clause 3.

[b] Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace, 2 Thess. ii. 16.

VER. 12.

Ὑμᾶς δὲ ὁ Κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς·

[a] *And the Lord make you to increase* [b] *and abound in love, one toward another,* [c] *and toward all* men, [d] *even as we* do *toward you:*

[a] The LORD shall increase you more and more, you and your children, Psal. cxv. 14. And the Apostles said unto the Lord, Increase our faith, Luke xvii. 5. Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness, 2 Cor. ix. 10. And not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God, Col. ii. 19. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning, Jam. i. 17.

[b] See on Mark ix. ver. 50. clause 3.

[c] See on Matt. vii. ver. 12.

[d] So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us, chap. ii. 8.

VER. 13.

Εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἁγιωσύνῃ, ἔμπροσθεν τοῦ

Θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ.

To the end [a] *he may stablish your hearts* [b] *unblameable in holiness before God,* [c] *even our Father,* [d] *at the coming of our Lord Jesus Christ,* [e] *with all his saints.*

[a] To his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand, Rom. xiv. 4. Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, xvi. 25. Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ, 1 Cor. i. 8. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation, and good hope through grace. Comfort your hearts, and stablish you in every good word and work, 2 Thess. ii. 16, 17. But the Lord is faithful, who shall stablish you, and keep *you* from evil, iii. 3. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you,* 1 Pet. v. 10. Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, Jude 24.

[b] See on 2 Cor. xi. ver. 2. clause 3.

[c] See on Matt. v. ver. 9. clause 3.

[d] See on Matt. xvi. ver. 27. clause 1.

[e] And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, *and* all the saints with thee, Zech. xiv. 5. When he shall come to be glorified in his saints, and to be admired in all them that believe, 2 Thess. i. 10. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, Jude 14.

CHAP. IV.—VER. 1.

Τὸ λοιπὸν οὖν, ἀδελφοὶ, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ, καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ, ἵνα περισσεύητε μᾶλλον.

[a] *Furthermore then we* * *beseech you, brethren, and* † *exhort you by the Lord Jesus,* [b] *that as ye have received of us how ye ought to walk and to please God,* [c] *so ye would abound more and more.*

* Or, *request.* † Or, *beseech.*

[a] In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 1 Cor. v. 4. Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him, 2 Thess. ii. 1. Now we command you, brethren, in the name of our Lord Jesus Christ, iii. 6.

[b] See on Rom. vi. ver. 13.

[c] Now he that ministereth seed to the sower, both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness, 2 Cor. ix. 10. From which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God, Col. ii. 19. Your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth, 2 Thess. i. 3. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ, 2 Pet. i. 5—8. But grow in grace, and *in the* knowledge of our Lord and Saviour Jesus Christ. To him *be* glory, both now and for ever. Amen, iii. 18.

VER. 2.

Οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ.

[a] *For ye know what commandments we gave you by the Lord Jesus.*

[a] See on Matt. xxviii. ver. 20. clause 1.

VER. 3.

Τοῦτο γάρ ἐστι θέλημα τοῦ Θεοῦ, ὁ ἁγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας·

[a] *For this is the will of God,* [b] even *your sanctification,* [c] *that ye should abstain from fornication:*

[a] See on Matt. vii. ver. 21. clause 3.
[b] See on Luke i. ver. 75.
[c] See on Acts xv. ver. 20. clause 2.

VER. 4.

Εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ·

[a] *That every one of you should know how to possess his vessel in sanctification and honour;*

[a] See on Rom. vi. ver. 19. clauses 3, 4.

VER. 5.

Μὴ ἐν πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν·

[a] *Not in the lust of concupiscence, even as the Gentiles* [b] *which know not God:*

[a] See on Rom. i. ver. 24. clauses 2—4.
[b] See on Rom. i. ver. 28. clause 1.

VER. 6.

Τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ· διότι ἔκδικος ὁ Κύριος περὶ πάντων τούτων, καθὼς καὶ προείπαμεν ὑμῖν, καὶ διεμαρτυράμεθα.

[a] *That no* man *go beyond and* * *defraud his brother in* † any *matter;* [b] *because that the Lord* is *the avenger of all such, as we also have forewarned you and testified.*

* Or, *oppress,* or, *overreach.*
† Or, *the matter.*

[a] Ye shall not steal, neither deal falsely, neither lie one to another, Lev. xix. 11. Thou shalt not defraud thy neighbour, neither rob *him:* the wages of him that is hired shall not abide with thee all night until the morning, 13. And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye shall not oppress one another, xxv. 14. Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee. For all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God, Deut. xxv. 13—16. In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD. Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee, Ezek. xxii. 12, 13. Saying, When will the new-moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; *yea,* and sell the refuse of the wheat? The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works? Amos viii. 5—7. Defraud not, Mark x. 19.

[b] See on Rom. xii. ver. 19. clause 2.

VER. 7.

Οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ.

[a] *For God hath not called us unto uncleanness, but unto holiness.*

[a] See on Matt. v. ver. 48. clause 1. and xxiii. ver. 26.

VER. 8.

Τοιγαροῦν ὁ ἀθετῶν, οὐκ ἄνθρωπον ἀθετεῖ, ἀλλὰ τὸν Θεὸν τὸν καὶ δόντα τὸ Πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ἡμᾶς.

[a] *He therefore that* * *despiseth, despiseth not man, but God,* [b] *who hath also given unto us his Holy Spirit.*

Or, *rejecteth.*

[a] See on Matt. x. ver. 40.
[b] See on John xiv. ver. 26. clause 2.

VER. 9.

Περὶ δὲ τῆς φιλαδελφίας οὐ χρείαν ἔχετε γράφειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοί ἐστε εἰς τὸ ἀγαπᾷν ἀλλήλους.

[a] *But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another.*

[a] See on Mark ix. ver. 50. clause 3.

VER. 10.

Καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ· παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον·

[a] *And indeed ye do it towards all the brethren which are in all Macedonia:* [b] *but we beseech you, brethren, that ye increase more and more:*

[a] We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth, 2 Thess. i. 3.

[b] See on ver. i. clause 3.

VER. 11.

Καὶ φιλοτιμεῖσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς ἰδίαις χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν·

[a] *And that ye study to be quiet, and to do your own business,* [b] *and to work with your own hands, as we commanded you;*

[a] Better *is* a dry morsel, and quietness therewith, than an house full of sacrifices *with* strife, Prov. xvii. 1. Better *is* an handful *with* quietness, than both the hands full *with* travail and vexation of spirit, Eccles. iv. 6. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread, 2 Thess. iii. 12. For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty, 1 Tim. ii. 2. But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price, 1 Pet. iii. 4.

[b] See on Rom. xii. ver. 11. clause 1.

VER. 12.

Ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἔξω, καὶ μηδενὸς χρείαν ἔχητε.

[a] *That ye may walk honestly* [b] *toward them that are without, and that ye may have lack of* * *nothing.*

* Or, *no man.*

[a] See on Rom. xii. ver. 17. clause 2.

[b] Walk in wisdom toward them that are without, redeeming the time, Col. iv. 5. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil, 1 Tim. iii. 7.

VER. 13.

Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κεκοιμημένων, ἵνα μὴ λυπῆσθε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.

But I would not have you to be ignorant, brethren, [a] *concerning them which are asleep,* [b] *that ye sorrow not,* [c] *even as others which have no hope.*

[a] See on Acts vii. ver. 60. clause 2.

[b] And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD, Job. i. 21.

[c] See on John x. ver. 28. clause 3.

VER. 14.

Εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ, ἄξει σὺν αὐτῷ.

[a] *For if we believe that Jesus died, and rose again,* [b] *even so them also which sleep in Jesus will God bring with him.*

[a] But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you, Rom. viii. 11. See also on John v. ver. 28.

[b] See on Matt. xxiv. ver. 31. clause 3.

VER. 15.

Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ Κυρίου, οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας.

[a] *For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep.*

[a] See on 1 Cor. xv. ver. 51.

VER. 16.

Ὅτι αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον·

[a] *For the Lord himself* [b] *shall descend from heaven* [c] *with a shout, with the voice of the archangel,* [d] *and with the trump of God:* [e] *and the dead in Christ shall rise first:*

[a] See on Luke ii. ver. 11. clause 3.
[b] See on Matt. xvi. ver. 27. clause 1.
[c] God is gone up with a shout, the LORD with the sound of a trumpet, Psal. xlvii. 5.
[d] See on Matt xxiv. ver. 31. clause 3.
[e] See on 1 Cor. xv. ver. 23. clause 2.

VER. 17.

Ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα, καὶ οὕτω πάντοτε σὺν Κυρίῳ ἐσόμεθα.

[a] *Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air:* [b] *and so shall we ever be with the Lord.*

[a] See on 1 Cor. xv. ver. 51.
[b] See on John xii. ver. 26. clause 3.

VER. 18.

Ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

[a] *Wherefore* * *comfort one another with these words.*

* Or, *exhort.*

[a] See on Rom. v. ver. 2. clause 3.

CHAP. V.—VER. 1.

Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρείαν ἔχετε ὑμῖν γράφεσθαι·

[a] *But of the times and the seasons, brethren, ye have no need that I write unto you.*

[a] See on Matt. xxiv. ver. 36.

VER. 2.

Αὐτοὶ γὰρ ἀκριβῶς οἴδατε, ὅτι ἡ ἡμέρα Κυρίου ὡς κλέπτης ἐν νυκτὶ, οὕτως ἔρχεται.

[a] *For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.*

[a] See on Matt. xxiv. ver. 43.

VER. 3.

Ὅταν γὰρ λέγωσιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος, ὥσπερ ἡ ὠδὶν τῇ ἐν γαστρὶ ἐχούσῃ· καὶ οὐ μὴ ἐκφύγωσιν.

[a] *For when they shall say, Peace and safety;* [b] *then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.*

[a] But as the days of Noe *were*, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not, until the flood came, and took them all away; so shall also the coming of the Son of man be, Matt. xxiv. 37—39. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth, xxi. 34, 35.
[b] See on Matt. xxiii. ver. 33. clause 2.

VER. 4.

Ὑμεῖς δὲ, ἀδελφοὶ, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτης καταλάβῃ.

[a] *But ye, brethren, are not in darkness, that that day should overtake you as a thief.*

[a] See on Luke xvi. ver. 8.

VER. 5.

Πάντες ὑμεῖς υἱοὶ φωτός ἐστε, καὶ υἱοὶ ἡμέρας· οὐκ ἐσμὲν νυκτὸς, οὐδὲ σκότους.

[a] *Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.*

[a] See on Luke xvi. ver. 8.

VER. 6.

Ἄρα οὖν μὴ καθεύδωμεν ὡς καὶ οἱ λοιποὶ, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν.

[a] *Therefore let us not sleep, as* do *others;* [b] *but let us watch* [c] *and be sober.*

[a] See on Matt. xxv. ver. 5. clause 2.
[b] See on Matt. xxiv. ver. 42. clause 1.
[c] See ver. 8. Let your moderation be known unto all men, Phil. iv. 5. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety, 1 Tim. ii. 9. Notwithstanding she shall be saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety, 15. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, 1 Tim. iii. 2. Even so *must their* wives *be* grave, not slanderers, sober, faith-

ful in all things, 11. That the aged men be sober, grave, temperate, Tit. ii. 2. That they may teach the young women to be sober, to love their husbands, to love their children, 4. Young men likewise exhort to be sober minded, 6. Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, 12. Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ, 1 Pet. i. 13. But the end of all things is at hand, be ye therefore sober, and watch unto prayer, iv. 7. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, v. 8.

VER. 7.

Οἱ γὰρ καθεύδοντες, νυκτὸς καθεύδουσι· καὶ οἱ μεθυσκόμενοι, νυκτὸς μεθύουσιν.

For they that sleep, sleep in the night; and they that be drunken, are drunken in the night.

VER. 8.

Ἡμεῖς δὲ ἡμέρας ὄντες, νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης· καὶ περικεφαλαίαν, ἐλπίδα σωτηρίας.

[a] *But let us, who are of the day,* [b] *be sober,* [c] *putting on the breastplate of faith and love;* [d] *and for an helmet,* [e] *the hope of salvation.*

[a] See on Luke xvi. ver. 8.
[b] See on ver. 6. clause 3.
[c] See on Rom. xiii. ver. 12. clause 3.
[d] See on Eph. vi. ver. 17. clause 1.
[e] See on Rom. v. ver. 2. clauses 3, 4.

VER. 9.

Ὅτι οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργὴν, ἀλλ' εἰς περιποίησιν σωτηρίας διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

[a] *For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,*

[a] See on Rom. viii. ver. 29. clauses 1, 2.

VER. 10.

Τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα εἴτε γρηγορῶμεν, εἴτε καθεύδωμεν, ἅμα σὺν αὐτῷ ζήσωμεν.

[a] *Who died for us,* [b] *that, whether we wake or sleep, we should live together with him.*

[a] See on Matt. xx. ver. 28. clauses 3, 4.
[b] See on John xii. ver. 26. clause 3.

VER. 11.

Διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἷς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

[a] *Wherefore* * *comfort yourselves together,* [b] *and edify one another, even as also ye do.*

* Or, *exhort.*

[a] See on Rom. v. ver. 2. clause 3.
[b] See on Rom. xiv. ver. 19. clause 2.

VER. 12.

Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοὶ, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προϊσταμένους ὑμῶν ἐν Κυρίῳ καὶ νουθετοῦντας ὑμᾶς.

And we beseech you, brethren, to know them which [a] *labour among you, and are over you in the Lord, and admonish you;*

[a] See on Matt. ix. ver. 37. clause 2.

VER. 13.

Καὶ ἡγεῖσθαι αὐτοὺς ὑπὲρ ἐκπερισσοῦ ἐν ἀγάπῃ, διὰ τὸ ἔργον αὐτῶν. Εἰρηνεύετε ἐν ἑαυτοῖς.

[a] *And to esteem them very highly in love for their work's sake.* [b] *And be at peace among yourselves.*

[a] He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. Matt. x. 40—42.

[b] See on Mark ix. ver. 50. clause 3.

VER. 14.

Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοὶ, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.

Now we * *exhort you, brethren,* [a] *warn them that are* † *unruly,* [b] *comfort the feeble-minded, support the weak,* [c] *be patient toward all* men.

* Or, *beseech.* † Or, *disorderly.*

[a] See on 1 Cor. iv. ver. 14.
[b] See on Matt. xii. ver. 20. clause 1.
[c] See on 1 Cor. xiii. ver. 4. clause 2.

VER. 15.

Ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινι ἀποδῷ· ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς πάντας.

[a] *See that none render evil for evil unto any* man; [b] *but ever follow that which is good, both among yourselves, and to all* men.

[a] See on Matt. v. ver. 39. clause 2.
[b] See on Rom. xiv. ver. 19.

VER. 16.

Πάντοτε χαίρετε.

[a] *Rejoice evermore.*

[a] See on Rom. v. ver. 11. clause 1.

VER. 17.

Ἀδιαλείπτως προσεύχεσθε.

[a] *Pray without ceasing.*

[a] See on Luke xviii. ver. 1.

VER. 18.

Ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.

[a] *In every thing give thanks: for this is the will of God in Christ Jesus concerning you.*

[a] See on Eph. v. ver. 4. clause 3.

VER. 19.

Τὸ Πνεῦμα μὴ σβέννυτε.

[a] *Quench not the Spirit.*

[a] See on Acts vii. ver. 51.

VER. 20.

Προφητείας μὴ ἐξουθενεῖτε.

Despise not [a] *prophesyings.*

[a] See on Acts xiii. ver 1.

VER. 21.

Πάντα δοκιμάζετε· τὸ καλὸν κατέχετε.

[a] *Prove all things;* [b] *hold fast that which is good.*

[a] These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so, Acts. xvii. 11. But he that is spiritual judgeth all things, yet he himself is judged of no man, 1 Cor. ii. 15. Let the prophets speak two or three, and let the other judge, xiv. 29. Proving what is acceptable unto the Lord, Eph. v. 10. That ye may approve things that are excellent, Phil. i. 10. Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world, 1 John iv. 1. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars, Rev. ii. 2.
[b] See on John viii. ver. 31. clause 1.

VER. 22.

Ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε.

[a] *Abstain from all appearance of evil.*

[a] See on Matt. xvii. ver. 27. clause 1.

VER. 23.

Αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἁγιάσαι ὑμᾶς ὁλοτελεῖς· καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα, καὶ ἡ ψυχὴ, καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη.

And the very [a] *God of peace* [b] *sanctify you wholly:* [c] *and* I pray God [d] *your whole spirit and soul and body be preserved blameless unto* [e] *the coming of our Lord Jesus Christ.*

[a] See on Rom. xv. ver. 33.
[b] See on Luke i. ver. 75.
[c] See on Rom. i. ver. 9. clauses 4, 5.
[d] See on 1 Cor. i. ver. 8. clause 2.
[e] See on Matt. xvi. ver. 27. clause 1.

VER. 24.

Πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

[a] *Faithful* is *he* [b] *that calleth you,* [c] *who also will do* it.

[a] See on 1 Cor. i. ver. 9. clause 1.
[b] See on Rom. i. ver. 6. clause 2.
[c] See on Matt. xxiv. ver. 35. clause 2.

VER. 25.

Ἀδελφοὶ, προσεύχεσθε περὶ ἡμῶν.

Brethren, [a] *pray for us.*

[a] See on Rom. xv. ver. 30.

VER. 26.

Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἁγίῳ.

[a] *Greet all the brethren with an holy kiss.*

[a] See on Rom. xvi. ver. 16. clause 1.

VER. 27.

Ὁρκίζω ὑμᾶς τὸν Κύριον, ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι τοῖς ἁγίοις ἀδελφοῖς.

[a] *I * charge you by the Lord, that this epistle be read unto all* [b] *the holy brethren.*

* Or, *adjure.*

[a] And when this epistle is read among you, cause also that it be read in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea, Col. iv. 16.

[b] Wherefore, holy brethren, partakers of the heavenly calling, Heb. iii. 1.

VER. 28.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. Ἀμήν.

[a] *The grace of our Lord Jesus Christ* be *with you. Amen.*

[a] See on Rom. i. ver. 7. clause 7.

Πρὸς Θεσσαλονικεῖς πρώτη ἐγράφη ἀπὸ Ἀθηνῶν.

The first epistle *unto the Thessalonians was written from Athens.*

END OF THE FIRST EPISTLE TO THE THESSALONIANS.

THE

SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

[Written from Corinth, A. D. 52.]

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων, ἐν Θεῷ πατρὶ ἡμῶν, καὶ Κυρίῳ Ἰησοῦ Χριστῷ·

[a] *Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:*

[a] See on 1 Thess. i. ver. 1. clauses 1—6.

VER. 2.

Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[a] *Grace unto you, and peace, from God our Father and the Lord Jesus Christ.*

[a] See on Rom. i. ver. 7. clauses 4—7.

VER. 3.

Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἑνὸς ἑκάστου πάντων ὑμῶν εἰς ἀλλήλους·

[a] *We are bound to thank God always for you, brethren, as it is meet,* [b] *because that your faith groweth exceedingly,* [c] *and the charity of every one of you all toward each other aboundeth:*

[a] See on Rom. i. ver. 8. clause 1.
[b] See on 1 Thess. iv. ver. 1. clause 3.
[c] See on Mark ix. ver. 50. clause 3.

VER. 4.

Ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ, ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσι τοῖς διωγμοῖς ὑμῶν, καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε·

[a] *So that we ourselves glory in you in the churches of God, for* [b] *your patience and faith in all your persecutions and tribulations that ye endure;*

[a] See on 2 Cor. i. ver. 14.
[b] See on Rom. v. ver. 3. clause 1.

VER. 5.

Ἔνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ, εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε·

[a] Which is *a manifest token of the righteous judgment of God,* [b] *that ye may be counted worthy of the kingdom of God,* [c] *for which ye also suffer:*

[a] See on Phil. i. ver. 28. clause 2.

[b] But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, Luke xx. 35. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man, xxi. 36. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, Acts xiii. 46. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy, Rev. iii. 4.

[c] See on Matt. v. ver. 10.

VER. 6.

Εἴπερ δίκαιον παρὰ Θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν·

[a] *Seeing* it is *a righteous thing with God to recompense tribulation to them that trouble you;*

[a] See on Luke xviii. ver. 7. clause 2.

VER. 7.

Καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ,

[a] *And to you who are troubled, rest with us;* [b] *when the Lord Jesus shall be revealed from heaven* [c] *with his* * *mighty angels,*

* Gr. *angels of his power.*

[a] See on Matt. v. ver. 12. clauses 1, 2.
[b] See on Matt. xvi. ver. 27. clause 1.
[c] See on Matt. xiii. ver. 41. clause 1.

VER. 8.

Ἐν πυρὶ φλογὸς, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσι Θεὸν, καὶ τοῖς μὴ ὑπακούουσι τῷ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·

[a] *In flaming fire,* * *taking* [b] *vengeance* [c] *on them that know not God,* [d] *and that obey not the Gospel of our Lord Jesus Christ:*

* Or, *yielding.*

[a] And ye came near, and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness, Deut. iv. 11. Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger: The LORD shall swallow them up in his wrath, and the fire shall devour them, Psal. xxi. 8, 9. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God *is* judge himself. Selah. Psal. l. 3—6. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened, Dan. vii. 9, 10. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries, Heb. x. 27. For our God is a consuming fire, xii. 29. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, 2 Pet. iii. 7. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up, 10.

[b] To me *belongeth* vengeance and recompence; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste, Deut. xxxii. 35. O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, shew thyself, Psal. xciv. 1. For the day of vengeance *is* in mine heart, and the year of my redeemed is come. And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth, xliii. 4—6. For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people, Heb. x. 30. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? Rev. vi. 10. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand, 16, 17.

[c] The wicked shall be turned into hell, *and* all the nations that forget God, Psal. ix. 17. How long, LORD?

wilt thou be angry for ever? shall thy jealousy burn like fire? Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name, lxxix. 5, 6. When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire; for it *is* a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour, Isa. xxvii. 11. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil, John iii. 19.

[d] See on Rom. i. ver. 5. clause 3.

VER. 9.

Οἵτινες δίκην τίσουσιν, ὄλεθρον αἰώνιον, ἀπὸ προσώπου τοῦ Κυρίου, καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ·

[a] *Who shall be punished with everlasting destruction* [b] *from the presence of the Lord, and from the glory of his power;*

[a] See on Matt. iii. ver. 12. clause 5.
[b] See on Matt. vii. ver. 23. clause 2.

VER. 10.

Ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ, καὶ θαυμασθῆναι ἐν πᾶσι τοῖς πιστεύουσιν, (ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς,) ἐν τῇ ἡμέρᾳ ἐκείνῃ.

[a] *When he shall come* [b] *to be glorified in his saints, and to be admired in all them that believe* ([c] *because our testimony among you was believed*) *in that day.*

[a] See on Matt. xvi. ver. 27. clause 1.
[b] See on Eph. i ver. 6. clause 1.
[c] For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye become followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: So that ye were ensamples to all that believe in Macedonia and Achaia, 1 Thess. i. 5—7.

VER. 11.

Εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης, καὶ ἔργον πίστεως ἐν δυνάμει·

[a] *Wherefore also we pray always for you, that* [b] *our God* [c] *would* * *count you worthy of* this *calling,* [d] *and fulfil all the good pleasure of* his *goodness, and the work of faith with power;*

* Or, *vouchsafe.*

[a] See on Rom. i. ver. 9. clauses 4, 5.
[b] See on John xx. ver. 17. clause 6.
[c] See on ver. 5. clause 2.
[d] The LORD will perfect *that which* concerneth me: thy mercy, O LORD, *endureth* for ever: forsake not the works of thine own hands, Psal. cxxxviii. 8. Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth, Hos. vi. 3. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear, Mark iv. 28. Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ, 1 Cor. i. 8. Being confident of this very thing, that he which hath begun a good work in you, will perform *it* until the day of Jesus Christ, Phil. i. 6. And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you: To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints, 1 Thess. iii. 12, 13. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen, Heb. xiii. 20, 21. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*, 1 Pet. v. 10.

VER. 12.

Ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν

αὐτῷ, κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[a] *That the name of our Lord Jesus Christ may be glorified in you,* [b] *and ye in him,* [c] *according to the grace of our God and the Lord Jesus Christ.*

[a] This people have I formed for myself; they shall shew forth my praise, Isa. xliii. 21. Sing, O ye heavens; for the LORD hath done *it:* shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel, xliv. 23. And said unto me, Thou *art* my servant, O Israel, in whom I will be glorified, xlix. 3. Thy people also *shall be* all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified, lx. 21. And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness, and for all the prosperity, that I procure unto it, Jer. xxxiii. 9. When Jesus heard *that,* he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby, John xi. 4. And all mine are thine, and thine are mine; and I am glorified in them, xvii. 10. And they glorified God in me, Gal. i. 24. To the praise of the glory of his grace, Eph. i. 6. That we should be to the praise of his glory, who first trusted in Christ, 12. Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory, 14. That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us through Jesus Christ, ii. 7.

[b] See on John xiv. ver. 18.

[c] See on Acts xv. ver. 11.

CHAP. II.—VER. 1.

Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοὶ, ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτὸν,

Now we beseech you, brethren, by the [a] *coming of our Lord Jesus Christ,* [b] *and by our gathering together unto him,*

[a] See on Matt. xvi. ver. 27. clause 1.

[b] For this we say unto you by the word of the Lord, that we which are alive, *and* remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord, 1 Thess. iv. 15—17.

VER. 2.

Εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοὸς, μήτε θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Χριστοῦ.

That ye be not soon shaken in mind, or be troubled, neither by spirit, [a] *nor by word, nor by letter, as from us, as that the day of Christ is at hand.*

[a] For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep, 1 Thess. iv. 16.

VER. 3.

Μήτις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον· ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἁμαρτίας, ὁ υἱὸς τῆς ἀπωλείας·

[a] *Let no man deceive you by any means:* [b] *for* that day shall not come, *except there come a falling away first,* [c] *and that man of sin be revealed, the son of perdition;*

[a] See on Matt. xxiv. ver. 4.

[b] Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, 1 Tim. iv. 1—3. This know also, that in the last days perilous times shall come. For men shall be lovers of their own

selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, high-minded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof; from such turn away, 2 Tim. iii. 1—5. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away *their* ears from the truth, and shall be turned unto fables, iv. 3, 4.

[c] See verses 8—10. And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time, Dan. vii. 25.

VER. 4.

Ὁ ἀντικείμενος καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα· ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ ὡς Θεὸν καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ Θεός.

[a] *Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God.*

[a] For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north, Isa. xiv. 13. Son of man, say unto the prince of Tyrus, Thus saith the Lord God, Because thine heart is lifted up, and thou hast said, I *am* a god, I sit *in* the seat of God, in the midst of the seas; yet thou *art* a man, and not God, though thou set thine heart as the heart of God, Ezek. xxviii. 2. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things, Dan. vii. 8. And there was given unto him a mouth speaking great things, and blasphemies: and power was given unto him to continue forty *and* two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven, Rev. xiii. 5, 6.

VER. 5.

Οὐ μνημονεύετε ὅτι ἔτι ὢν πρὸς ὑμᾶς, ταῦτα ἔλεγον ὑμῖν;

Remember ye not, that, when I was yet with you, I told you these things?

VER. 6.

Καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ.

And now ye know what * *withholdeth that he might be revealed in his time.*

* Or, *holdeth.*

VER. 7.

Τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται·

For [a] *the mystery of iniquity doth already work: only he who now letteth* will let, *until he be taken out of the way.*

[a] See on Acts xx. ver. 30.

VER. 8.

Καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ Κύριος ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ·

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

VER. 9.

Οὗ ἐστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει, καὶ σημείοις, καὶ τέρασι ψεύδους,

Even him, *whose coming is after the working of* [a] *Satan* [b] *with all power and signs and lying wonders,*

[a] See on Matt. iv. ver. 1. clause 4.
[b] See on Matt. xxiv. ver. 24. clause 2.

VER. 10.

Καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας ἐν τοῖς ἀπολλυμένοις· ἀνθ' ὧν τὴν ἀγάπην τῆς

ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς.

[a] *And with all deceivableness of unrighteousness* [b] *in them that perish;* [c] *because they received not the love of the truth, that they might be saved.*

[a] See on Matt. vii. ver. 15.
[b] See on 1 Cor. i. ver. 18. clauses 1, 2.
[c] See on John iii. ver. 19.

VER. 11.

Καὶ διὰ τοῦτο πέμψει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει·

[a] *And for this cause God shall send them strong delusion, that they should believe a lie:*

[a] But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: *and* they walked in their own counsels, Psal. lxxxi. 11, 12. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a wonder; for the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid, Isa. xxix. 10—14. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand, Matt. xiii. 12, 13. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them: for God hath shewed *it* unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools. And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another: men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, Rom. i. 18—28.

VER. 12.

Ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκήσαντες ἐν τῇ ἀδικίᾳ.

[a] *That they all might be damned who believed not the truth,* [b] *but had pleasure in unrighteousness.*

[a] See on John iii. ver. 18. clause 2.
[b] See on John viii. ver. 34.

VER. 13.

Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἠγαπημένοι ὑπὸ Κυρίου, ὅτι εἵλετο ὑμᾶς ὁ Θεὸς

ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἁγιασμῷ Πνεύματος, καὶ πίστει ἀληθείας·

[a] *But we are bound to give thanks alway to God for you,* [b] *brethren beloved of the Lord,* [c] *because God hath from the beginning chosen you to salvation* [d] *through sanctification of the Spirit* [e] *and belief of the truth:*

[a] See on Rom. 1. ver. 8. clause 1.
[b] See on Rom. i. ver. 7. clause 2.
[c] See on Rom. ix. ver. 23. clause 2.
[d] See on Luke i. ver. 75.
[e] See on Rom. i. ver. 16. clause 3.

VER. 14.

Εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

[a] *Whereunto he called you by our Gospel,* [b] *to the obtaining of the glory of our Lord Jesus Christ.*

[a] See on Rom. i. ver. 6. clause 2.
[b] See on Matt. xxv. ver. 46. clause 2.

VER. 15.

Ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις, ἃς ἐδιδάχθητε εἴτε διὰ λόγου, εἴτε δι' ἐπιστολῆς ἡμῶν.

[a] *Therefore, brethren, stand fast,* [b] *and hold the traditions which ye have been taught, whether by word, or our epistle.*

[a] See on John viii. ver. 31. clause 1.
[b] See chap. iii verse 6. Remember me in all things, and keep the ordinances, as I delivered *them* to you, 1 Cor. xi. 2.

VER. 16.

Αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ ὁ Θεὸς, καὶ Πατὴρ ἡμῶν ὁ ἀγαπήσας ἡμᾶς, καὶ δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι,

[a] *Now our Lord Jesus Christ himself, and* [b] *God, even our Father,* [c] *which hath loved us,* [d] *and hath given* us *everlasting consolation* [e] *and good hope through grace,*

[a] Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you, 1 Thess. iii. 11.
[b] See on Matt. v. ver. 9. clause 3.
[c] See on Matt. v. ver. 9 clause 3.
[d] See on John xiv. ver. 16. clause 2.
[e] See on Rom. v. ver. 2. clauses 3, 4.

VER. 17.

Παρακαλέσαι ὑμῶν τὰς καρδίας, καὶ στηρίξαι ὑμᾶς ἐν παντὶ λόγῳ καὶ ἔργῳ ἀγαθῷ.

[a] *Comfort your hearts,* [b] *and stablish you in every good word and work.*

[a] See on Heb. vi. ver. 18. clause 2.
[b] See on Rom. i. ver. 11. clause 3.

CHAP. III.—VER. 1.

Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ, καὶ δοξάζηται καθὼς καὶ πρὸς ὑμᾶς·

[a] *Finally, brethren, pray for us,* [b] *that the word of the Lord may* * *have* free *course,* [c] *and be glorified,* [d] *even as* it is *with you:*

* Gr. *run.*

[a] See on Rom xv. ver. 30.
[b] See on Acts vi. ver. 7. clause 1.
[c] And when the Gentiles heard this, they were glad, and glorified the word of the Lord, Acts xiii. 48.
[d] For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: So that ye were ensamples to all that believe in Macedonia and Achaia, 1 Thess. i. 5—7.

VER. 2.

Καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις.

[a] *And that we may be delivered from* * *unreasonable and wicked men: for all* men *have not faith.*

* Or, *absurd.*

[a] And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* the Christ. And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles, Acts xviii. 5, 6. And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him

to the judgment-seat, Saying, This *fellow* persuadeth men to worship God contrary to the law. And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you: But if it be a question of words and names, and *of* your law, look ye *to it*; for I will be no judge of such *matters*. And he drave them from the judgment-seat. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment-seat: and Gallio cared for none of those things. And Paul *after this* tarried *there* yet a good while, 12—18.

VER. 3.

Πιστὸς δέ ἐστιν ὁ Κύριος, ὃς στηρίξει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ.

[a] *But the Lord is faithful,* [b] *who shall stablish you,* [c] *and keep* you *from evil.*

[a] See on 1 Cor. i. ver. 9. clause 1.
[b] See on John x. ver. 28. clauses 2, 3.
[c] See on Matt. vi. ver. 13. clause 2.

VER. 4.

Πεποίθαμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς, ὅτι ἃ παραγγέλλομεν ὑμῖν, ποιεῖτε καὶ ποιήσετε.

[a] *And we have confidence in the Lord touching you,* [b] *that ye both do and will do the things which we command you.*

[a] See on Rom. xv. ver. 14. clause 1.
[b] See on Matt. vii. ver. 24. clause 1.

VER. 5.

Ὁ δὲ Κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς ὑπομονὴν τοῦ Χριστοῦ.

[a] *And the Lord direct your hearts into* [b] *the love of God,* [c] *and into the* * *patient waiting for Christ.*

* Or, the *patience of Christ.*

[a] That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers, 1 Kings viii. 58. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee, 1 Chron. xxix. 18. O that my ways were directed to keep thy statutes, Psal. cxix. 5. Make me to go in the path of thy commandments; for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness, 35, 36. In all thy ways acknowledge him, and he shall direct thy paths, Prov. iii. 6. O Lord, I know that the way of man *is* not in himself: *it is* not in man that walketh to direct his steps, Jer. x. 23. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us, Rom. v. 5.

[b] See on Rom. v. ver. 5. clause 2.
[c] See on 1 Thess. i. ver. 10. clause 1.

VER. 6.

Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοὶ, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρέλαβε παρ' ἡμῶν.

[a] *Now we command you, brethren, in the name of our Lord Jesus Christ,* [b] *that ye withdraw yourselves from every brother that walketh disorderly,* [c] *and not after the tradition which he received of us.*

[a] See on 1 Thess. iv. ver. 1. clause 1.
[b] See on Matt. xviii. ver. 17. clause 2.
[c] See on chap. ii. ver. 15. clause 2.

VER. 7.

Αὐτοὶ γὰρ οἴδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς· ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν·

[a] *For yourselves know how ye ought to follow us:* [b] *for we behaved not ourselves disorderly among you;*

[a] See on 1 Cor. iv. ver. 16.
[b] See on 2 Cor. i. ver. 12.

VER. 8.

Οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ, νύκτα καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν·

[a] *Neither did we eat any man's bread for nought;* [b] *but wrought with labour and travail night and day, that we might not be chargeable to any of you:*

[a] Now, ye Philippians, know also, that in the beginning of the Gospel, when I departed from Macedonia, no

church communicated with me as concerning giving and receiving, but ye only, Phil. iv. 15.

b See on Acts xviii. ver. 3.

VER. 9.

Οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δῶμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς.

a *Not because we have not power, but to make ourselves an ensample unto you to follow us.*

a See on Matt. x. ver. 10. clause 3.

VER. 10.

Καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω.

a *For even when we were with you, this we commanded you, that if any would not work, neither should he eat.*

a See on Rom. xii. ver. 11. clause 1.

VER. 11.

Ἀκούομεν γάρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους.

For we hear that there are some which walk among you disorderly, a *working not at all, but are busy bodies.*

a And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also, and busy bodies, speaking things which they ought not, 1 Tim. v. 13.

VER. 12.

Τοῖς δὲ τοιούτοις παραγγέλλομεν, καὶ παρακαλοῦμεν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι, τὸν ἑαυτῶν ἄρτον ἐσθίωσιν.

Now them that are such, a *we command and exhort by our Lord Jesus Christ,* b *that with quietness they work, and eat their own bread.*

a See on 1 Thess. iv. ver. 1. clause 1.

b See on 1 Thess. iv. ver. 11.

VER. 13.

Ὑμεῖς δὲ, ἀδελφοὶ, μὴ ἐκκακήσητε καλοποιοῦντες.

a *But ye, brethren,* * *be not weary in well doing.*

* Or, *faint not.*

a See on John viii. ver. 31. clause 1.

VER. 14.

Εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε· καὶ μὴ συναναμίγνυσθε αὐτῷ, ἵνα ἐντραπῇ,

a *And if any man obey not our word* * *by this epistle, note that man, and have no company with him,* b *that he may be ashamed.*

* Or, *signify that man by an epistle.*

a See on Matt. xviii. ver. 17. clause 2.

b And when he came to himself, he said, How many hired servants of my father's have bread enough, and to spare, and I perish with hunger! I will arise, and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son, Luke. xv. 17—21.

VER. 15.

Καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε, ἀλλὰ νουθετεῖτε ὡς ἀδελφόν.

a *Yet count* him *not as an enemy,* b *but admonish* him *as a brother.*

a Sufficient to such a man *is* this punishment, which *was inflicted* of many. So that contrariwise ye *ought* rather to forgive *him,* and comfort *him,* lest perhaps such an one should be swallowed up with overmuch sorrow. Wherefore I beseech you, that ye would confirm *your* love toward him, 2 Cor. ii. 6—8. Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted, Gal. vi. 1. And of some have compassion, making a difference: And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh, Jude 22, 23.

b See on Matt. xviii. ver. 15. clause 2.

VER. 16.

Αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης δῴη ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. Ὁ Κύριος μετὰ πάντων ὑμῶν.

Now [a] *the Lord of peace himself* [b] *give you peace always by all means.* [c] *The Lord* be *with you all.*

[a] See on Rom. xv. ver. 33.
[b] See on Rom. i. ver. 7. clause 5.
[c] See on Matt. xxviii. ver. 20. clause 2.

VER. 17.

Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὅ ἐστι σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτω γράφω.

[a] *The salutation of Paul with mine own hand, which is the token in every epistle: so I write.*

[a] The Salutation of *me* Paul with mine own hand, 1 Cor. xvi. 21. The salutation by the hand of me Paul, Col. iv. 18.

VER. 18.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.

[a] *The grace of our Lord Jesus Christ* be *with you all. Amen.*

[a] See on Rom. i. ver. 7. clause 7.

Πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθηνῶν.

The second epistle *to the Thessalonians was written from Athens.*

END OF THE SECOND EPISTLE TO THE THESSALONIANS.

THE

FIRST EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

[Written from Macedonia, A.D. *circa* 64.]

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, κατ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ, τῆς ἐλπίδος ἡμῶν,

[a] *Paul, an apostle of Jesus Christ, by the commandment of* [b] *God our Saviour, and the Lord Jesus Christ,* [c] which is *our hope;*

[a] See on Rom. i. ver. 1. clauses 1, 2.
[b] See on Luke i. ver. 47.
[c] Which is Christ in you the hope of glory, Col. i. 27.

VER. 2.

Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει, χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

[a] *Unto Timothy,* [b] my *own son in the faith:* [c] *Grace, mercy,* and *peace, from God our Father and Jesus Christ our Lord.*

[a] Then came he to Derbe and Lystra: and behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek: Which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek, Acts xvi. 1—3.
[b] See on 1 Cor. iv. ver. 17. clause 2.
[c] See on Rom. i. ver. 7. clauses 4—7.

VER. 3.

Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶ μὴ ἑτεροδιδασκαλεῖν

As I besought thee to abide still at Ephesus, when I went into Macedonia, [a] *that thou mightest charge some that they teach no other doctrine,*

[a] Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, Tit. i. 9—11.

VER. 4.

Μηδὲ προσέχειν μύθοις, καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ζητήσεις παρέχουσι μᾶλλον ἢ οἰκονομίαν Θεοῦ τὴν ἐν πίστει.

[a] *Neither give heed to fables* [b] *and endless genealogies,* [c] *which minister questions, rather than* [d] *godly edifying which is in faith:* so do.

[a] But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness, 1 Tim. iv. 7. O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called, vi. 20. But shun profane *and* vain babblings; for they will increase unto more ungodliness, 2 Tim. ii. 16. And they shall turn away *their* ears from the truth, and shall be turned unto fables, iv. 4. Not giving heed to Jewish fables, and commandments of men that turn from the truth, Tit. i. 14.
[b] But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain, Tit. iii. 9.
[c] He is proud, knowing nothing,

but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself, 1 Tim. vi. 4, 5. But foolish and unlearned questions avoid, knowing that they do gender strifes, 2 Tim. ii. 23.

[d] See on Rom. xiv. ver. 19. clause 2.

VER. 5.

Τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας, καὶ συνειδήσεως ἀγαθῆς, καὶ πίστεως ἀνυποκρίτου·

[a] *Now the end of the commandment is charity,* [b] *out of a pure heart,* [c] *and of a good conscience,* [d] *and of faith unfeigned:*

[a] See on Matt. xxii. ver. 37. and Rom. v. ver. 5. clause 2.

[b] See on Matt. v. ver. 8. clause 1.

[c] See on 2 Cor. i. ver. 12. clause 1.

[d] When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also, 2 Tim. i. 5.

VER. 6.

Ὧν τινες ἀστοχήσαντες, ἐξετράπησαν εἰς ματαιολογίαν,

* *From which* [a] *some having swerved* [b] *have turned aside unto vain jangling;*

* Or, *which some not aiming at.*

[a] Which some professing, have erred concerning the faith, 1 Tim. vi. 21. Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some, 2 Tim. ii. 18.

[b] For some are already turned aside after Satan, 1 Tim. v. 15.

VER. 7.

Θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἃ λέγουσι, μήτε περὶ τίνων διαβεβαιοῦνται.

[a] *Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.*

[a] And certain men which came down from Judæa, taught the brethren, *and said,* Except ye be circumcised after the manner of Moses, ye cannot be saved, Acts xv. 1.

VER. 8.

Οἴδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως χρῆται,

[a] *But we know that the law is good, if a man use it lawfully;*

[a] See on Rom. vii. ver. 12.

VER. 9.

Εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατραλῴαις καὶ μητραλῴαις, ἀνδροφόνοις,

[a] *Knowing this, that the law is not made for a righteous man,* [b] *but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,*

[a] See on Rom. vi. ver. 4. clause 1.

[b] See on Rom. ii. ver. 12. clause 2.

VER. 10.

Πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ ὑγιαινούσῃ διδασκαλίᾳ ἀντίκειται,

For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

VER. 11.

Κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ, ὃ ἐπιστεύθην ἐγώ.

[a] *According to the* [b] *glorious Gospel of* [c] *the blessed God,* [d] *which was committed to my trust.*

[a] In the day when God shall judge the secrets of men, by Jesus Christ, according to my Gospel, Rom. ii. 16.

[b] See on Rom. i. ver. 1. clause 5.

[c] Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords, 1 Tim. vi. 15.

[d] Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God, 1 Cor. iv. 1. A dispensation *of the Gospel* is committed unto me, ix. 17. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto

himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God, 2 Cor. v. 18—20. But contrariwise, when they saw that the Gospel of the uncircumcision was committed unto me, as *the Gospel* of the circumcision *was* unto Peter, Gal. ii. 7. But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts, 1 Thess. ii. 4. But hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour, Tit. i. 3. See also on Rom. i. ver. 1. clause 2.

VER. 12.

Καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγήσατο, θέμενος εἰς διακονίαν·

[a] *And I thank Jesus Christ our Lord,* [b] *who hath enabled me, for that he counted me faithful,* [c] *putting me into the ministry;*

[a] See on Eph. v. ver. 4. clause 3.
[b] See on 1 Cor. xv. ver. 10. clause 4.
[c] See on ver. 11. clause 4.

VER. 13.

Τὸν πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν· ἀλλ' ἠλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ·

[a] *Who was before a blasphemer, and a persecutor, and injurious:* [b] *but I obtained mercy,* [c] *because I did it ignorantly in unbelief.*

[a] See on Acts viii. ver. 3.
[b] See on Rom. v. ver. 20. clause 2.
[c] I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth, Acts xxvi. 9.

VER. 14.

Ὑπερεπλεόνασε δὲ ἡ χάρις τοῦ Κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.

[a] *And the grace of our Lord* [b] *was exceeding abundant with faith and love which is in Christ Jesus.*

[a] See on Acts xv. ver. 11.
[b] See on Rom. v. ver. 20. clause 2.

VER. 15.

Πιστὸς ὁ λόγος, καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ.

[a] *This* is *a faithful saying, and worthy of all acceptation, that Christ Jesus* [b] *came into the world to* [c] *save sinners;* [d] *of whom I am chief.*

[a] *It* is a faithful saying: For if we be dead with *him*, we shall also live with *him*, 2 Tim. ii. 11. *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men, Tit. iii. 8.

[b] I came not to send peace, but a sword, Matt. x. 34. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many, xx. 28. I came not to call the righteous, Mark ii. 17. He came unto his own, and his own received him not, John i. 11. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go, viii. 14. I came not to judge the world, xii. 47. For this cause came I into the world, xviii. 37. Whose *are* the fathers, and of whom, as concerning the flesh, Christ *came*, Rom. ix. 5.

[c] See on Matt. i. ver. 21. clause 3.

[d] Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, Eph. iii. 8.

VER. 16.

Ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξηται Ἰησοῦς Χριστὸς τὴν πᾶσαν μακροθυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον.

[a] *Howbeit for this cause I obtained mercy,* [b] *that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter* [c] *believe on him to life everlasting.*

[a] That in the ages to come he might shew the exceeding riches of his

grace; in *his* kindness toward us through Christ Jesus, Eph. ii. 7.

[b] See on Rom. ii. ver. 4. clauses 2, 3.

[c] See on Mark xvi. ver. 16. clause 1.

VER. 17.

Τῷ δὲ βασιλεῖ τῶν αἰώνων ἀφθάρτῳ, ἀοράτῳ, μόνῳ σοφῷ Θεῷ τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Now unto [a] *the King eternal,* [b] *immortal,* [c] *invisible,* [d] *the only wise God,* [e] be *honour and glory for ever and ever. Amen.*

[a] See on Matt. vi. ver. 13. clause 3.

[b] See on John v. ver. 26. clause 1.

[c] See on John i. ver. 18. clause 1.

[d] To God only wise, *be* glory through Jesus Christ for ever. Amen, Rom. xvi. 27. To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen, Jude 25.

[e] See on Rom. xi. ver. 36. clause 2.

VER. 18.

Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπί σε προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν,

[a] *This charge I commit unto thee, son Timothy,* [b] *according to the prophecies which went before on thee,* [c] *that thou by them mightest war a good warfare;*

[a] See on ver. 11. clause 4.

[b] See chap. iv. ver. 14.

[c] See on Eph. vi. ver. 12—18.

VER. 19.

Ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἥν τινες ἀπωσάμενοι, περὶ τὴν πίστιν ἐναυάγησαν.

[a] *Holding faith, and a good conscience;* [b] *which some having put away* [c] *concerning faith have made* [d] *shipwreck:*

[a] See on 2 Cor. i. ver. 12. clause 1.

[b] See on ver. 6.

[c] See on Gal. v. ver. 4.

[d] But they that will be rich fall into temptation, and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition, 1 Tim vi. 9. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it, Matt. vii. 27.

VER. 20.

Ὧν ἐστιν Ὑμέναιος καὶ Ἀλέξανδρος· οὓς παρέδωκα τῷ Σατανᾷ, ἵνα παιδευθῶσι μὴ βλασφημεῖν.

[a] *Of whom is Hymeneus and* [b] *Alexander;* [c] *whom I have delivered unto Satan,* [d] *that they may learn not to blaspheme.*

[a] And their word will eat as doth a canker: of whom is Hymeneus and Philetus; Who concerning the truth have erred, saying, That the resurrection is past already; and overthrow the faith of some, 2 Tim. ii. 17.

[b] Alexander the coppersmith did me much evil: The Lord reward him according to his works. Of whom be thou ware also; for he hath greatly withstood our words, 2 Tim. iv. 14, 15.

[c] See on 1 Cor. v. ver. 4, 5.

[d] But when we are judged, we are chastened of the Lord, that we should not be condemned with the world, 1 Cor. xi. 32. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count *him* not as an enemy, but admonish *him* as a brother, 2 Thess. iii. 14, 15.

CHAP. II.—VER. 1.

Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευχὰς, ἐντεύξεις, εὐχαριστίας ὑπὲρ πάντων ἀνθρώπων,

I * *exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks,* [a] *be made for all men;*

* Or, *desire.*

[a] See ver. 4. And the times of this ignorance God winked at; but now commandeth all men every where to repent, Acts xvii. 30. And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you, 1 Thess. iii. 12.

VER. 2.

Ὑπὲρ βασιλέων, καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων· ἵνα ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι·

[a] *For kings, and for all that are in* * *authority;* [b] *that we may lead a quiet*

and peaceable life [c] *in all godliness* [d] *and honesty.*

* Or, *eminent place.*

[a] See on Rom. xiii. ver. 1.
[b] See on Rom xii. ver. 18.
[c] See on Luke i. ver. 75.
[d] See on Rom. xii. ver. 17. clause 2.

VER. 3.

Τοῦτο γὰρ καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ·

[a] *For this is good and acceptable in the sight of* [b] *God our Saviour;*

[a] See on Rom. xii. ver. 1. clause 2.
[b] See on Luke i. ver 47.

VER. 4.

Ὃς πάντας ἀνθρώπους θέλει σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.

[a] *Who will have all men to be saved, and to come unto the knowledge of the truth.*

[a] See on John i. ver. 7. clause 2. and Matt. viii. ver. 11. clause 1.

VER. 5.

Εἷς γὰρ Θεὸς, εἷς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς,

[a] *For* there is *one God,* [b] *and one mediator between God and men, the* [c] *man Christ Jesus;*

[a] *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: Seeing *it is* one God which shall justify the circumcision by faith, and uncircumcision through faith, Rom. iii. 29, 30. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved, x. 12, 13. But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him, 1 Cor. viii. 6. One God and Father of all, who *is* above all, and through all, and in you all, Eph. iv. 6.

[b] Neither is there any days-man betwixt us, *that* might lay his hand upon us both, Job ix. 33. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, Heb. vii. 25. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises, viii. 6. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance, ix. 15. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel, xii. 24. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous, 1 John ii. 1.

[c] See on Matt. xvi. ver. 13. clause 4.

VER. 6.

Ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίοις·

[a] *Who gave himself a ransom for all,* [b] * *to be testified in due time.*

* Or, *a testimony.*

[a] See on Matt. xx. ver. 28. clauses 3, 4. and xxvi. ver. 28.
[b] See on Matt. xxviii. ver. 19. clause 1.

VER. 7.

Εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος, (ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι) διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.

Whereunto I am [a] *ordained a preacher,* [b] *and an apostle,* ([c] *I speak the truth in Christ,* and *lie not;*) [d] *a teacher of the Gentiles in faith and verity.*

[a] See on Mark iii. ver. 14. clause 1.
[b] See on Rom. i. ver. 1. clause 3.
[c] See on Rom. i. ver. 9. clause 1.
[d] See on Acts ix. ver. 15. clause 2.

VER. 8.

Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ.

[a] *I will therefore that men pray every where,* [b] *lifting up holy hands,* [c] *without wrath* [d] *and doubting.*

[a] See on Luke xviii. ver. 1.

[b] Not for *any* injustice in mine hands: also my prayer *is* pure, Job xvi. 17. I will wash mine hands in innocency: so will I compass thine altar, O LORD, Psal. xxvi. 6. If I

regard iniquity in my heart, the LORD will not hear *me*, lxvi. 18. The sacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight, Prov. xv. 8. The sacrifice of the wicked *is* abomination; how much more *when* he bringeth it with a wicked mind? xxi. 27. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood, Isa. i. 15. And now, I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts. Who *is there* even among you that would shut the doors *for nought?* neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand, Mal. i. 9, 10. Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double-minded, Jam. iv. 8. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight, 1 John iii. 20—22.

[c] See on Matt. v. ver. 24. clause 1.

[d] But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him, Heb. xi. 6. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man *is* unstable in all his ways, Jam. i. 6—8.

VER. 9.

Ὡσαύτως καὶ τὰς γυναῖκας ἐν καταστολῇ κοσμίῳ, μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτὰς, μὴ ἐν πλέγμασιν, ἢ χρυσῷ, ἢ μαργαρίταις, ἢ ἱματισμῷ πολυτελεῖ·

[a] *In like manner also, that women adorn themselves in modest apparel,* [b] *with shamefacedness and sobriety*; [c] *not with* * *broidered hair, or gold, or pearls, or costly array*;

* Or, *plaited.*

[a] Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel; But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price. For after this manner, in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands, 1 Pet. iii. 3—5.

[b] Moreover, the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks, and wanton eyes, walking and mincing *as* they go, and making a tinkling with their feet, Isa. iii. 16. The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed, Tit. ii. 3—5

[c] In that day the Lord will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* cauls, and *their* round tires like the moon, The chains, and the bracelets, and the mufflers, The bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings, The rings, and nose-jewels, The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins, The glasses, and the fine linen, and the hoods, and the vails. And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well-set hair baldness; and instead of a stomacher a girding of sackcloth; *and* burning instead of beauty, Isa. iii. 18—24. But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by:

his it was. And of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be *so*. Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of men, and didst commit whoredom with them; And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them. My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for a sweet savour: and *thus* it was, saith the Lord God. Moreover, thou hast taken thy sons and thy daughters, whom thou hast born unto me, and these hast thou sacrificed unto them to be devoured. *Is this* of thy whoredoms a small matter, That thou hast slain my children, and delivered them to cause them to pass through *the fire* for them? And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, *and* wast polluted in thy blood. And it came to pass, after all thy wickedness, (woe, woe unto thee! saith the Lord God, Ezek. xvi. 15—23.

VER. 10.

Ἀλλ' (ὃ πρέπει γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν) δι' ἔργων ἀγαθῶν.

[a] *But (which becometh women professing godliness) with good works.*

[a] See on Matt. vii. ver. 24. clause 1.

VER. 11.

Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ·

[a] *Let the women learn in silence with all subjection.*

[a] See on 1 Cor. xiv. ver. 34, 35.

VER. 12.

Γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρὸς, ἀλλ' εἶναι ἐν ἡσυχίᾳ.

[a] *But I suffer not a woman to teach,* [b] *nor to usurp authority over the man, but to be in silence.*

[a] See 1 Cor. xiv. ver. 35.
[b] See on 1 Cor. xi. ver. 3. clause 2.

VER. 13.

Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὔα.

[a] *For Adam was first formed, then Eve.*

[a] And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man, Gen. ii. 21, 22. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man, 1 Cor. xi. 8, 9.

VER. 14.

Καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἀπατηθεῖσα ἐν παραβάσει γέγονε,

[a] *And Adam was not deceived, but the woman being deceived was in the transgression.*

[a] And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat, Gen. iii. 6. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ, 2 Cor. xi. 3.

VER. 15.

Σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ μετὰ σωφροσύνης.

Notwithstanding she shall be saved in childbearing, [a] *if they continue in faith and charity and holiness with* [b] *sobriety.*

[a] See on John viii. ver. 31.
[b] See on 1 Thess. v. ver. 6. clause 3.

CHAP. III.—VER. 1.

Πιστὸς ὁ λόγος· εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ.

This is a true saying, If a man desire [a] *the office of a bishop, he desireth a good work.*

[a] See on Acts xi. ver. 30.

VER. 2.

Δεῖ οὖν ἐπίσκοπον ἀνεπίληπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλεον, σώφρονα, κόσμιον, φιλόξενον, διδακτικόν·

[a] *A Bishop then must be* [b] *blameless,* [c] *the husband of one wife, vigilant,* [d] *sober,* * *of good behaviour,* [e] *given to hospitality,* [f] *apt to teach;*

* Or, *modest.*

[a] If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a Bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers, Tit. i. 6—9.

[b] See on Luke i. ver. 6. clause 3.

[c] Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge, Heb. xiii. 4.

[d] See on 1 Thess. v. ver. 6. clause 3.

[e] See on Rom. xii. ver. 13. clause 2.

[f] And the servant of the Lord must not strive; but be gentle unto all *men,* apt to teach, patient. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, 2 Tim. ii. 24, 25.

VER. 3.

Μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ· ἀλλ' ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον,

[a] *Not* * *given to wine,* [b] *no striker,* [c] *not greedy* [d] *of filthy lucre;* [e] *but patient,* [f] *not a brawler,* [g] *not covetous;*

* Or, *ready to quarrel, and offer wrong, as one in wine.*

[a] And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season? Blessed *is* that servant, whom his lord, when he cometh, shall find so doing. Of a truth I say unto you, That he will make him ruler over all that he hath. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be druken; The lord of that servant will come in a day when he looketh not for *him,* and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers, Luke xii. 42—46. And be not drunk with wine, wherein is excess; but be filled with the Spirit, Eph. v. 18. For a Bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, Tit. i. 7.

[b] And the servant of the Lord must not strive; but be gentle unto all *men,* apt to teach, patient, 2 Tim. ii. 24. For a Bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate, Tit. i. 7, 8.

[c] So *are* the ways of every one that is greedy of gain; *which* taketh away the life of the owners thereof, Prov. i. 19. He that is greedy of gain troubleth his own house, xv. 27. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Depart ye, depart ye, go ye out from thence, touch no unclean *thing;* go ye out of the midst of her; be ye clean, that bear the vessels of the LORD, Isa. lvi. 10, 11. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core, Jude 11.

[a] And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment, 1 Sam. viii. 3. For a Bishop must be ——not given to filthy lucre, Tit. i. 8. Whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake, 11. Feed the flock of God which is among you, taking the oversight *thereof,* not by constraint, but willingly; not for filthy lucre, but of a ready mind, 1 Pet. v. 2.

[e] See on clause 2.

[f] To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men, Tit. iii. 2.

[g] See on Luke xii. ver. 15. clause 2.

VER. 4.

Τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος·

[a] *One that ruleth well his own house, having his children in subjection* [b] *with all gravity;*

[a] See ver. 12. For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him, Gen. xviii. 19. As for me and my house, we will serve the LORD, Josh. xxiv. 15. *A* devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway, Acts x. 2. If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly, Tit. i. 6.

[b] That the aged men be sober, grave, temperate, sound in faith, in charity, in patience, Tit. ii. 2. In all things shewing thyself a pattern of good works; in doctrine *shewing* uncorruptness, gravity, sincerity, 7.

VER. 5.

(Εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδε, πῶς ἐκκλησίας Θεοῦ ἐπιμελήσεται;)

[a](*For if a man know not how to rule his own house, how shall he take care of the Church of God?*)

[a] Wherefore kick ye at my sacrifice, and at mine offering, which I have commanded *in my* habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people? Wherefore the LORD God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be light esteemed, 1 Sam. ii. 29, 30. In that day I will perform against Eli all *things* which I have spoken concerning his house: when I begin, I will also make an end. For I have told him, that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offerings for ever, iii. 12—14.

VER. 6.

Μὴ νεόφυτον· ἵνα μὴ τυφωθεὶς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου.

Not * *a novice,* [a] *lest being lifted up with pride he fall into the condemnation of the devil.*

* Or, *one newly come to the faith.*

[a] For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment, 2 Pet. ii. 4. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day, Jude 6.

VER. 7.

Δεῖ δὲ αὐτὸν καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν· ἵνα μὴ εἰς ὀνειδισμὸν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου.

[a] *Moreover he must have a good report of them which are without; lest he fall into reproach and* [b] *the snare of the devil.*

[a] See on 1 Thess. iv. ver. 12. clause 2.

[b] And that they may recover themselves out of the snare of the devil, 2 Tim. ii. 26.

VER. 8.

Διακόνους ὡσαύτως σεμνούς, μὴ διλόγους, μὴ οἴνῳ πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς·

[a] *Likewise* must *the deacons* [b] *be grave,* [c] *not doubletongued,* [d] *not given to much wine,* [e] *not greedy of filthy lucre;*

[a] Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye

out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch; Whom they set before the apostles: and when they had prayed, they laid *their* hands on them, Acts vi. 2—6.

[b] See on ver. 4. clause 2.

[c] See on Rom. iii. ver. 13. clause 2.

[d] See on ver. 3. clause 1.

[e] See on ver. 3. clauses 3, 4.

VER. 9.

Ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει·

[a] *Holding the mystery of the faith in a pure conscience.*

[a] See on 2 Cor. i. ver. 12. clause 1.

VER. 10.

Καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονείτωσαν, ἀνέγκλητοι ὄντες.

And let these also first be proved; then let them use the office of a Deacon, being found *blameless.*

VER. 11.

Γυναῖκας ὡσαύτως σεμνὰς, μὴ διαβόλους, νηφαλίους, πιστὰς ἐν πᾶσι.

[a] *Even so* must their *wives* be *grave,* [b] *not slanderers,* [c] *sober, faithful in all things.*

[a] They shall not take a wife *that is* a whore, or profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God, Lev. xxi. 7.

[b] See on Rom. i. ver. 29. clause 2.

[c] See on 1 Thess. v. ver. 6. clause 3.

VER. 12.

Διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι, καὶ τῶν ἰδίων οἴκων·

[a] *Let the Deacons be the husbands of one wife,* [b] *ruling their children and their own houses well.*

[a] Marriage is honourable in all, and the bed undefiled, Heb. xiii. 4.

[b] See on ver. 4. clause 1.

VER. 13.

Οἱ γὰρ καλῶς διακονήσαντες, βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται, καὶ πολλὴν παῤῥησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

For they that have * *used the office of a Deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.*

* Or, *ministered.*

VER. 14.

Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρός σε τάχιον·

These things write I unto thee, hoping to come unto thee shortly:

VER. 15.

Ἐὰν δὲ βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία Θεοῦ ζῶντος, στύλος καὶ ἑδραίωμα τῆς ἀληθείας.

But if I tarry long, that thou mayest know how thou oughtest to behave thyself in [a] *the house of God, which is the church of* [b] *the living God,* [c] *the pillar and* * *ground of the truth.*

* Or, *stay.*

[a] Who was faithful to him that appointed him, as also Moses *was faithful* in all his house. For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some *man;* but he that built all things *is* God. And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end, Heb. iii. 2—6. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. ii. 5.

[b] See on John v. ver. 26. clause 1.

[c] See on Matt. xvi. ver. 18. clause 2.

VER. 16.

Καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον· Θεὸς ἐφανερώθη ἐν σαρκὶ, ἐδικαιώθη ἐν Πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.

And without controversy [a] *great is the*

mystery of godliness: [b] *God was* * *manifest in the flesh,* [c] *justified in the Spirit,* [d] *seen of angels,* [e] *preached unto the Gentiles, believed on in the world,* [f] *received up into glory.*

* Gr. *manifested.*

[a] See on Matt. xiii. ver. 11. clause 2.

[b] See on John i. ver. 14. clause 1.

[c] And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased, Matt. iii. 16, 17. And declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, Rom. i. 4.

[d] And, behold, angels came and ministered unto him, Matt. iv. 11. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it, xxviii. 2. And, while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel: Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven, Acts i. 10, 11.

[e] See on Matt. xii. ver. 18. clause 5.

[f] See on Mark xvi. ver. 19. clauses 2, 3.

CHAP. IV.—VER. 1.

Τὸ δὲ Πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονταί τινες τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις καὶ διδασκαλίαις δαιμονίων,

Now [a] *the Spirit speaketh expressly,* [b] *that in the latter times some shall* [c] *depart from the faith,* [d] *giving heed to seducing spirits,* [e] *and doctrines of devils;*

[a] See on Acts viii. ver. 29.

[b] This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof, 2 Tim. iii. 1. 5. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation, 2 Pet. iii. 3, 4. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit, Jude 17—19.

[c] See on chap. i. ver. 6.

[d] For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works, 2 Cor. xi. 13—15. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live, Rev. xiii. 11—14.

[e] See on 1 Cor. x. ver. 20.

VER. 2.

Ἐν ὑποκρίσει ψευδολόγων, κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν,

[a] *Speaking lies in hypocrisy;* [b] *having their conscience seared with a hot iron;*

[a] See on 2 Cor. ii. ver. 17.

[b] Who being past feeling have given themselves over unto lasciviousness, Eph. iv. 19.

VER. 3.

Κωλυόντων γαμεῖν,' ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν.

Forbidding to marry, and commanding *to abstain from meats*, [a] *which God hath created to be received* [b] *with thanksgiving of them* [c] *which believe and know the truth.*

[a] See on Matt. xv. ver. 11. clause 1.
[b] See on Matt. xiv. ver. 19. clause 3.
[c] Howbeit *there is* not in every man that knowledge: for some, with conscience of the idol unto this hour, eat *it* as a thing offered unto an idol; and their conscience being weak is defiled. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend, 1 Cor. viii. 7—13.

VER. 4.

Ὅτι πᾶν κτίσμα Θεοῦ καλὸν, καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμβανόμενον·

[a] *For every creature of God, is good, and nothing to be refused if it be received with thanksgiving:*

[a] See on ver. 3.

VER. 5.

Ἁγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ ἐντεύξεως.

[a] *For it is sanctified by the word of God and prayer.*

[a] See on Matt. xiv. ver. 19. clause 3.

VER. 6.

Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς, καλὸς ἔσῃ διάκονος Ἰησοῦ Χριστοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως, καὶ τῆς καλῆς διδασκαλίας, ᾗ παρηκολούθηκας.

[a] *If thou put the brethren in remembrance of these things,* [b] *thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.*

[a] See on Rom. xv. ver. 15. clause 1.
[b] See on Matt. xxiv. ver. 45.

VER. 7.

Τοὺς δὲ βεβήλους καὶ γραώδεις μύθους παραιτοῦ· γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν·

[a] *But refuse profane and old wives' fables,* [b] *and exercise thyself* rather *unto godliness.*

[a] See on chap. i. ver. 4. clause 1.
[b] But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness, 1 Tim. vi. 11. And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men, Acts xxiv. 16. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; And to knowledge, temperance; and to temperance, patience; and to patience, godliness; And to godliness, brotherly kindness; and to brotherly kindness, charity, 2 Pet. i. 5—7.

VER. 8.

Ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.

For bodily exercise profiteth * *little:* [a] *but godliness is profitable unto all things, having promise of the life that now is,* [b] *and of that which is to come.*

* Or, *for a little time.*

[a] See on Matt. v. ver. 5. clause 2. and vi. ver. 33. clause 4.
[b] See on John x. ver. 28. clause 2.

VER. 9.

Πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος.

[a] *This is a faithful saying, and worthy of all acceptation.*

[a] See on chap. i. ver. 15. clause 1.

VER. 10.

Εἰς τοῦτο γὰρ καὶ κοπιῶμεν καὶ ὀνειδιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι,

ὅς ἐστι σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.

[a] *For therefore we both labour and suffer reproach, because* [b] *we trust in* [c] *the living God,* [d] *who is the Saviour* [e] *of all men,* [f] *specially of those that believe.*

[a] See on 1 Cor. iv. ver. 9 —— 13.
[b] See on Matt. xii. ver. 21.
[c] See on John v. ver. 26. clause 1.
[d] See on Luke i. ver. 47.
[e] See on Rom. v. ver. 18. clause 2.
[f] See on Mark xvi. ver. 16. clause 1.

VER. 11.

Παράγγελλε ταῦτα καὶ δίδασκε.

These things command and teach.

VER. 12.

Μηδείς σου τῆς νεότητος καταφρονείτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πνεύματι, ἐν πίστει, ἐν ἁγνείᾳ.

[a] *Let no man despise thy youth;* [b] *but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.*

[a] Now, if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do.* Let no man therefore despise him; but conduct him forth in peace, that he may come unto me: for I look for him with the brethren, 1 Cor. xvi. 10, 11. Let no man despise thee, Tim. ii. 15.

[b] Be ye followers of me, even as I also *am* of Christ, 1 Cor. xi. 1. In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity, Tit. ii. 7.

VER. 13.

Ἕως ἔρχομαι πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.

Till I come, give attendance to reading, to exhortation, to doctrine.

VER. 14.

Μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας, μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου.

[a] *Neglect not the gift that is in thee,* [b] *which was given thee by prophecy,* [c] *with the laying on of the hands of the presbytery.*

[a] See on Matt. xxv. ver. 14. clause 2.
[b] See chap. i. ver. 18.
[c] See on Acts vi. ver. 6.

VER. 15.

Ταῦτα μελέτα, ἐν τούτοις ἴσθι· ἵνα σου ἡ προκοπὴ φανερὰ ᾖ ἐν πᾶσιν.

Meditate upon these things; [a] *give thyself wholly to them; that thy profiting may appear* * *to all.*

* Or, *in all things.*

[a] But we will give ourselves continually to prayer, and to the ministry of the word, Acts vi. 4.

VER. 16.

Ἔπεχε σεαυτῷ, καὶ τῇ διδασκαλίᾳ· ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν, καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

[a] *Take heed unto thyself,* [b] *and unto the doctrine; continue in them:* [c] *for in doing this thou shalt both save thyself, and them that hear thee.*

[a] See on Acts xx. ver. 28. clause 1.
[b] In doctrine shewing uncorruptness, Tit. ii. 7.
[c] See on Acts xx. ver. 26, 27.

CHAP. V.—VER. 1.

Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει ὡς πατέρα· νεωτέρους, ὡς ἀδελφούς·

Rebuke not [a] *an elder,* [b] *but intreat* him *as a father;* [c] and *the younger men as brethren;*

[a] See on Acts xi. ver. 30.
[b] See on Rom. xiii. ver. 7. clause 3.
[c] See on Matt. xxiii. ver. 8. clause 3.

VER. 2.

Πρεσβυτέρας, ὡς μητέρας· νεωτέρας, ὡς ἀδελφὰς, ἐν πάσῃ ἁγνείᾳ.

The elder women as mothers; the younger as sisters, with all purity.

VER. 3.

Χήρας τίμα τὰς ὄντως χήρας·

[a] *Honour widows that are widows indeed.*

[a] See on Matt. xv. ver. 6. clause 1.

VER. 4.

Εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις· τοῦτο γάρ ἐστι καλὸν καὶ ἀποδεκτὸν ἐνώπιον τοῦ Θεοῦ.

But if any widow have children or nephews, [a] *let them learn first to shew* * *piety at home, and to requite their parents: for that is good and acceptable before God.*

* Or, *kindness.*

[a] See on Matt. xv. ver. 4.

VER. 5.

Ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν ἐπὶ τὸν Θεὸν, καὶ προσμένει ταῖς δεήσεσι καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας.

Now she that is a widow indeed, and desolate, [a] *trusteth in God,* [b] *and continueth in supplications and prayers night and day.*

[a] See on Matt. xii. ver. 21.

[b] And she was a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day, Luke ii. 37.

VER. 6.

Ἡ δὲ σπαταλῶσα ζῶσα τέθνηκε.

[a] *But she that liveth* * *in pleasure* [b] *is dead while she liveth.*

* Or, *delicately.*

[a] Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter, Jam. v. 5. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her, Rev. xviii. 7, 8.

[b] See on John v. ver. 25.

VER. 7.

Καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίληπτοι ὦσιν.

And these things give in charge, [a] *that they may be blameless.*

[a] See on 1 Cor. i. ver. 8. clause 2.

VER. 8.

Εἰ δέ τις τῶν ἰδίων καὶ μάλιστα τῶν οἰκείων οὐ προνοεῖ, τὴν πίστιν ἤρνηται, καὶ ἔστιν ἀπίστου χείρων.

But if any provide not for his own, and specially for those of his own * *house,* [a] *he hath denied the faith, and is worse than an infidel.*

* Or, *kindred.*

[a] They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate, Tit i. 16. I know thy works and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, Rev. ii. 13.

VER. 9.

Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἑξήκοντα, γεγονυῖα ἑνὸς ἀνδρὸς γυνή·

[a] *Let not a widow be* * *taken into the number under threescore years old, having been the wife of one man,*

* Or, *chosen.*

[a] And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration, Acts vi. 1.

VER. 10.

Ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ ἁγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησε.

[a] *Well reported of* [b] *for good works; if she have brought up children,* [c] *if she have lodged strangers,* [d] *if she have washed the saints' feet,* [e] *if she have relieved the afflicted,* [f] *if she have diligently followed every good work.*

[a] He must have a good report of them which are without, 1 Tim. iii. 7. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven, Matt. v. 16. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business, Acts vi. 3. And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, x. 22. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*, xxii. 12. Demetrius hath good report of all

men, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true, 3 John 12.

[b] See on Matt. v. ver. 16. clause 1.
[c] See on Rom. xii. ver. 13. clause 2.
[d] See on John xiii. ver. 14.
[e] See on Matt. v. ver. 42.
[f] See on Matt. xiii. ver. 23. clause 3.

VER. 11.

Νεωτέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσι τοῦ Χριστοῦ, γαμεῖν θέλουσιν,

[a] *But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;*

[a] See ver. 9. But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness:* then he forsook God *which* made him, and lightly esteemed the Rock of his salvation, Deut. xxxii. 15. According to their pasture, so were they filled; and their heart was exalted; therefore have they forgotten me, Hos. xiii. 6.

VER. 12.

Ἔχουσαι κρίμα ὅτι τὴν πρώτην πίστιν ἠθέτησαν.

[a] *Having damnation, because they have cast off their first faith.*

[a] I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel, Gal. i. 6. Nevertheless I have *somewhat* against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent, Rev. ii. 4, 5.

VER. 13.

Ἅμα δὲ καὶ ἀργαὶ μανθάνουσι περιερχόμεναι τὰς οἰκίας· οὐ μόνον δὲ ἀργαὶ, ἀλλὰ καὶ φλύαροι καὶ περίεργοι, λαλοῦσαι τὰ μὴ δέοντα.

And withal they learn to be *idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.*

VER. 14.

Βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν.

I will therefore that the younger women marry, bear children, [a] *guide the house, give none occasion to the adversary* * *to speak reproachfully.*

* Gr. *for their railing.*

[a] Every wise woman buildeth her house: but the foolish plucketh it down with her hands, Prov. xiv. 1. She looketh well to the ways of her household, and eateth not the bread of idleness, xxxi. 27. *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed, Tit. ii. 5.

VER. 15.

Ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ.

[a] *For some are already turned aside after* [b] *Satan.*

[a] See on chap. i. ver. 6.
[b] See on Matt. iv. ver. 1. clause 4.

VER. 16.

Εἴ τις πιστὸς ἢ πιστὴ ἔχει χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ βαρείσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.

[a] *If any man or woman that believeth have widows, let them relieve them,* [b] *and let not the Church be charged; that it may relieve them that are* [c] *widows indeed.*

[a] See on ver. 8.
[b] See on ver. 9.
[c] See on ver. 5.

VER. 17.

Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ·

Let [a] *the elders* [b] *that rule well* [c] *be counted worthy of double honour, especially they* [d] *who labour in the word and doctrine.*

[a] See on Acts xi. ver. 30.
[b] See on Matt. xxiv. ver. 45. clause 1.
[c] Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour, Rom. xiii. 7.
[d] See on Matt. ix. ver. 37. clause 2.

VER. 18.

Λέγει γὰρ ἡ γραφή· Βοῦν ἀλοῶντα οὐ φιμώσεις. καί· Ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.

For the Scripture saith, [a] *Thou shalt not muzzle the ox that treadeth out the corn. And,* [b] *The labourer is worthy of his reward.*

[a] Thou shalt not muzzle the ox when he treadeth out *the corn,* Deut. xxv. 4. For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thrasheth in hope seould be partaker of his hope, 1 Cor. ix. 9, 10.

[b] Thou shalt not defraud thy neighbour, neither rob *him:* the wages of him that is hired shall not abide with thee all night until the morning, Lev. xix. 13. Thou shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates: At his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee, Deut. xxiv. 14, 15. See also on Matt. x. ver. 10. clause 3.

VER. 19.

Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων.

Against [a] *an elder receive not an accusation, but* * *before two or three witnesses.*

* Or, *under.*

[a] See on Acts xi. ver. 30.

VER. 20.

Τοὺς ἁμαρτάνοντας, ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσι.

[a] *Them that sin rebuke before all,* [b] *that others also may fear.*

[a] But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly, according to the truth of the Gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? Gal. ii. 11—14.

[b] But a certain man named Ananias, with Sapphira his wife, sold a possession, And kept back *part* of the price, his wife also being privy *to it,* and brought a certain part, and laid *it* at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias, hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things, Acts v. 1—5. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband. And great fear came upon all the church, and upon as many as heard these things, 9—11.

VER. 21.

Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ, καὶ Κυρίου Ἰησοῦ Χριστοῦ, καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξῃς χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν.

[a] *I charge* thee *before God, and the Lord Jesus Christ, and the elect angels,* [b] *that thou observe these things* * *without* [c] *preferring one before another, doing nothing by partiality.*

* Or, *without prejudice.*

[a] I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession, That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ, 1 Tim. vi. 13, 14. Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers, 2 Tim. ii. 14. I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine, iv. 1, 2.

[b] See on Matt. xxviii. ver. 20. clause 1.

[c] Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more, 2 Cor. v. 16.

VER. 22.

Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἁμαρτίαις ἀλλοτρίαις. Σεαυτὸν ἁγνὸν τήρει.

[a] *Lay hands* [b] *suddenly on no man, neither be partaker of other men's sins: keep thyself pure.*

[a] See on Acts vi. ver. 6.

[b] And let these also first be proved; then let them use the office of a deacon, being *found* blameless, 1 Tim. iii. 10. And the thing that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also, 2 Tim. ii. 2. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers, Tit. i. 5—9.

VER. 23.

Μηκέτι ὑδροπότει, ἀλλ' οἴνῳ ὀλίγῳ χρῶ διὰ τὸν στόμαχόν σου, καὶ τὰς πυκνάς σου ἀσθενείας.

Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities

VER. 24.

Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσι, προάγουσαι εἰς κρίσιν· τισὶ δὲ καὶ ἐπακολουθοῦσιν·

Some men's sins are open beforehand, going before to judgment; and some men *they follow after.*

VER. 25.

Ὡσαύτως καὶ τὰ καλὰ ἔργα πρόδηλά ἐστι· καὶ τὰ ἄλλως ἔχοντα, κρυβῆναι οὐ δύναται.

Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

CHAP. VI.—VER. 1.

Ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότας πάσης τιμῆς ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία βλασφημῆται·

[a] *Let as many servants as are under the yoke count their own masters worthy of all honour,* [b] *that the name of God* and his *doctrine be not blasphemed.*

[a] See on Matt. viii. ver. 9. clause 2.

[b] See on Rom. ii. ver. 24.

VER. 2.

Οἱ δὲ πιστοὺς ἔχοντες δεσπότας, μὴ καταφρονείτωσαν, ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοί εἰσι καὶ ἀγαπητοί, οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι. Ταῦτα δίδασκε, καὶ παρακάλει.

And they that have believing masters, let them not despise them, [a] *because they are brethren; but rather do* them *service, because they are* * *faithful and* [b] *beloved, partakers of the benefit. These things teach and exhort.*

* Or, *believing.*

[a] See on Matt. xxiii. ver. 8. clause 3.

[b] See on Rom. i. ver. 7. clause 2.

VER. 3.

Εἴ τις ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις τοῖς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ,

[a] *If any man teach otherwise, and consent not to wholesome words,* [b] even *the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;*

[a] See on Matt. v. ver. 19. clause 3.
[b] See on Matt. xxviii. ver. 20. clause 1.

VER. 4.

Τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας· ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίαι, ὑπόνοιαι πονηραί,

[a] *He is* * *proud, knowing nothing,* [b] *but* † *doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,*

* Or, *a fool.* † Or, *sick.*

[a] Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise, 1 Cor. iii. 18. Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know, viii. 1, 2. For if a man think himself to be something, when he is nothing, he deceiveth himself, Gal. vi. 3. Let no man beguile you of your reward in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, Col. ii. 18.

[b] See on chap. i. ver. 4. clauses 1, 2.

VER. 5.

Παραδιατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν· ἀφίστασο ἀπὸ τῶν τοιούτων.

* *Perverse disputings of* [a] *men of corrupt minds, and destitute of the truth, supposing that gain is godliness:* [b] *from such withdraw thyself.*

* Or, *gallings one of another.*

[a] See on Matt. vii. ver. 17. clause 2.
[b] See on Matt. xviii. ver. 17. clause 2.

VER. 6.

Ἔστι πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐταρκείας.

[a] *But godliness* [b] *with contentment is great gain.*

[a] See on chap. iv. ver. 8.
[b] See on Luke iii. ver. 14. clause 2.

VER. 7.

Οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, δῆλον ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα.

[a] *For we brought nothing into* this *world,* [b] and it is *certain we can carry nothing out.*

[a] And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD, Job i. 21. As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. And this also *is* a sore evil, *that* in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind? Eccles. v. 15, 16.

[b] For when he dieth he shall carry nothing away; his glory shall not descend after him, Psal. xlix. 17. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry. But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So *is* he that layeth up treasure for himself, and is not rich toward God, Luke xii. 19—21.

VER. 8.

Ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθησόμεθα.

[a] *And having food and raiment let us be therewith content.*

[a] See on Matt. vi. ver. 25. clauses 2. 4.; ver. 28, and 31.

VER. 9.

Οἱ δὲ βουλόμενοι πλουτεῖν, ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα, καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβερὰς, αἵτινες βυθίζουσι τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν.

[a] *But they that will be rich fall into temptation and a snare, and* into *many foolish and hurtful lusts, which drown men in destruction and perdition.*

[a] See on Matt. xiii. ver. 22. clauses 1, 2.

VER. 10.

Ῥίζα γὰρ πάντων τῶν κακῶν ἐστιν ἡ φιλαργυρία· ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως, καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς.

[a] *For the love of money is the root of all evil:* [b] *which while some coveted after, they have* * *erred from the faith, and pierced themselves through with many sorrows.*

* Or, *been seduced.*

[a] See on Matt. xix. ver. 22. and 23. clause 1.

[b] For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia, 2 Tim. iv. 10. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core, Jude 11.

VER. 11.

Σὺ δὲ, ὦ ἄνθρωπε τοῦ Θεοῦ, ταῦτα φεῦγε· δίωκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονὴν, πραότητα.

But thou, [a] *O man of God,* [b] *flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.*

[a] That the man of God may be perfect, throughly furnished unto all good works, 2 Tim. iii. 17.

[b] Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work, 1 Tim. v. 10. Let us therefore follow after the things which make for peace, and things wherewith one may edify another, Rom. xiv. 19. Follow after charity, and desire spiritual *gifts*, but rather that ye may prophesy, 1 Cor. xiv. 1. Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you, Phil. iv. 8, 9. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart, 2 Tim. ii. 22. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity, 2 Pet. i. 5—7.

VER. 12.

Ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν καὶ ἐκλήθης, καὶ ὡμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.

[a] *Fight the good fight of faith,* [b] *lay hold on* [c] *eternal life,* [d] *whereunto thou art also called,* [e] *and hast professed a good profession before many witnesses.*

[a] See on 1 Cor. ix. ver. 26. clause 2.

[b] See on Matt. xi. ver. 12.

[c] See on Matt. xix. ver. 16. clause 3.

[d] See on Rom. i. ver. 6. clause 2.

[e] See on Matt. x. ver. 32. clause 1.

VER. 13.

Παραγγέλλω σοι ἐνώπιον τοῦ Θεοῦ τοῦ ζωοποιοῦντος τὰ πάντα, καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν,

[a] *I give thee charge in the sight of God,* [b] *who quickeneth all things, and* before [c] *Christ Jesus, who before Pontius Pilate witnessed a good* * *confession;*

* Or, *profession.*

[a] See on chap. v. ver. 21. clause 1.

[b] See on John v. ver. 21.

[c] And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest, Matt. xxvii. 11.

VER. 14.

Τηρῆσαί σε τὴν ἐντολὴν ἄσπιλον, ἀνεπίληπτον, μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·

[a] *That thou keep this commandment without spot, unrebukeable,* [b] *until the appearing of our Lord Jesus Christ:*

[a] See chap. iv. ver. 11—16.
[b] See on Matt. xvi. ver. 27. clause 1.

VER. 15.

Ἣν καιροῖς ἰδίοις δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος τῶν κυριευόντων,

Which in his times he shall shew, [a] who is *the blessed and only Potentate,* [b] *the King of kings, and Lord of lords;*

[a] See on Matt. vi. ver. 13. clause 3.
[b] By me kings reign, and princes decree justice, Prov. ix. 15. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him *are* called, and chosen, and faithful, Rev. xvii. 14. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS, xix. 16.

VER. 16.

Ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται· ᾧ τιμὴ καὶ κράτος αἰώνιον. Ἀμήν.

[a] *Who only hath immortality,* [b] *dwelling in the light which no man can approach unto;* [c] *whom no man hath seen, nor can see:* [d] *to whom* be *honour and power everlasting. Amen.*

[a] See on John v. ver. 26.
[b] Who coverest *thyself* with light as *with* a garment; who stretchest out the heavens like a curtain, Psal. civ. 2. God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And *his* brightness was as the light; he had horns *coming* out of his hand: and there *was* the hiding of his power, Hab. iii. 3, 4. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it, Rev. xxi. 23, 24. and xxii. 5.
[c] See on John i. ver. 18. clause 1.
[d] See on Rom. xi. ver. 36. clause 2.

VER. 17.

Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι, παράγγελλε μὴ ὑψηλοφρονεῖν, μηδὲ ἠλπικέναι ἐπὶ πλούτου ἀδηλότητι, ἀλλ' ἐν τῷ Θεῷ τῷ ζῶντι, τῷ παρέχοντι ἡμῖν πλουσίως πάντα εἰς ἀπόλαυσιν·

[a] *Charge them that are rich in this world, that they be not highminded,* [b] *nor trust in* * *uncertain riches,* [c] *but in* [d] *the living God,* [e] *who giveth us richly all things to enjoy;*

* Gr. *the uncertainty of riches.*

[a] See on Rom. xii. ver. 3. clause 2.
[b] See on Matt. vi. ver. 19.
[c] In God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God. Trust in him at all times; ye people, pour out your heart before him: God *is* a refuge for us. Selah, Psal. lxii. 7, 8. For the Lord God *is* a sun and shield; the Lord will give grace and glory: no good *thing* will he withhold from them that walk uprightly. O Lord of hosts, blessed *is* the man that trusteth in thee, lxxxiv. 11, 12. *It is* better to trust in the Lord than to put confidence in man: *It is* better to trust in the Lord than to put confidence in princes, cxviii. 8, 9. Blessed *is* the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit, Jer. xvii. 7, 8.
[d] See on John v. ver. 26. clause 1.
[e] See on Acts xiv. ver. 17.

VER. 18.

Ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς,

[a] *That they do good, that they be* [b] *rich in good works, ready to distribute,* * *willing to communicate;*

* Or, *sociable.*

[a] See on Matt. v. ver. 42.
[b] See on Luke xii. ver. 21. clause 2.

VER. 19.

Ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς αἰωνίου ζωῆς.

[a] *Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.*

[a] See on Matt. vi. ver. 20. and xxv. ver. 35, 36.

VER. 20.

Ὦ Τιμόθεε, τὴν παρακαταθήκην φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας, καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως·

[a] *O Timothy, keep that which is committed to thy trust,* [b] *avoiding profane* and *vain babblings, and oppositions of science falsely so called:*

[a] See on chap. i. ver. 11. clause 4.
[b] See on chap. i. ver. 4.

VER. 21.

Ἥν τινες ἐπαγγελλόμενοι, περὶ τὴν πίστιν ἠστόχησαν. Ἡ χάρις μετὰ σοῦ. Ἀμήν.

[a] *Which some professing have erred concerning the faith.* [b] *Grace* be *with thee. Amen.*

[a] See on chap. i. ver. 6.
[b] See on Rom. i. ver. 7. clauses 4—7.

Πρὸς Τιμόθεον πρώτη ἐγράφη ἀπὸ Λαοδικείας, ἥτις ἐστὶ μητρόπολις Φρυγίας τῆς Πακατιανῆς.

The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

END OF THE FIRST EPISTLE TO TIMOTHY.

THE

SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

[Written from Rome, A. D. 62.]

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, διὰ θελήματος Θεοῦ, κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ,

[a] *Paul, an apostle of Jesus Christ by the will of God,* [b] *according to the promise of life* [c] *which is in Christ Jesus,*

[a] See on Rom. i. ver. 1. clauses 1. 3.
[b] See on Matt. xix. ver. 16. clause 3.
[c] See on Mark xvi. ver. 16. clause 1. and John vi. ver. 51. clause 5.

VER. 2.

Τιμοθέῳ ἀγαπητῷ τέκνῳ, χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς, καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

[a] *To Timothy,* my *dearly beloved son: Grace, mercy,* and *peace, from God the Father and Christ Jesus our Lord.*

[a] See on 1 Tim. i. ver. 2.

VER. 3.

Χάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν ἐν ταῖς δεήσεσί μου νυκτὸς καὶ ἡμέρας,

[a] *I thank God, whom I serve from* my *forefathers* [b] *with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;*

[a] See on Acts xxii. ver. 3.
[b] And Paul, earnestly beholding the council said, Men *and* brethren, I have lived in all good conscience before God until this day, Acts. xxiii. 1. And herein do I exercise myself, to have always a conscience void of offence toward God and *toward* men, xxiv. 16.

VER. 4.

Ἐπιποθῶν σε ἰδεῖν, μεμνημένος σοῦ τῶν δακρύων, ἵνα χαρᾶς πληρωθῶ,

[a] *Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;*

[a] Do thy diligence to come shortly unto me, 2 Tim. iv. 9. Do thy diligence to come before winter, 21.

VER. 5.

Ὑπόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἥτις ἐνῴκησε πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι, καὶ τῇ μητρί σου Εὐνείκῃ· πέπεισμαι δὲ ὅτι καὶ ἐν σοί.

[a] *When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice;* [b] *and I am persuaded that in thee also.*

[a] Then came he to Derbe and Lystra: and behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek: Which was well reported of by the brethren that were at Lystra and Iconium, Acts xvi. 1, 2.
[b] And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus, 2 Tim. iii. 15.

VER. 6.

Δι' ἣν αἰτίαν ἀναμιμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὅ ἐστιν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου·

[a] *Wherefore I put thee in remembrance that thou stir up the gift of God,*

which is in thee by the putting on of my hands.

[a] See on 1 Tim. iv. ver. 14.

VER. 7.

Οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς Πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης, καὶ σωφρονισμοῦ.

[a] *For God hath not given us the spirit of fear;* [b] *but of power,* [c] *and of love, and of a sound mind.*

[a] See on Rom. viii. ver. 15. clause 1.
[b] See on Luke xxiv. ver. 49.
[c] See on Rom. v. ver. 5. clauses 2, 3.

VER. 8.

Μὴ οὖν ἐπαισχυνθῇς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ·

[a] *Be not thou therefore ashamed of the testimony of our Lord,* [b] *nor of me his prisoner:* [c] *but be thou partaker of the afflictions of the Gospel according to the power of God;*

[a] See on Matt. x. ver. 32, 33.
[b] See ver. 16. and chap. ii. ver. 9.
[c] See on Matt. v. ver. 10—12.

VER. 9.

Τοῦ σώσαντος ἡμᾶς, καὶ καλέσαντος κλήσει ἁγίᾳ, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων,

[a] *Who hath saved us,* [b] *and called us with un holy calling,* [c] *not according to our works,* [d] *but according to his own purpose and grace,* [e] *which was given us in Christ Jesus* [f] *before the world began;*

[a] See on Luke i. ver. 47.
[b] See on Rom. i. ver. 6. clause 2.
[c] See on Rom. iii. ver. 27.
[d] See on Matt. xi. ver. 26.
[e] See on John vi. ver. 37. clause 1.
[f] See on Matt. xxv. ver. 34. clause 5.

VER. 10.

Φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου·

[a] *But is now made manifest by the appearing of* [b] *our Saviour Jesus Christ,* [c] *who hath abolished death,* [d] *and hath brought life and immortality to light through the Gospel:*

[a] See on John iii. ver. 16. clause 1.
[b] See on Matt. i. ver. 21. clause 3.
[c] See on John xi. ver. 25.
[d] See on John v. ver. 40. clause 2.

VER. 11.

Εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν·

[a] *Whereunto I am appointed a preacher, and an apostle,* [b] *and a teacher of the Gentiles.*

[a] See on Rom. i. ver. 1. clause 2.
[b] See on Acts ix. ver. 15. clause 2.

VER. 12.

Δι' ἣν αἰτίαν καὶ ταῦτα πάσχω· ἀλλ' οὐκ ἐπαισχύνομαι· οἶδα γὰρ ᾧ πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός ἐστι τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.

[a] *For the which cause I also suffer these things:* [b] *nevertheless I am not ashamed:* [c] *for I know whom I have* * *believed,* [d] *and am persuaded that he is able to keep that which I have committed unto him against* [e] *that day.*

* Or, *trusted.*

[a] See on John xvi. ver. 33. clause 2.
[b] See on Rom. i. ver. 16. clause 1.
[c] See on John v. ver. 23. clause 1.
[d] See on John x. ver. 28.
[e] See on Matt. vii. ver. 22. clause 1.

VER. 13.

Ὑποτύπωσιν ἔχε ὑγιαινόντων λόγων, ὧν παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ.

[a] *Hold fast the form of sound words,* [b] *which thou hast heard of me,* [c] *in faith and love which is in Christ Jesus.*

[a] Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee, 1 Tim. iv. 16. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers, Tit. i. 9. But speak thou the things which become sound doctrine, ii. 1. In doctrine *shewing* uncorruptness, 7.

[b] And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also, 2 Tim. ii. 2.

[c] And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus, 1 Tim. i. 14.

VER. 14.

Τὴν καλὴν παρακαταθήκην φύλαξον διὰ Πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.

[a] *That good thing which was committed unto thee, keep [b] by the Holy Ghost which dwelleth in us.*

[a] See on 1 Tim. i. ver. 11. clause 4.
[b] See on John vii. ver. 39. clause 1.

VER. 15.

Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστι Φύγελλος καὶ Ἑρμογένης.

This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

VER. 16.

Δώη ἔλεος ὁ Κύριος τῷ Ὀνησιφόρου οἴκῳ· ὅτι πολλάκις με ἀνέψυξε, καὶ τὴν ἅλυσίν μου οὐκ ἐπῃσχύνθη,

[a] *The Lord give mercy unto [b] the house of Onesiphorus; [c] for he oft refreshed me, and was not ashamed of my chain:*

[a] See on Matt. v. ver. 7.
[b] See chap. iv. ver. 19.
[c] See ver. 8. and chap. ii. ver. 9.

VER. 17.

Ἀλλὰ γενόμενος ἐν Ῥώμῃ, σπουδαιότερον ἐζήτησέ με, καὶ εὗρε·

But when he was in Rome, he sought me out very diligently, and found me.

VER. 18.

Δώη αὐτῷ ὁ Κύριος εὑρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ· καὶ ὅσα ἐν Ἐφέσῳ διηκόνησε, βέλτιον σὺ γινώσκεις.

[a] *The Lord grant unto him that he may find mercy of the Lord [b] in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.*

[a] See on Matt. v. ver. 7.
[b] See on Matt. vii. ver. 22. clause 1.

CHAP. II.—VER. 1.

Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ,

[a] *Thou therefore, my son, [b] be strong in the grace that is in Christ Jesus.*

[a] See on 1 Cor. iv. ver. 17. clause 2.
[b] See on 1 Cor. xvi. ver. 13. clause 3.

VER. 2.

Καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι.

[a] *And the things that thou hast heard of me * among [b] many witnesses, the same [c] commit thou [d] to faithful men, who shall be able to teach others also.*

* Or, *by.*

[a] Hold fast the form of sound words, which thou hast heard of me, 2 Tim. i. 13.

[b] Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery, 1 Tim. iv. 14. Whereunto thou art also called, and hast professed a good profession before many witnesses, vi. 12.

[c] See on 1 Tim. i. ver. 11. clause 4.

[d] A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach: Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity, 1 Tim. iii. 2—4. And let these also first be proved; then let them use the office of a deacon, being *found* blameless, 10. Lay hands suddenly on no man, neither be partaker of other men's sin's: keep thyself pure, iv. 22. See also on Matt. xxiv. ver. 45. clause 1.

VER. 3.

Σὺ οὖν κακοπάθησον, ὡς καλὸς στρατιώτης Ἰησοῦ Χριστοῦ.

[a] *Thou therefore endure hardness, [b] as a good soldier of Jesus Christ.*

[a] See on Matt. x. ver. 22. clause 3.

[b] For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, 2 Cor. x. 3—5. Put on the

whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the Gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, Eph. vi. 11—18. That thou by them mightest war a good warfare, 1 Tim. i. 18.

VER. 4.

Οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ.

No man that warreth [a] *entangleth himself with the affairs of* this *life;* [b] *that he may please him who hath chosen him to be a soldier.*

[a] See on Matt. xiii. ver. 22.
[b] Wherefore we labour, that, whether present or absent, we may be accepted of him, 2 Cor. vi. 9.

VER. 5.

Ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται, ἐὰν μὴ νομίμως ἀθλήσῃ,

[a]*And if a man also strive for masteries,* [b] yet *is he not crowned, except he strive lawfully.*

[a] See on 1 Cor. ix. ver. 25.
[b] I have fought a good fight, I have finished *my* course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 7, 8. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him, Jam. i. 12.

VER. 6.

Τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν.

[a] *The husbandman* * *that laboureth must be first partaker of the fruits.*

* Or, *labouring first, must be partaker of the fruits.*

[a] I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward, according to his own labour. For we are labourers together with God: ye are God's husbandry; *ye are* God's building, 1 Cor. iii. 6—9.

VER. 7.

Νόει ἃ λέγω· δῴη γάρ σοι ὁ Κύριος σύνεσιν ἐν πᾶσι.

Consider what I say, [a] *and the Lord give thee understanding in all things.*

[a] See on John xiv. ver. 26. clause 3.

VER. 8.

Μνημόνευε Ἰησοῦν Χριστὸν ἐγηγερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαβίδ, κατὰ τὸ εὐαγγέλιόν μου,

Remember that [a] *Jesus Christ, of the seed of David,* [b] *was raised from the dead* [c] *according to my Gospel:*

[a] See on Matt. i. ver. 1. clause 2.
[b] See on Acts ii. ver. 24. clause 1.
[c] See on Rom. ii. ver. 16. clause 3.

VER. 9.

Ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν, ὡς κακοῦργος· ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δέδεται.

[a] *Wherein I suffer trouble, as an evildoer,* even *unto bonds;* [b] *but the word of God is not bound.*

[a] See on 1 Cor. iv. ver. 13.
[b] And Paul dwelt two whole years in his own hired house, and received all that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no

man forbidding him, Acts xxviii. 30, 31. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel. For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak, Eph. vi. 19, 20. But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the Gospel; So that my bonds in Christ are manifest in all the palace, and in all other *places*; And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear, Phil. i. 12—14. Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you, 2 Thess. iii. 1.

VER. 10.

Διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτοὺς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσι τῆς ἐν Χριστῷ Ἰησοῦ, μετὰ δόξης αἰωνίου.

[a] *Therefore I endure all things for* [b] *the elect's sakes,* [c] *that they may also obtain the salvation which is in Christ Jesus* [d] *with eternal glory.*

[a] See on Matt. x. ver. 22. clause 3.
[b] See on Matt xxiv. ver. 22. clause 2.
[c] See on Matt. i. ver. 21. clause 3.
[d] See on Rom. ii. ver. 7. clause 2.

VER. 11.

Πίστος ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν·

[a] It is *a faithful saying:* [b] *For if we be dead with* him, *we shall also live with* him:

[a] See on 1 Tim. i. ver. 15. clause 1.
[b] See on Rom. vi. ver. 5—8.

VER. 12.

Εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνούμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς·

[a] *If we suffer, we shall also reign with* him: [b] *If we deny* him, *he also will deny us:*

[a] See on Matt. v. ver. 10.
[b] See on Matt. x. ver. 33.

VER. 13.

Εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει· ἀρνήσασθαι ἑαυτὸν οὐ δύναται.

If we believe not, [a] yet *he abideth faithful:* [b] *he cannot deny himself.*

[a] See on Matt. xxiv. ver. 35. clause 2.
[b] God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it?* or hath he spoken, and shall he not make it good, Numb. xxiii. 19. In hope of eternal life, which God, that cannot lie, promised before the world began, Tit. i. 2. That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, Heb. vi. 18.

VER. 14.

Ταῦτα ὑπομίμνησκε, διαμαρτυρόμενος ἐνώπιον τοῦ Κυρίου μὴ λογομαχεῖν, εἰς οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων.

Of these things put them *in remembrance,* [a] *charging* them *before the Lord* [b] *that they strive not about words to no profit,* but *to the subverting of the hearers.*

[a] See on 1 Tim. v. ver. 21. clause 1.
[b] See on 1 Tim. i. ver. 4.

VER. 15.

Σπούδασον σεαυτὸν δόκιμον παραστῆσαι τῷ Θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.

[a] *Study to shew thyself approved unto God,* [b] *a workman that needeth not to be ashamed,* [c] *rightly dividing* [d] *the word of truth.*

[a] See on Matt. xiii. ver. 52.
[b] See on Matt. ix. ver. 37. clause 2.
[c] See on Matt. xxiv. ver. 45. clause 2.
[d] See on John xvii. ver. 17. clause 2.

VER. 16.

Τὰς δὲ βεβήλους κενοφωνίας περιΐστασο· ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας,

[a] *But shun profane* and *vain babblings: for they will increase unto more ungodliness:*

[a] See on 1 Tim. i. ver. 4. clauses 1, 2.

VER. 17.

Καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἕξει· ὧν ἐστιν Ὑμέναιος καὶ Φιλητὸς,

And their word will eat as doth a [*]*canker:* [a] *of whom is Hymenæus and Philetus;*

[*] Or, *gangrene.*

[a] Holding faith, and a good conscience which some having put away, concerning faith have made shipwreck: Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme, 1 Tim. i. 19, 20.

VER. 18.

Οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγονέναι· καὶ ἀνατρέπουσι τήν τινων πίστιν·

[a] *Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.*

[a] See on 1 Tim. i. ver. 6.

VER. 19.

Ὁ μέντοι στερεὸς θεμέλιος τοῦ Θεοῦ ἕστηκεν, ἔχων τὴν σφραγῖδα ταύτην· Ἔγνω Κύριος τοὺς ὄντας αὐτοῦ· καί· Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα Χριστοῦ.

[a] *Nevertheless the foundation of God* [b] *standeth* [*] *sure, having this seal,* [c] *The Lord knoweth them that are his. And,* [d] *Let every one that nameth the name of Christ* [e] *depart from iniquity.*

[*] Or, *steady.*

[a] See on 1 Cor. iii. ver. 11.

[b] See on Matt. xvi. ver. 18.

[c] And he spake unto Korah, and unto all his company, saying, Even to-morrow the LORD will shew who *are* his, and *who is* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause to come near unto him, Numb. xvi. 5. For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish, Psal. i. 6. The LORD knoweth the days of the upright; and their inheritance shall be for ever, xxxvii. 18. The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him, Nah. i. 7. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock, Matt. vii. 25. I am the good shepherd, and know my *sheep*, and am known of mine, John x. 14. I speak not of you all; I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me, xiii. 18. God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Rom. xi. 2. But if any man love God, the same is known of him, 1 Cor. viii. 3. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, Gal. iv. 9.

[d] See on Acts ix. ver. 14. clause 2.

[e] See on Col. iii. ver. 5. 8, 9.

VER. 20.

Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα· καὶ ἃ μὲν εἰς τιμὴν, ἃ δὲ εἰς ἀτιμίαν.

[a] *But in a great house* [b] *there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.*

[a] See on Matt. xvi. ver. 18. clause 3.

[b] Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Rom. ix. 21—23.

VER. 21.

Ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν ἡγιασμένον, καὶ εὔχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.

[a] *If a man therefore purge himself from these, he shall be* [b] *a vessel unto honour, sanctified, and meet for the master's use,* and *prepared unto every good work.*

[a] See on 1 Cor. v. ver. 7. clause 1.

[b] If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve

me, him will *my* Father honour, John xii. 26. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ, 1 Pet. i. 7.

VER. 22.

Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε· δίωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν Κύριον ἐκ καθαρᾶς καρδίας.

[a] *Flee also youthful lusts: but follow righteousness, faith, charity,* [b] *peace,* [c] *with them that call on the Lord* [d] *out of a pure heart.*

[a] See on 1 Tim. vi. ver. 11.
[b] See on Mark ix. ver. 50. clause 3.
[c] See on Acts ix. ver. 14. clause 2.
[d] See on 1 Tim. ii. ver. 8. clause 2.

VER. 23.

Τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννῶσι μάχας·

[a] *But foolish and unlearned questions avoid, knowing that they do gender strifes.*

[a] See on 1 Tim. i. ver. 4.

VER. 24.

Δοῦλον δὲ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ' ἤπιον εἶναι πρὸς πάντας, διδακτικὸν, ἀνεξίκακον,

And [a] *the servant of the Lord* [b] *must not strive; but be gentle unto all* men, [c] *apt to teach,* * *patient,*

* Or, *forbearing.*

[a] See on Rom. i. ver. 1. clause 2.
[b] See on 1 Tim. iii. ver. 3.
[c] See on 1 Tim. iii. ver. 2. clause 6.

VER. 25.

Ἐν πραότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους· μήποτε δῷ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας,

[a] *In meekness instructing those that oppose themselves;* [b] *if God* [c] *peradventure will give them repentance to the acknowledging of the truth;*

[a] See on Matt. xviii. ver. 15. clauses 2, 3.
[b] See on Acts v. ver. 31. clause 4.
[c] Repent therefore of this thy wickedness; and pray God, if perhaps the thought of thine heart may be forgiven thee, Acts viii. 22.

VER. 26.

Καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.

[a] *And that they may* * *recover themselves out of the snare of the devil,* [b] *who are* † *taken captive by him at his will.*

* Gr. *awake.* † Gr. *taken alive.*

[a] See on Acts xxvi. ver. 18. clause 3.
[b] See on Luke iv. ver. 18. clause 5.

CHAP. III.—VER. 1.

Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί·

[a] *This know also, that in the last days perilous times shall come.*

[a] See on 2 Thess. ii. ver. 3. and 1 Tim. iv. ver. 1.

VER. 2.

Ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι,

[a] *For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,*

[a] See on Rom. i. ver. 29, 30.

VER. 3.

Ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι,

Without natural affection, trucebreakers, * *false accusers, incontinent, fierce, despisers of those that are good,*

* Or, *make-bates.*

VER. 4.

Προδόται, προπετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι,

[a] *Traitors, heady, highminded,* [b] *lovers of pleasures more than lovers of God;*

[a] But chiefly them that walk after the flesh in the lust of uncleanness, and despise government: presumptuous *are they,* self-willed, they are not afraid to speak evil of dignities, 2 Pet. ii. 10. Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities, Jude 8.

[b] See on Rom. i. ver. 25. clause 3.

VER. 5.

Ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι. Καὶ τούτους ἀποτρέπου·

[a] *Having a form of godliness, but denying the power thereof:* [b] *from such turn away.*

[a] See on Matt. xxi. ver. 30.
[b] See on Matt. xviii. ver. 17. clause 2.

VER. 6.

Ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας, καὶ αἰχμαλωτεύοντες τὰ γυναικάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις,

[a] *For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,*

[a] See on Matt. xxiii. ver. 14. clause 1.

VER. 7.

Πάντοτε μανθάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα.

[a] *Ever learning, and never able to come to the knowledge of the truth.*

[a] See on Matt. xiii. ver. 14, 15.

VER. 8.

Ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ, οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν.

[a] *Now as Jannes and Jambres withstood Moses,* [b] *so do these also resist the truth:* [c] *men of corrupt minds,* * *reprobate concerning the faith.*

* Or, *of no judgment.*

[a] Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments, Exod. vii. 11.
[b] See on Acts vii. ver. 51.
[c] See on Rom. i. ver. 28.

VER. 9.

Ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο.

[a] *But they shall proceed no further: for their folly shall be manifest unto all men, as their's also was.*

[a] And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man and upon beast. And the magicians could not stand before Moses because of the boil; for the boil was upon the magicians, and upon all the Egyptians, Exod. ix. 10, 11.

VER. 10.

Σὺ δὲ παρηκολούθηκάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ,

But * *thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,*

* Or, *thou hast been a diligent follower of.*

VER. 11.

Τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις· οἵους διωγμοὺς ὑπήνεγκα, καὶ ἐκ πάντων με ἐῤῥύσατο ὁ Κύριος.

[a] *Persecutions, afflictions, which came unto me* [b] *at Antioch, at Iconium, at Lystra; what persecutions I endured:* [c] *but out of* them *all the Lord delivered me.*

[a] See on 1 Cor. iv. ver. 9—11.

[b] But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium, Acts xiii. 50, 51. And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude, both of the Jews and also of the Greeks, believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren, xiv. 1, 2. But the multitude of the city was divided: and part held with the Jews, and part with the apostles. And when there was an assault made, both of the Gentiles and also of the Jews, with their rulers, to use *them* despitefully, and to stone them, They were ware of *it*, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about, 4—6. And there came thither *certain* Jews from Antioch and Iconium, who per-

suaded the people, and having stoned Paul, drew *him* out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch, 19—21.

[c] See on 2 Cor. i. ver. 10.

VER. 12.

Καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ, διωχθήσονται·

[a] *Yea, and all that will live godly in Christ Jesus shall suffer persecution.*

[a] See on Matt. v. ver. 10. clause 1.

VER. 13.

Πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι.

[a] *But evil men and seducers shall wax worse and worse, deceiving and being deceived.*

[a] See on 2 Thess. ii. ver. 11.

VER. 14.

Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ τίνος ἔμαθες,

[a] *But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned* them;

[a] See on John viii. ver. 31.

VER. 15.

Καὶ ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν, διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ.

[a] *And that from a child thou hast known the Holy Scriptures,* [b] *which are able to make thee wise unto salvation through faith which is in Christ Jesus.*

[a] When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also, 2 Tim. i. 5. Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek, Acts xvi. 1.

[b] See on Rom. i. ver. 16. clause 3.

VER. 16.

Πᾶσα γραφὴ θεόπνευστος, καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ.

[a] *All Scripture is given by inspiration of God,* [b] *and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:*

[a] See on Matt. x. ver. 20. clause 1.
[b] See on Rom. xv. ver. 4. clause 1.

VER. 17.

Ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

[a] *That the man of God may be perfect,* * *throughly* [b] *furnished unto all good works.*

* Or, *perfected.*

[a] See on Matt. v. ver. 48. clause 1.
[b] See on Matt. v. ver. 16. clause 1.

CHAP. IV.—VER. 1.

Διαμαρτύρομαι οὖν ἐγὼ ἐνώπιον τοῦ Θεοῦ, καὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκροὺς κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ·

[a] *I charge* thee *therefore before God,* [b] *and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;*

[a] See on 1 Tim. v. ver. 21. clause 1.
[b] See on John v. ver. 22.

VER. 2.

Κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως, ἀκαίρως· ἔλεγξον, ἐπιτίμησον, παρακάλεσον ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ.

[a] *Preach* [b] *the word; be instant in season, out of season;* [c] *reprove, rebuke, exhort* [d] *with all longsuffering and doctrine.*

[a] See on Matt. x. ver. 7. clause 1.
[b] See on Mark. iv. ver. 14.
[c] Them that sin rebuke before all, that others also may fear, 1 Tim. v. 20. This witness is true. Wherefore rebuke them sharply; that they may be sound in the faith, Tit. i. 13. These things speak, and exhort; and rebuke with all authority. Let no man des-

pise thee, ii. 15. And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words, Heb. xiii. 22.
[d] See on 1 Tim. iii. ver. 3. clause 2.

VER. 3.

Ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἐπιθυμίας τὰς ἰδίας ἑαυτοῖς ἐπισωρεύσουσι διδασκάλους, κνηθόμενοι τὴν ἀκοήν,

[a] *For the time will come when they will not endure sound doctrine;* [b] *but after their own lusts shall they heap to themselves teachers, having itching ears;*

[a] See on 1 Tim. iv. ver. 1.
[b] See on Luke vi. ver. 26. clause 2.

VER. 4.

Καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται.

[a] *And they shall turn away* their *ears from the truth, and shall be turned unto fables.*

[a] See on 1 Tim. i. ver. 4.

VER. 5.

Σὺ δὲ νῆφε ἐν πᾶσι, κακοπάθησον, ἔργον ποίησον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον.

[a] *But watch thou in all things,* [b] *endure afflictions, do the work of an evangelist,* * *make full proof of thy ministry.*

* Or, *fulfil.*

[a] See on Matt. xxiv. ver. 42. clause 1.
[b] Be thou a partaker of the afflictions of the Gospel, according to the power of God, 2 Tim. i. 8. See also on Matt. x. ver. 27. clause 3.

VER. 6.

Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε.

[a] *For I am now ready to be offered, and the time of my departure is at hand.*

[a] Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all, Phil. ii. 17. See also on Acts xx. ver. 24. clauses 1, 2.

VER. 7.

Τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα·

[a] *I have fought a good fight,* [b] *I have finished* my *course, I have kept the faith:*

[a] See on 1 Cor. ix. ver. 26. clause 2.
[b] See on Acts xx. ver. 24. clause 2.

VER. 8.

Λοιπὸν ἀπόκειταί μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής· οὐ μόνον δὲ ἐμοὶ, ἀλλὰ καὶ πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

[a] *Henceforth there is laid up for me a crown of righteousness, which the Lord,* [b] *the righteous Judge, shall give me* [c] *at that day:* [d] *and not to me only, but unto all them also that love his appearing.*

[a] See on 1 Cor. ix. ver. 25.
[b] See on Rom. ii. ver. 11.
[c] See on Matt. vii. ver. 22. clause 1.
[d] And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body, Rom. viii. 23. Earnestly desiring to be clothed upon with our house which is from heaven, 2 Cor. v. 2. See also on 1 Thess. i. ver. 10. clause 1.

VER. 9.

Σπούδασον ἐλθεῖν πρός με ταχέως·

[a] *Do thy diligence to come shortly unto me:*

[a] See ver. 21.

VER. 10.

Δημᾶς γάρ με ἐγκατέλιπεν, ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονίκην· Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν.

For [a] *Demas* [b] *hath forsaken me,* [c] *having loved this present world, and is departed unto Thessalonica; Crescens to Galatia,* [d] *Titus unto Dalmatia.*

[a] See on Col iv. ver. 14.
[b] See on 1 Tim. i. ver. 6.
[c] See on Luke ix. ver. 62. clause 1.
[d] See on 2 Cor. ii. ver. 13. clause 1.

VER. 11.

Λουκᾶς ἐστι μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ· ἔστι γάρ μοι εὔχρηστος εἰς διακονίαν.

Only [a] *Luke is with me. Take* [b] *Mark, and bring him with thee: for he is profitable to me for the ministry.*

[a] Luke the beloved physician, and Demas, greet you, Col. iv. 13. Lucas my fellow labourer, Philem. 24.

[b] And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying, Acts. xii. 12. And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark, 25.

VER. 12.

Τυχικὸν δὲ ἀπέστειλα εἰς Ἔφεσον.

And [a] *Tychicus have I sent to Ephesus.*

[a] See on Acts xx. ver. 4. clause 3.

VER. 13.

Τὸν φαιλόνην ὃν ἀπέλιπον ἐν τῇ Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας.

The cloke that I left [a] *at Troas with Carpus, when thou comest, bring* with thee, *and the books,* but *especially the parchments.*

[a] And they, passing by Mysia, came down to Troas, Acts. xvi. 8. See also Acts xx. ver. 5—12.

VER. 14.

Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο· ἀποδῴη αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ·

[a] *Alexander the coppersmith did me much evil:* [b] *the Lord reward him according to his works:*

[a] See 1 Tim. i. ver. 20.

[b] And I *am* this day weak, though anointed king; and these men the sons of Zeruiah *be* too hard for me: the Lord shall reward the doer of evil according to his wickedness, 2 Sam. iii. 39. Give them according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert, Psal. xxviii. 4. Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you, 2 Thess. i. 6.

VER. 15.

Ὃν καὶ σὺ φυλάσσου· λίαν γὰρ ἀνθέστηκε τοῖς ἡμετέροις λόγοις.

Of whom be thou ware also; for he hath greatly withstood our * *words.*

* Or, *preachings.*

VER. 16.

Ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδείς μοι συμπαρεγένετο, ἀλλὰ πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθείη·

At my first answer no man stood with me, but all men *forsook me:* [a] I pray God *that it may not be laid to their charge.*

[a] See on Matt. v. ver. 44. clause 2.

VER. 17.

Ὁ δὲ Κύριός μοι παρέστη, καὶ ἐνεδυνάμωσέ με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ, καὶ ἀκούσῃ πάντα τὰ ἔθνη· καὶ ἐῤῥύσθην ἐκ στόματος λέοντος,

[a] *Notwithstanding the Lord stood with me,* [b] *and strengthened me;* [c] *that by me the preaching might be fully known,* and that *all the Gentiles might hear:* [d] *and I was delivered out of the mouth of the lion.*

[a] See on Matt. xxviii. ver. 20. clause 2.

[b] See on 2 Cor. xii. ver. 9.

[c] See on Acts ix. ver. 15. clause 2.

[d] See on 2 Cor. i. ver. 10.

VER. 18.

Καὶ ῥύσεταί με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

[a] *And the Lord shall deliver me from every evil work,* [b] *and will preserve* me *unto his heavenly kingdom:* [c] *to whom* be *glory for ever and ever. Amen.*

[a] See on Matt. vi. ver. 13. clause 2.

[b] See on John x. ver. 28.

[c] See on Rom. xi. ver. 36. clause 2.

VER. 19.

Ἄσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρου οἶκον.

[a] *Salute Prisca and Aquila,* [b] *and the household of Onesiphorus.*

[a] See on Rom. xvi. ver. 3.

[b] See chap. i. ver. 16.

VER. 20.

Ἔραστος ἔμεινεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα.

[a] *Erastus abode at Corinth: but* [b] *Trophimus have I left at* [c] *Miletum sick.*

[a] See on Acts xix. ver. 22. clause 3.
[b] See on Acts xx. ver. 4. clause 4.
[c] And the next day we came to Miletus, Acts xx. 15.

VER. 21.

Σπούδασον πρὸ χειμῶνος ἐλθεῖν. Ἀσπάζεταί σε Εὔβουλος, καὶ Πούδης, καὶ Λῖνος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες.

[a] *Do thy diligence to come before winter.* [b] *Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.*

[a] See ver. 9. 13.
[b] See on 1 Cor. xvi. ver. 20. clause 1.

VER. 22.

Ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τοῦ πνεύματός σου. Ἡ χάρις μεθ' ὑμῶν. Ἀμήν.

[a] *The Lord Jesus Christ* be *with thy spirit.* [b] *Grace* be *with you. Amen.*

[a] See on Matt. xxviii. ver. 20. clause 2.
[b] See on Rom. i. ver. 7. clauses 4—7.

Πρὸς Τιμόθεον δευτέρα, τῆς Ἐφεσίων ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα, ἐγράφη ἀπὸ Ῥώμης. ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ Καίσαρι Νέρωνι.

The second epistle *unto Timotheus, ordained the first Bishop of the church of the Ephesians, was written from Rome, when Paul was brought before* * *Nero the second time.*

* Gr. *Cæsar Nero,* or, *the emperor Nero.*

END OF THE SECOND EPISTLE TO TIMOTHY.

THE

EPISTLE OF PAUL THE APOSTLE

TO

TITUS.

[The date of this epistle is uncertain: the most probable opinion assigns it to A. D. 64.]

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ δοῦλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ, κατὰ πίστιν ἐκλεκτῶν Θεοῦ, καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν·

Paul, [a] a servant of God, [b] and an apostle of Jesus Christ, [c] according to the faith of God's [d] elect, [e] and the acknowledging of the truth which is after godliness;

[a] See on Rom. i. ver. 1. clause 2.
[b] See on Rom. i. ver. 1. clause 3.
[c] See on Acts xiii. ver. 48. clause 1.
[d] See on Matt. xxiv. ver. 22. clause 2.
[e] See on Rom. vi. ver. 4. clause 3.

VER. 2.

Ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰωνίων,

** In [a] hope of eternal life, [b] which God, that cannot lie, [c] promised [d] before the world began;*

* Or, *for.*

[a] See on Rom. v. ver. 2. clauses 3, 4.
[b] See on 2 Tim. ii. ver. 13. clause 2.
[c] See on Matt. xix. ver. 16. clause 3.
[d] See on Matt. xxv. ver. 34. clauses 4, 5.

VER. 3.

Ἐφανέρωσε δὲ καιροῖς ἰδίοις τὸν λόγον αὐτοῦ, ἐν κηρύγματι ὃ ἐπιστεύθην ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν Θεοῦ·

[a] But hath in due times [b] manifested his word through preaching, [c] which is committed unto me, [d] according to the commandment of [e] God our Saviour;

[a] See on Rom. v. ver. 6. clause 2.
[b] But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith, Rom. xvi. 26. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power, Eph. iii. 5—7.
[c] See on Rom. i. ver. 1. clause 3.
[d] But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake, Acts ix. 15, 16.
[e] See on Luke i. ver. 47.

VER. 4.

Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν, χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς, καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν.

To [a] Titus, [b] mine own son after the common faith: [c] Grace, mercy, and peace, from God the Father and [d] the Lord Jesus Christ our Saviour.

[a] See on 2 Cor. ii. ver. 13. clause 1.
[b] Unto Timothy my own son in the faith, 1 Tim. i. 2. To Timothy my dearly beloved son, 2 Tim. ii. 2.
[c] See on Rom. i. ver. 7. clauses 4—7.
[d] See on Matt. i. ver. 21. clause 3.

VER. 5.

Τούτου χάριν κατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ, καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγώ σοι διεταξάμην·

[a] For this cause left I thee in Crete,

*that thou shouldest set in order the things that are * wanting, [b] and ordain elders in every city, as I had appointed thee:*

* Or, *left undone.*

[a] As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, 1 Tim. i. 3.

[b] See on Acts xi. ver. 30.

VER. 6.

Εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστὰ, μὴ ἐν κατηγορίᾳ ἀσωτίας, ἢ ἀνυπότακτα.

[a] *If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.*

[a] See on 1 Tim. iii. 2—4.

VER. 7.

Δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκονόμον, μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ·

[a] *For a Bishop must be blameless,* [b] *as the steward of God,* [c] *not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;*

[a] See on 1 Tim. v. ver. 22. clause 2.
[b] See on Matt. xxiv. ver. 45. clause 1.
[c] See on 1 Tim. iii. ver. 3.

VER. 8.

Ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ·

[a] *But a lover of hospitality, a lover of * good men,* [b] *sober,* [c] *just,* [d] *holy,* [e] *temperate;*

* Or, *good things.*

[a] See on Rom. xii. ver. 13. clause 2.
[b] See on 1 Thess. v. ver. 6. clause 3.
[c] See on Matt. i. ver. 9. clause 1.
[d] See on Luke i. ver. 75.
[e] See on Acts xxiv. ver. 25. clause 2.

VER. 9.

Ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

[a] *Holding fast the faithful word, * as he hath been taught, that he may be able by sound doctrine, both to exhort, and to convince the gainsayers.*

* Or, *in teaching.*

[a] See on 2 Tim. i. ver. 13. clause 1.

VER. 10.

Εἰσὶ γὰρ πολλοὶ, καὶ ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ περιτομῆς,

[a] *For there are many unruly and vain talkers and deceivers, specially they of the circumcision:*

[a] See on 2 Cor. xi. ver. 13.

VER. 11.

Οὓς δεῖ ἐπιστομίζειν· οἵτινες ὅλους οἴκους ἀνατρέπουσι, διδάσκοντες ἃ μὴ δεῖ, αἰσχροῦ κέρδους χάριν.

Whose mouths must be stopped; [a] *who subvert whole houses, teaching things which they ought not,* [b] *for filthy lucre's sake.*

[a] For of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts, 2 Tim. iii. 6.
[b] See on 1 Tim. iii. ver. 3. clause 3.

VER. 12.

Εἶπέ τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης, Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.

[a] *One of themselves,* even *a prophet of their own, said, The Cretians* are *alway liars, evil beasts, slow bellies.*

[a] For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring, Acts xvii. 28.

VER. 13.

Ἡ μαρτυρία αὕτη ἐστὶν ἀληθής· δι' ἣν αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει,

This witness is true: [a] *wherefore rebuke them sharply, that they may be sound in the faith;*

[a] See on 2 Tim. iv. ver. 2. clause 3.

VER. 14.

Μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις, καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφομένων τὴν ἀλήθειαν.

[a] *Not giving heed to Jewish fables,*

[b] *and commandments of men that turn from the truth.*

[a] See on 1 Tim. i. ver. 4.
[b] See on Matt. xv. ver. 9. clause 2.

VER. 15.

Πάντα μὲν καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιασμένοις καὶ ἀπιστοῖς οὐδὲν καθαρὸν, ἀλλὰ μεμίανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.

[a] *Unto the pure all things* are *pure; but unto them that are defiled and unbelieving* is *nothing pure; but even their mind and conscience is defiled.*

[a] See on Luke xi. ver. 41. clause 2.

VER. 16.

Θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς, καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

[a] *They profess that they know God, but in works they deny* him, *being abominable, and disobedient,* [b] *and unto every good work* * *reprobate.*

* Or, *void of judgment.*

[a] See on Matt. xxi. ver. 30.
[b] See on Rom. i. ver. 28. clause 2.

CHAP. II.—VER. 1.

Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαινούσῃ διδασκαλίᾳ.

[a] *But speak thou the things which become sound doctrine:*

[a] See on 2 Tim. i. ver. 13. clause 1.

VER. 2.

Πρεσβύτας νηφαλίους εἶναι, σεμνοὺς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ.

That the aged men [a] *be* * *sober,* [b] *grave,* [c] *temperate,* [d] *sound in faith,* [e] *in charity,* [f] *in patience.*

* Or, *vigilant.*

[a] See on 1 Thess. v. ver. 6. clause 3.
[b] See on 1 Tim. iii. ver. 4. clause 2.
[c] See on Acts xxiv. ver. 25. clause 2.
[d] See on Matt. vii. ver. 25. clause 2.
[e] See on Matt. xxii. ver. 37. and Rom. v. ver. 5. clause 2.
[f] See on Luke xxi. ver. 19.

VER. 3.

Πρεσβύτιδας ὡσαύτως ἐν καταστήματι, ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἴνῳ πολλῷ δεδουλωμένας, καλοδιδασκάλους.

[a] *The aged women likewise, that they be in behaviour as becometh* * *holiness, not* † *false accusers, not given to much wine, teachers of good things;*

* Or, *holy women.*
† Or, *make-bates.*

[a] See on 1 Tim. ii. ver. 9, 10.

VER. 4.

Ἵνα σωφρονίζωσι τὰς νέας, φιλάνδρους εἶναι, φιλοτέκνους,

[a] *That they may teach the young women to be* * *sober, to love their husbands, to love their children,*

* Or, *wise.*

[a] See on 1 Tim. v. ver. 14.

VER. 5.

Σώφρονας, ἁγνὰς, οἰκουροὺς, ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημῆται.

[a] To be *discreet, chaste, keepers at home, good,* [b] *obedient to their own husbands,* [c] *that the word of God be not blasphemed.*

[a] And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also, and busy-bodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully, 1 Tim. v. 13, 14.
[b] See on 1 Cor. xi. ver. 3. clause 2.
[c] See on Rom. ii. ver. 24. clause 1.

VER. 6.

Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν,

[a] *Young men likewise exhort to be* * *sober-minded.*

* Or, *discreet.*

[a] See on 1 Tim. iii. ver. 3. clause 1.

VER. 7.

Περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀδιαφθορίαν, σεμνότητα, ἀφθαρσίαν,

[a] *In all things shewing thyself a pattern of good works:* [b] *in doctrine* shewing *uncorruptness, gravity, sincerity,*

[a] Be thou an example of the believers, in word, in conversation, in

charity, in spirit, in faith, in purity, 1 Tim. iv. 12.

[b] See on 2 Tim. i. ver. 13. clause 1.

VER. 8.

Λόγον ὑγιῆ, ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ, μηδὲν ἔχων περὶ ὑμῶν λέγειν φαῦλον.

[a] *Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.*

[a] And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cæsar's. And Jesus answering, said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him, Mark xii. 16, 17. And no man after that durst ask him *any question*, 34.

VER. 9.

Δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι, ἐν πᾶσιν εὐαρέστους εἶναι, μὴ ἀντιλέγοντας,

[a] Exhort *servants to be obedient unto their own masters*, and *to please* them *well in all* things; *not* * *answering again;*

* Or, *gainsaying.*

[a] See on Matt. viii. ver. 9. clause 2.

VER. 10.

Μὴ νοσφιζομένους, ἀλλὰ πίστιν πᾶσαν ἐνδεικνυμένους ἀγαθήν· ἵνα τὴν διδασκαλίαν τοῦ σωτῆρος ἡμῶν Θεοῦ κοσμῶσιν ἐν πᾶσιν.

[a] *Not purloining*, [b] *but shewing all good fidelity;* [c] *that they may adorn the doctrine* [d] *of God our Saviour in all things.*

[a] See on Luke iii. ver. 13.
[b] See on Matt. xxiv. ver. 45. clause 1.
[c] See on Matt. v. ver. 16. clause 1.
[d] See on Luke i. ver. 47.

VER. 11.

Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις,

[a] *For the grace of God that* * *bringeth salvation* [b] *hath appeared to all men,*

* Or, *bringing salvation to all men, hath appeared.*

See on Acts xv. ver. 11.
[b] See on Rom. v. ver. 18. clause 2.

VER. 12.

Παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι,

[a] *Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;*

[a] See on Rom. vi. ver. 4. clause 3. and ver. 6, 7.

VER. 13.

Προσδεχόμενοι τὴν μακαρίαν ἐλπίδα, καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ, καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,

[a] *Looking for* [b] *that blessed hope,* [c] *and the glorious appearing of the great God and* [d] *our Saviour Jesus Christ;*

[a] See on 2 Tim. iv. ver. 8. clause 4.
[b] See on Rom. viii. ver. 24.
[c] See on Matt. xxiv. ver. 30. clause 3.
[d] See on Matt. i. ver. 21. clause 3.

VER. 14.

Ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσηται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.

[a] *Who gave himself for us, that he might redeem us from all iniquity,* [b] *and purify* [c] *unto himself* [d] *a peculiar people, zealous of good works.*

[a] See on Matt. xx. ver. 28. clauses 3, 4. and xxvi. ver. 28.
[b] See on John xv. ver. 2. clause 3.
[c] See on Rom. xiv. ver. 7.

[d] Fear and dread shall fall upon them: by the greatness of thine arm they shall be *as* still as a stone; till thy people pass over, O Lord, till the people pass over, *which* thou hast purchased, Exod. xv. 16. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth *is* mine. And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel, xix. 5, 6. For thou *art* an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that

are upon the face of the earth, Deut. vii. 6. For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth, xiv. 2. And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments, xxvi. 18. For the LORD hath chosen Jacob unto himself, *and* Israel for his peculiar treasure, Psal. cxxxv. 4. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy, 1 Pet. ii. 9, 10.

VER. 15.

Ταῦτα λάλει, καὶ παρακάλει, καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς. Μηδείς σου περιφρονείτω.

[a] *These things speak, and exhort; and rebuke with all authority.* [b] *Let no man despise thee.*

[a] See on 2 Tim. iv. ver. 2. clause 3.
[b] See on 1 Tim. iv. ver. 12. clause 1.

CHAP. III.—VER. 1.

Ὑπομίμνησκε αὐτοὺς ἀρχαῖς καὶ ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμους εἶναι,

[a] *Put them in mind* [b] *to be subject to principalities and powers, to obey magistrates,* [c] *to be ready to every good work,*

[a] See on Rom. xv. ver. 15. clause 1.
[b] See on Rom. xiii. ver. 1—7.
[c] See on Matt. xiii. ver. 23. clause 3. and 1 Cor. xv. ver. 58. clause 2.

VER. 2.

Μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπιεικεῖς, πᾶσαν ἐνδεικνυμένους πραότητα πρὸς πάντας ἀνθρώπους.

[a] *To speak evil of no man,* [b] *to be no brawlers,* but *gentle,* [c] *shewing all meekness unto all men.*

[a] See on Rom. i. ver. 29. clause 2.
[b] See on Gal. v. ver. 22. clause .
[c] See on 1 Cor. xiii. ver. 4. clauses 1, 2.

VER. 3.

Ἦμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοὶ, μισοῦντες ἀλλήλους·

[a] *For we ourselves also were sometimes foolish, disobedient, deceived,* [b] *serving divers lusts and pleasures,* [c] *living in malice and envy, hateful,* and *hating one another.*

[a] See on Rom. iii. ver. 19. clause 3.
[b] See on Rom. vi. ver. 19. clause 3.
[c] See on Rom. iii. ver. 13—15.

VER. 4.

Ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν Θεοῦ,

[a] *But after that the kindness and* * *love of* [b] *God our Saviour toward man appeared,*

* Or, *pity.*

[a] See on Rom. v. ver. 20. clause 2.
[b] See on Luke i. ver. 47.

VER. 5.

Οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον ἔσωσεν ἡμᾶς, διὰ λουτροῦ παλιγγενεσίας, καὶ ἀνακαινώσεως Πνεύματος ἁγίου,

[a] *Not by works of righteousness which we have done,* [b] *but according to his mercy he saved us,* [c] *by the washing of regeneration, and renewing of the Holy Ghost;*

[a] See on Rom. iv. ver. 5. clauses 1—3.
[b] See on Luke i. ver. 54.
[c] See on John i. ver. 13. clauses 1. 5.

VER. 6.

Οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν·

[a] *Which he shed* [b] *on us* * *abundantly* [c] *through* [d] *Jesus Christ our Saviour;*

* Gr. *richly.*

[a] See on Acts ii. ver. 33. clause 3.
[b] See on John vii. ver. 39. clause 1.
[c] See on John xiv. ver. 26. clause 2.
[d] See on Matt. i. ver. 21. clause 3.

VER. 7.

Ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι, κληρονόμοι γενώμεθα κατ' ἐλπίδα ζωῆς αἰωνίου.

[a] *That being justified by his grace,* [b] *we should be made heirs according to the* [c] *hope of eternal life.*

[a] See on Acts xv. ver. 11.
[b] See on Matt. xxv. ver. 34. clauses 3, 4. and Acts xx. ver. 32. clause 2.
[c] See on Rom. v. ver. 2. clause 3.

VER. 8.

Πιστὸς ὁ λόγος· καὶ περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα φροντίζωσι καλῶν ἔργων προΐστασθαι οἱ πεπιστευκότες τῷ Θεῷ. Ταῦτά ἐστι τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις.

[a] This is *a faithful saying,* [b] *and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.*

[a] See on 1 Tim. i. ver. 15. clause 1.
[b] See on Matt. v. ver. 19. clause 7.

VER. 9.

Μωρὰς δὲ ζητήσεις, καὶ γενεαλογίας, καὶ ἔρεις, καὶ μάχας νομικὰς περιΐστασο· εἰσὶ γὰρ ἀνωφελεῖς καὶ μάταιοι.

[a] *But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.*

[a] See on 1 Tim. i. ver. 4.

VER. 10.

Αἱρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ,

[a] *A man that is an heretick,* [b] *after the first and second admonition reject;*

[a] But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, 2 Pet. ii. 1.
[b] See on Matt. xviii. ver. 17. clause 2.

VER. 11.

Εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος, καὶ ἁμαρτάνει ὢν αὐτοκατάκριτος.

Knowing that he that is such is subverted, and sinneth, being condemned of himself.

VER. 12.

Ὅταν πέμψω Ἀρτεμᾶν πρός σε ἢ Τυχικόν, σπούδασον ἐλθεῖν πρός με εἰς Νικόπολιν· ἐκεῖ γὰρ κέκρικα παραχειμάσαι.

When I shall send Artemas unto thee, or [a] *Tychicus, be diligent to come unto me to Nicopolis:*

[a] See on Acts xx. ver. 4. clause 3.

VER. 13.

Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλὼ σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπῃ.

Bring Zenas the lawyer, [a] *and Apollos on their journey diligently, that nothing be wanting unto them.*

[a] And a certain Jew, named Apollos, born at Alexandria, an eloquent man, *and* mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; and, being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John, Acts xviii. 24, 25.

VER. 14.

Μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προΐστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἄκαρποι.

[a] *And let ours also learn to* * *maintain good works for necessary uses,* [b] *that they be not unfruitful.*

* Or, *profess honest trades.*

[a] See on Matt. v. ver. 16. clause 1.
[b] See on John xv. ver. 8.

VER. 15.

Ἀσπάζονταί σε οἱ μετ᾽ ἐμοῦ πάντες. Ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. Ἡ χάρις μετὰ πάντων ὑμῶν. Ἀμήν.

[a] *All that are with me salute thee.* [b] *Greet them that love us in the faith.* [c] *Grace* be *with you all. Amen.*

[a] See on 1 Cor. xvi. ver. 20. clause 1.
[b] See Rom. xvi. ver. 1—16.
[c] See on Rom. i. ver. 7. clauses 4—7.

Πρὸς Τίτον τῆς Κρητῶν ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα, ἐγράφη ἀπὸ Νικοπόλεως τῆς Μακεδονίας.

It was written to Titus, ordained the first Bishop of the Church of the Cretians, from Nicopolis of Macedonia.

END OF THE EPISTLE TO TITUS.

THE

EPISTLE OF PAUL THE APOSTLE

TO

PHILEMON.

[Written from Rome, A. D. 62, or 63.]

CHAP. I.—VER. 1.

ΠΑΥΛΟΣ δέσμιος Χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ ἀδελφὸς, Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν,

[a] *Paul, a prisoner of Jesus Christ, and* [b] *Timothy our brother, unto Philemon our dearly beloved,* [c] *and fellow-labourer.*

[a] See on Eph. iii. ver. 1.
[b] See on 1 Cor. xvi. ver. 10.
[c] See on Matt. ix. ver. 37. clause 2.

VER. 2.

Καὶ Ἀπφίᾳ τῇ ἀγαπητῇ, καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν, καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ·

And to our beloved Apphia, [a] *and Archippus* [b] *our fellowsoldier,* [c] *and to the church in thy house:*

[a] Say unto Archippus, Take heed unto the ministry which thou hast received in the Lord, that thou fulfil it, Col. iv. 17.
[b] See on Phil. ii. ver. 25. clause 2.
[c] See on Matt. xviii. ver. 20. clause 1.

VER. 3.

Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[a] *Grace to you, and peace, from God our Father and the Lord Jesus Christ.*

[a] See on Rom. i. ver. 7. clauses 4—7.

VER. 4.

Εὐχαριστῶ τῷ Θεῷ μου, πάντοτε μνείαν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου,

[a] *I thank my God, making mention of thee always in my prayers,*

[a] See on Rom. i. ver. 8. clause 1. and ver. 9. clauses 4, 5.

VER. 5.

Ἀκούων σου τὴν ἀγάπην, καὶ τὴν πίστιν ἣν ἔχεις πρὸς τὸν Κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους,

Hearing of thy love and faith, [a] *which thou hast toward the Lord Jesus,* [b] *and toward all saints;*

[a] See on John v. ver. 23.
[b] See on Mark ix. ver. 50. clause 3.

VER. 6.

Ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργὴς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ὑμῖν εἰς Χριστὸν Ἰησοῦν.

[a] *That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.*

[a] Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven, Matt. v. 16.

VER. 7.

Χάριν γὰρ ἔχομεν πολλὴν καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπαυται διὰ σοῦ, ἀδελφέ.

[a] *For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.*

[a] See on 1 Thess. i. ver. 3. clause 1.

VER. 8.

Διὸ πολλὴν ἐν Χριστῷ παῤῥησίαν ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον,

[a] *Wherefore, though I might be much bold in Christ* [b] *to enjoin thee that which is convenient,*

[a] Seeing then that we have such hope, we use great plainness of speech,

2 Cor. iii. 12. Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you: But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh, x. 1, 2. I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly) I am bold also, xi. 21.

[b] For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed, 2 Cor. x. 8.

VER. 9.

Διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ, τοιοῦτος ὢν ὡς Παῦλος πρεσβύτης, νυνὶ δὲ καὶ δέσμιος Ἰησοῦ Χριστοῦ.

[a] *Yet for love's sake I rather beseech* thee, *being such an one as Paul the aged,* [b] *and now also a prisoner of Jesus Christ.*

[a] I therefore the prisoner of the Lord,) beseech you that ye walk worthy of the vocation wherewith ye are called, Eph. iv. 1. Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, 1 Pet. ii. 11.

[b] See on Eph. iii. ver. 1. clause 1.

VER. 10.

Παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς μου, Ὀνήσιμον,

[a] *I beseech thee for my son Onesimus,* [b] *whom I have begotten in my bonds:*

[a] With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here, Col. iv. 9.

[b] For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the Gospel, 1 Cor. iv. 15. My little children, of whom I travail in birth again until Christ be formed in you, Gal. iv. 19.

VER. 11.

Τόν ποτέ σοι ἄχρηστον, νυνὶ δὲ σοὶ καὶ ἐμοὶ εὔχρηστον, ὃν ἀνέπεμψα.

Which in time past was to thee unprofitable, [a] *but now profitable to thee and to me.*

[a] See on ver. 10. clause 1.

VER. 12.

Σὺ δὲ αὐτὸν, τουτέστι, τὰ ἐμὰ σπλάγχνα, προσλαβοῦ·

Whom I have sent again: [a] *thou therefore receive him, that is, mine own bowels.*

[a] See on Matt. vi. ver. 12. clause 3.

VER. 13.

Ὃν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ διακονῇ μοι ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου·

Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel:

VER. 14.

Χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι· ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ᾖ, ἀλλὰ κατὰ ἑκούσιον.

But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

VER. 15.

Τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς,

For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

VER. 16.

Οὐκέτι ὡς δοῦλον, ἀλλ' ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητὸν, μάλιστα ἐμοὶ, πόσῳ δὲ μᾶλλόν σοι καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ;

[a] *Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?*

[a] See on Matt. xxiii. ver. 8. clause 3.

VER. 17.

Εἰ οὖν ἐμὲ ἔχεις κοινωνὸν, προσλαβοῦ αὐτὸν ὡς ἐμέ.

If thou count me therefore a partner, [a] *receive him as myself.*

[a] See on Rom. xiv. ver. 1. clause 2.

VER. 18.

Εἰ δέ τι ἠδίκησέ σε, ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγει.

If he hath wronged thee, or oweth thee ought, put that on mine account;

VER. 19.

Ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρί, ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτόν μοι προσοφείλεις.

I Paul have written it with mine own hand, I will repay it: [a]*albeit I do not say to thee how thou owest unto me even thine own self besides.*

[a] Let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins, Eph. i. 20.

VER. 20.

Ναί, ἀδελφέ, ἐγώ σου ὀναίμην ἐν Κυρίῳ· ἀνάπαυσόν μου τὰ σπλάγχνα ἐν Κυρίῳ.

Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

VER. 21.

Πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ὃ λέγω ποιήσεις.

Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

VER. 22.

Ἅμα δὲ καὶ ἑτοίμαζέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν.

But withal prepare me also a lodging: for I trust that [a]*through your prayers I shall be given unto you.*

[a] See on Rom. xv. ver. 30.

VER. 23.

Ἀσπάζονταί σε, Ἐπαφρᾶς, ὁ συναιχμάλωτός μου ἐν Χριστῷ Ἰησοῦ,

There salute thee [a]*Epaphras, my* [b]*fellowprisoner in Christ Jesus;*

[a] See on Col. i. ver. 7. clause 1.
[b] See on Eph. iii. ver. 1. clause 1.

VER. 24.

Μάρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί μου.

[a]*Marcus,* [b]*Aristarchus,* [c]*Demas,* [d]*Lucas,* [e]*my fellowlabourers.*

[a] See on 2 Tim. iv. ver. 11. clause 2.
[b] See on Acts xix. ver. 29. clause 2.
[c] Luke, the beloved physician, and Demas greet you, Col. iv. 14.
[d] See on 2 Tim. iv. ver. 11. clause 1.
[e] See on Matt. ix. ver. 37. clause 2.

VER. 25.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ Πνεύματος ὑμῶν. Ἀμήν.

[a] *The grace of our Lord Jesus Christ be with your spirit. Amen.*

[a] See on Rom. i. ver. 7. clause 7.

Πρὸς Φιλήμονα ἐγράφη ἀπὸ Ῥώμης διὰ Ὀνησίμου οἰκέτου.

Written from Rome to Philemon, by Onesimus a servant.

END OF THE EPISTLE TO PHILEMON.

THE

EPISTLE OF PAUL THE APOSTLE

TO THE

HEBREWS.

[Written from Rome, A. D. *circa* 62.]

CHAP. I.—VER. 1.

ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις, ἐπ' ἐσχάτων τῶν ἡμερῶν τούτων ἐλάλησεν ὑμῖν ἐν υἱῷ,

God, who [a] *at sundry times, and in* [b] *divers manners, spake in time past unto* [c] *the fathers by the prophets,*

[a] See on Matt. xi. ver. 3. and Luke i. ver. 54.

[b] And he said, Hear now my words: if there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream. My servant Moses *is* not so, who *is* faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses? Numb. xii. 6—8. And it shall come to pass afterward, *that* I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, Joel ii. 28.

[c] As he spake to our fathers, to Abraham and to his seed for ever, Luke i. 55. To perform the mercy *promised* to our fathers, and to remember his holy covenant, 72. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man, John vii. 22. And we declare unto you glad tidings, how that the promise which was made unto the fathers, Acts xiii. 32.

VER. 2.

Ὃν ἔθηκε κληρονόμον πάντων, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν.

Hath in [a] *these last days* [b] *spoken unto us by* his *Son, whom he hath* [c] *appointed heir of all things, by whom also he made the worlds;*

[a] And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you *that* which shall befall you in the last days, Gen. xlix. 1. And now, behold, I go unto my people: come *therefore, and* I will advertise thee what this people shall do to thy people in the latter days, Numb. xxiv. 14. When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice, Deut. iv. 30. For I know that after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands, xxxi. 29. And it shall come to pass in the last days *that* the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it, Isa. ii. 2. The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: in the latter days ye shall consider it, Jer. xxx. 24. Yet will I bring again the captivity of Moab in the latter days, saith the

LORD. Thus far *is* the judgment of Moab, xlviii. 47. And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes, Ezek. xxxviii. 16. But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these, Dan. ii. 28. Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision *is* for *many* days, x. 14. Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days, Hos. iii. 5. But in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it, Mic iv. 1. And it shall come to pass in the last days, saith God, I will pour out my of Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, Acts ii. 17. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4. That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him, Eph. i. 10. Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 2 Pet. iii. 3. How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts, Jude 18.

[b] See on Matt. iii. ver. 17.

[c] See on Matt. xxviii. ver. 18.

VER. 3.

Ὃς ὢν ἀπαύγασμα τῆς δόξης, καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς.

Who, being the [a] *brightness of* his *glory, and the express* [b] *image of his person, and* [c] *upholding all things by* [d] *the word of his power,* [e] *when he had by himself purged our sins,* [f] *sat down on the right hand of* [g] *the Majesty on high;*

[a] And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth, John i. 14. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doeth the works, xiv. 9, 10. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. iv. 6.

[b] See on 2 Cor. iv. ver. 4. clause 4.

[c] The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah. Psal. lxxv. 3. And he is before all things, and by him all things consist, Col. i. 17. Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created, Rev. iv. 11.

[d] Where the word of a king *is*, *there is* power: and who may say unto him, What doest thou? Eccl. viii. 4. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek, Rom. i 16. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us, 2 Cor. iv. 7.

[e] Who needeth not daily, as those High Priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself, Heb. vii. 27. Neither by the blood of goats and calves, but by his own blood he en-

tered in once into the holy place, having obtained eternal redemption *for us*, ix. 12. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God? 14. For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself, 26. The next day John seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which taketh away the sin of the world, John i. 29. And ye know that he was manifested to take away our sins; and in him is no sin, 1 John iii. 5. See also on Matt. xx. ver. 28. clauses 3, 4.

[f] Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us, Rom. viii. 34. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God, Col. iii. 1. Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God, 1 Pet. i. 21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne, Rev. iii. 21. See also on Matt. xxii. ver. 44. clause 1. and Mark xvi. ver. 19. clause 3.

[g] Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth *is thine*; thine *is* the kingdom, O LORD, and thou art exalted as head above all, 1 Chron. xxix. 11. Fair weather cometh out of the north: with God *is* terrible majesty, Job xxxvii. 22. And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth, Mic. v. 4. For we have not followed cunningly devised fables, when we made known unto you the coming and power of our Lord Jesus Christ, but were eye-witnesses of his majesty, 2 Pet. i. 16. To the only wise God our Saviour, *be* glory and majesty, and dominion and power, both now and ever. Amen, Jude 25.

VER. 4.

Τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων, ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.

Being made [a] *so much better than the angels,* [b] *as he hath by inheritance obtained a more excellent name than they.*

[a] Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows, ver. 9. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man, ii. 9. Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, Eph. i. 21. And he is the head of the body, the Church: who is the beginning, the first born from the dead; that in all *things* he might have the preeminence, Col. i. 18. And ye are complete in him, which is the head of all principality and power, ii. 10. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 2 Thess. i. 7. Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him, 1 Pet. iii. 22. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, Rev. v. 11, 12.

[b] See on Matt. xxviii. ver. 18.

VER. 5.

Τίνι γὰρ εἶπέ ποτε τῶν ἀγγέλων· Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε; Καὶ πάλιν· Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;

For unto which of the angels said he

at any time, [a] *Thou art my Son, this day have I begotten thee? And again,* [b] *I will be to him a Father, and he shall be to me a Son?*

[a] So also Christ glorified not himself to be made an High Priest; but he that said unto him, Thou art my Son, to-day have I begotten thee, Heb. v. 5. I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee, Psal. ii. 7. God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee, Acts xiii. 33. See also on Matt. xiv. ver. 33. clause 3.

[b] He shall build an house for my name; and he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever, 1 Chron. xxii. 10. And he said unto me, Solomon thy son, he shall build my house, and my courts; for I have chosen him *to be* my son, and I will be his father, xxviii. 6. He shall cry unto me, Thou *art* my Father, my God, and the rock of my salvation. Also I will make him *my* first-born, higher than the kings of the earth, Psal. lxxxix. 26, 27.

VER. 6.

Ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λεγει· Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.

* *And again, when he bringeth in* [a] *the first-begotten into the world, he saith,* [b] *And let all the angels of God worship him.*

* Or, *When he bringeth again.*

[a] When *there were* no depths, I was brought forth, when *there were* no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth, Prov. viii. 24, 25. Who is the image of the invisible God, the first-born of every creature, Col. i. 15. See also on John i. ver. 14. clause 3.

[b] Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods, Psal. xcvii. 7. And, lo, the angel of of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly hosts praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men, Luke ii. 9—14. Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him, 1 Pet. iii. 22. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing, Rev. v. 9—12.

VER. 7.

Καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει· Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα.

And * *of the angels he saith,* [a] *Who maketh his angels spirits, and his ministers a flame of fire.*

* Gr. *unto.*

[a] Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation, Heb. i. 14. And it came to pass, as they still went on, and talked, that behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven, 2 Kings ii. 11. And Elisha prayed, and said, LORD, I pray thee open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and

behold, the mountain *was* full of horses and chariots of fire round about Elisha, vi. 17. Who maketh his angels spirits; his ministers a flaming fire, Psal. civ. 4. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly, Isa. vi. 2. As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning, Ezek. i. 13, 14. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened, Dan. vii. 10. And the angel answered and said unto me, These *are* the four spirits of the heavens, which go forth from standing before the LORD of all the earth, Zech. vi. 5.

VER. 8.

Πρὸς δὲ τὸν υἱόν· Ὁ θρόνος σου, ὁ Θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου.

But unto the Son he saith, [a] *Thy throne,* [b] *O God,* is [c] *for ever and ever;* [d] *a sceptre of* * *righteousness* is *the sceptre of thy kingdom.*

* Gr. *rightness*, or, *straightness.*

[a] Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom is a right sceptre, Psal. xlv. 6.

[b] See on John i. ver. 1. clause 4.

[c] Thy kingdom *is* an everlasting kingdom, and thy dominion *endureth* throughout all generations, Psal. cxlv. 13. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the LORD of hosts will perform this, Isa. ix. 7. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand for ever, Dan. ii. 44. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed, vii. 14. For he must reign till he has put all enemies under his feet, 1 Cor. xv. 25. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ, 2 Pet. i. 11.

[d] The God of Israel said, the Rock of Israel spake to me, He that ruleth over men *must* be just, ruling in the fear of God, 2 Sam. xxiii. 3. Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. Psal. lxxii. 1—4. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth 7. Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence: and precious shall their blood be in his sight, 11—14. The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob, xcix. 4. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this, Isa. ix. 7. Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place,

as the shadow of a great rock in a weary land, Isa. xxxii. 1, 2. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper; and shall execute judgment and justice in the earth, Jer. xxiii. 5. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land, xxxiii. 15. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass, Zech. ix. 9.

VER. 9.

Ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε, ὁ Θεὸς, ὁ Θεός σοῦ, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.

[a] *Thou hast loved righteousness,* [b] *and hated iniquity; therefore God,* [c] even *thy God,* [d] *hath anointed thee* [e] *with the oil of gladness above* [f] *thy fellows.*

[a] For such an High Priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens, Heb. vii. 26. The Lord trieth the righteous: but the wicked, and him that loveth violence, his soul hateth, Psal. xi. 5. He loveth righteousness and judgment: the earth is full of the goodness of the Lord, xxxiii. 5. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off, xxxvii 28. I delight to do thy will, O, my God; yea, thy law *is* within my heart, xl. 8. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows, xlv. 7. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them, Isa. lxi. 8.

[b] Through thy precepts I get understanding: therefore I hate every false way, Psal. cxix. 104. Therefore I esteem all *thy* precepts *concerning* all *things to be* right; *and* I hate every false way, 128. The fear of the Lord *is* to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate, Prov. viii. 13. Hate the evil, and love the good, and establish judgment in the gate; it may be that the Lord God of hosts, shall be with you, as ye have spoken, Amos v. 15. And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these *are things* that I hate, saith the Lord, Zech. viii. 17. *Let* love be without dissimulation. Abhor that which is evil, cleave to that which is good, Rom. xii. 9. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God, Rev. ii. 6, 7. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate, 15.

[c] He shall cry unto me, Thou *art* my Father, my God, and the Rock of my salvation, Psal. lxxxix. 26. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and *to* my God, and your God, John xx. 17. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not, 2 Cor. xi. 31. Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ, Eph. i. 3. Blessed *be* the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, 1 Pet. i. 3.

[d] See on Luke iv. ver. 18. clause 2.

[e] Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over, Psal. xxiii. 5. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees

of righteousness, the planting of the LORD, that he might be glorified, Isa. lxi. 3. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost, Rom. xv. 13. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Gal. v. 22.

[f] For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren, Heb. ii. 11. God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord, 1 Cor. i. 9. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ, 1 John i. 3.

VER. 10.

Καί, Σὺ κατ' ἀρχὰς, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί·

[a] *And Thou,* [b] *Lord,* [c] *in the beginning* [d] *hast laid the foundation of the earth; and the heavens are the* [e] *the works of thine hands:*

[a] Of old hast thou laid the foundation of the earth; and the heavens *are* the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed; But thou *art* the same, and thy years shall have no end, Psal. cii. 25—27.

[b] See on Luke ii. ver. 11. clause 3.

[c] In the beginning God created the heaven and the earth, Gen. i. 1. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made, John i. 1—3. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God, Rev. iii. 14.

[d] When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth, Prov. viii. 29. Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein, Isa. xlii. 5. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: *when* I call unto them, they stand up together, xlviii. 13. And forgettest the LORD thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy? and where *is* the fury of the oppressor? li. 13. Ah LORD God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, *and* there is nothing too hard for thee, Jer. xxxii. 17. The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him, Zech. xii. 1.

[e] And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven, Deut. iv. 19. When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? Psal. viii. 3, 4. The heavens declare the glory of God; and the firmament sheweth his handy-work, xix. 1. But now, O LORD, thou *art* our Father; we *are* the clay, and thou our potter; and we all *are* the work of thy hand, Isa. lxiv. 8.

VER. 11.

Αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται·

They [a] *shall perish, but* [b] *thou remainest; and they all* [c] *shall wax old as doth a garment;*

[a] And this *word*, Yet once more, signifieth the removing of those things

that are shaken, as of things that are made, that those things which cannot be shaken may remain, Heb. xii. 27. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree, Isa. xxxiv. 4. For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind, lxv. 17. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, 2 Pet. iii. 7. And I saw a new heaven, and a new earth: for the first heaven and the first earth were passed away; and there was no more sea, Rev. xxi. 1. See also on Matt. v. ver. 18. clause 1.

[b] The LORD is King for ever and ever: the heathen are perished out of his land, Psal. x. 16. The LORD sitteth upon the flood; yea, The LORD sitteth King for ever, xxix. 10. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou *art* God, xc 2. Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the first, and with the last; I *am* he, Isa. xli. 4. Thus saith the LORD the King of Israel, and his Redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God, xliv. 6. Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea, Rev. i. 11. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last. I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, 17, 18. And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive, ii. 8.

[c] Behold, the LORD God will help me; who is he *that* shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up, Isa. l. 9. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished, li. 6. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever; and my salvation from generation to generation, 8.

VER. 12.

Καὶ ὡσεὶ περιβόλαιον ἑλίξεις αὐτοὺς, καὶ ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.

And as a vesture shalt thou fold them up, and they shall be changed: [a] *but thou art the same,* [b] *and thy years shall not fail.*

[a] Jesus Christ the same yesterday, and to-day, and for ever, Heb. xiii. 8. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you, Exod. iii. 14. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am, John viii. 58. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning, Jam. i. 17. See also on John i. ver. 1. clause 4.

[b] For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night, Psal. xc. 4.

VER. 13.

Πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέ ποτε· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;

But [a] *to which of the angels said he at any time,* [b] *Sit on my right hand,* [c] *until I make thine enemies thy footstool?*

[a] For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son, Heb. i. 5.

[b] See on Matt. xxii. ver. 44. clause 1.

[c] Thine hand shall find out all thine enemies: thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven, in the time of thine anger; The LORD shall swallow them up in his wrath, and the fire shall devour them, Psal. xxi. 8, 9. His enemies will I clothe with shame; but upon himself shall his crown flourish, cxxxii. 18. I have trodden the wine-press alone; and of the people there *was none* with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance *is* in mine heart, and the year of my redeemed is come. And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth, Isa. lxiii. 3—6. But those mine enemies, which would not, that I should reign over them, bring hither and slay *them* before me. Luke xix. 27. For he must reign, till he hath put all enemies under his feet. The last enemy *that* shall be destroyed *is* death, 1 Cor. xv. 25, 26. And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True; and in righteousness he doth judge and make war. His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew but he himself. And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh, Rev. xix. 11—21. And whosoever was not found written in the book of life was cast into the lake of fire, xx. 15.

VER. 14.

Οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

Are they not all [a] *ministering spirits, sent forth to* [b] *minister for them who shall be* [c] *heirs of salvation?*

[a] See on ver. 7.

[b] The angel of the LORD encampeth round about them that fear him, and delivereth them, Psal. xxxiv. 7. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in *their* hands lest thou dash thy foot against a stone, xci. 11, 12. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O King, have I done no hurt, Dan. vi. 22. Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give

thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew *thee;* for thou *art* greatly beloved; therefore understand the matter, and consider the vision, Dan. ix. 21—23. Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words, x. 12. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost, Matt. i. 20. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him, ii. 13. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other, xxiv. 31. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died and was buried, Luke xvi. 22. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Acts. v. 19. He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God, x. 3, 4. And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands, xii. 7. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost, 23. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed, xvi. 26. For there stood by me this night the angel of God, whose I am, and whom I serve, xxvii. 23.

[c] That ye be not slothful, but followers of them who through faith and patience inherit the promises, Heb. vi. 12. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath, 17. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Matt. xxv. 34. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him* that we may be also glorified together, Rom. viii. 17. Know ye therefore that they which are of faith, the same are the children of Abraham, Gal. iii. 7. So then they which be of faith are blessed with faithful Abraham, 9. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise, 29. That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel, Eph. iii. 6. That being justified by his grace, we should be made heirs according to the hope of eternal life, Tit. iii. 7. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him, Jam. ii. 5. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 1 Pet. i. 4. Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered, iii. 7. See also on Acts xx. ver. 32. clause 2.

CHAP. II.—VER. 1.

Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μή ποτε παραῤῥυῶμεν.

[a] *Therefore we ought to give the more earnest heed to the things which we have*

heard, lest at any time [b] *we should* * *let them slip.*

* Gr. *run out as leaking vessels.*

[a] Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy son's sons, Deut. iv. 9. Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, *or* the likeness of any *thing* which the LORD thy God hath forbidden thee, 23. And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law. For it *is* not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land, whither ye go over Jordan to possess it, xxxii. 46, 47. Take good heed therefore unto yourselves, that ye love the LORD your God. Else, if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you, Josh. xxiii. 11, 12. Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed, 1 Chron. xxii. 13. My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, *and* apply thine heart to understanding; Yea, if thou criest after knowledge, *and* liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as *for* hid treasures; then shalt thou understand the fear of the LORD, and find the knowledge of God. For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding, Prov. ii. 1—6. My son, let not them depart from thine eyes: keep sound wisdom and discretion, iii. 21. Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only *beloved* in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments and live, iv. 1—4. My son attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart, 20—22. My son, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my law as the apple of thine eye, vii. 1, 2. But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience, Luke viii. 15. Let these sayings sink down into your ears; for the Son of man shall be delivered into the hands of men, ix. 44.

[b] And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him, Heb. xii. 5. Do ye not understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Matt. x. 9. Having eyes see ye not? and having ears, hear ye not? and do ye not remember? Mark viii. 18. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting *you* in remembrance, 2 Pet. i. 12, 13. Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance, 15. This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance, iii. 1.

VER. 2.

Εἰ γὰρ ὁ δι᾽ ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν,

For if the word [a] *spoken by angels was steadfast, and* [b] *every transgression and disobedience received a just* [c] *recompence of reward;*

[a] And he said, the LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints; from his right hand *went* a fiery law for them, Deut. xxxiii. 2. The chariots of God *are* twenty thousand, *even* thousands of angels; the Lord *is* among them, as in Sinai, in the holy place, Psal. lxviii. 17. Who have received the law by the disposition of angels, and have not kept *it*, Acts vii. 53. Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator, Gal. iii. 19.

[b] He that despised Moses' law died without mercy under two or three witnesses, Heb. x. 28. And he said unto them, thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men, Exod. xxxii. 27, 28. And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them; and they died before the LORD, Lev. x. 1, 2. Bring forth him that hath cursed without the camp: and let all that heard *him* lay their hands upon his head, and let all the congregation stone him. And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin, xxiv. 14, 15. And he that blasphemeth the name of the LORD, *he* shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the* LORD, shall be put to death, 16. And while the flesh *was* yet between their teeth, ere it was cleaved, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague, Numb. xi. 33. Say unto them, *As truly as* I live, saith the LORD, as ye have spoken in mine ears, so will I do to you. Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old, and upward, which have murmured against me, Doubtless ye shall not come into the land, *concerning* which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcases, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years; and ye shall know my breach of promise. I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die. And the men which Moses sent to search the land, and who returned, and made all the congregation to murmur against him, by bringing a slander upon the land, Even those men, that did bring up the evil report upon the land, died by the plague before the LORD, xiv. 28—37. And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the LORD said unto Moses, The man shall surely be put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses, xv. 32—36. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder

that *was* under them; And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods. They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*. And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense, xvi. 31—35. Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah, 49. And Moses lifted up his hand, and with his rod he smote the rock twice; and the water came out abundantly: and the congregation drank, and their beasts *also*. And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them, xx. 11, 12. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died, xxi. 6. And those that died in the plague were twenty and four thousand, xxv. 9. Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you. But ye that did cleave unto the LORD your God, are alive every one of you this day, Deut. iv. 34. Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy *gates*, even that man or that woman, and shalt stone them with stones till they die, xvii. 5. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel, 12. Cursed *be* he that confirmeth not *all* the words of this law to do them. And all the people shall say, Amen, xxvii. 26. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things as they also lusted. Neither be ye idolaters, as *were* some of them; as it is written, the people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall, 1 Cor. x. 5—12. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destoyed them that believed not, Jude 5.

[c] Cast not away therefore your confidence, which hath great recompence of reward, Heb. x. 35. But without faith *it is* impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him: xi. 6. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward, 26.

VER. 3.

Πῶς ἡμεῖς ἐκφευξόμεθα, τηλικαύτης ἀμελήσαντες σωτηρίας; ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ Κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη,

[a] *How shall we escape, if we neglect* [b] *so great salvation? which at the first* [c] *began to be spoken by the* Lord, [d] *and was confirmed unto us by them that heard* him;

[a] Of how much sorer punishment, suppose ye, shall be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace, Heb. x. 29. See that ye refuse not him that speaketh. For if they escaped not

who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven, xii. 25. And the inhabitant of this isle shall say in that day, Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria, and how shall we escape? Isa. xx. 6. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such *things*? or shall he break the covenant and be delivered, Ezek. xvii. 15. Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these *things*, he shall not escape, 18. *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell? Matt. xxiii. 33. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Rom. ii. 3. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape, 1 Thess. v. 3. For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at *us*, what shall the end *be* of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear, 1 Pet. iv. 17, 18. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand, Rev. vi. 16, 17.

[b] And being made perfect, he became the author of eternal salvation unto all them that obey him, Rev. v. 9. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an High Priest became us *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens, vii. 25, 26. Behold, God *is* my salvation, I will trust and not be afraid: for the Lord Jehovah *is* my strength and *my* song, he also is become my salvation, Isa. xii. 2. My righteousness *is* near; my salvation is gone forth, and mine arm shall judge the people; the isles shall wait upon me, and on mine arm shall they trust, li. 5. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be for ever, and my salvation from generation to generation, 8. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold thy salvation cometh; Behold, his reward *is* with him, and his work before him, lxii. 11. And hath raised up an horn of salvation for us in the house of his servant David, Luke i. 69. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God, John iii. 16—18. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved, Acts iv. 12. This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief, 1 Tim. i. 15. For the grace of God, that bringeth salvation, hath appeared to all men, Tit. ii. 11. And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb, Rev. vii. 10.

[c] Hath in these last days spoken unto us by his son, Heb. i. 2. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand, Matt. iv. 17. Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, Mark i. 14. And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people, Luke xxiv. 19. Ye men of Israel, hear these words; Jesus of

Nasareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know, Acts ii. 22.

[d] And he said unto him, Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned. And these things shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on *the right* hand of God, Mark xvi. 15—19. Even as they delivered them unto me, which from the beginning were eyewitnesses, and ministers of the word, Luke i. 2. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things, xxiv. 47, 48. And ye also shall bear witness, because ye have been with me from the beginning, John xv. 27. Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection, Acts i. 22. Him God raised up the third day, and showed him openly; Not to all the people, but unto witnesses chosen before God; *even* to us, who did eat and drink with him, after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the judge of quick and dead, x. 40—42.

VER. 4.

Συνεπιμαρτυροῦντος τοῦ Θεοῦ σημείοις τε καὶ τέρασι, καὶ ποικίλαις δυνάμεσι, καὶ Πνεύματος ἁγίου μερισμοῖς, κατὰ τὴν αὐτοῦ θέλησιν;

[a] *God also bearing* them *witness, both with signs and wonders, and with divers miracles, and* * *gifts of the Holy Ghost,* [b] *according to his own will?*

* Or, *distributions.*

[a] See on Mark xvi. ver. 20.

[b] And all the inhabitants of the earth *are* reputed as nothing: and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? Dan. iv. 35. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Eph. i. 5. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, 9.

VER. 5.

Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν.

For unto the angels hath he not put in subjection [a] *the world to come, whereof we speak.*

[a] And have tasted the good word of God, and the powers of the world to come, Heb. vi. 5. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever, Rev. xi. 9.

VER. 6.

Διεμαρτύρατο δέ πού τις, λέγων· Τί ἐστιν ἄνθρωπος, ὅτι μιμνήσκῃ αὐτοῦ· ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτῃ αὐτόν;

But one [a] *in a certain place testified, saying,* [b] *What is man, that thou art mindful of him? or* [c] *the son of man, that thou* [d] *visitest him?*

[a] For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works, Heb. iv. 4. As he saith in another *place,* Thou *art* a priest for ever, after the order of Melchisedec, v. 6. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow, 1 Pet. i. 11.

[b] What *is* man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him? And *that* thou shouldest visit him every morning, *and* shouldest try him every moment? Job vii. 17, 18. What *is* man, that he should be clean? and he *which is* born

of a woman, that he should be righteous? xv. 14. What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands: thou hast put all *things* under his feet. All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, *and whatsoever* passeth through the path of the sea, Psal. viii. 4—8. Lord, what *is* man, that thou takest knowledge of him! *or* the son of man that thou makest account of him! cxliv. 3. All nations before him *are* as nothing; and they are counted to him less than nothing, and vanity! Isa. xl. 17.

[c] How much less man, *that is* a worm? and the son of man *which is* a worm, Job xxv. 6. Put not your trust in princes, *nor* in the son of man, in whom *there is* no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish, Psal. cxlvi. 3, 4. I, *even* I, *am* he that comforteth you; who *art* thou, that thou shouldest be afraid of a man that *shall* die, and of the son of man, *which* shall be made as grass, Isa. li. 12.

[d] And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and God saw that *it was* good, Gen. i. 24. Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people, Luke i. 68. Through the tender mercy of our God; whereby the day-spring from on high hath visited us, ver. 78.

VER. 7.

Ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους· δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτὸν, καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου·

Thou [a] *madest him* [*] *a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:*

[*] Or, *a little while inferior to.*

[a] But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he, by the grace of God, should taste death for every man, ver. 9.

VER. 8.

Πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. Ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάντα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον· νῦν δὲ οὔπω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα.

Thou [a] *hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing* that is *not put under him. But now we see not yet all things put under him.*

[a] For unto the angels hath he not put in subjection the world to come, whereof we speak, ver. 5. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? i. 13. See also on Matt. xxviii. ver. 18.

VER. 9.

Τὸν δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου, δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσηται θανάτου.

But we see [a] *Jesus, who was made a little lower than the angels* [*] *for the suffering of death,* [b] *crowned with glory and honour; that he* [c] *by the grace of God should* [d] *taste death* [e] *for every man.*

[*] Or, *by.*

[a] For every High Priest is ordained to offer gifts and sacrifices; wherefore *it is* of necessity that this man have somewhat also to offer, Heb. viii. 3. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me, x. 5. And I will put enmity between thee and the woman, and between thy seed, and her seed, it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. Therefore the LORD himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, Isa. vii. 14. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots, xi. 1. For he shall grow up before him as a tender plant, and as a root out of a dry

ground: he hath no form nor comeliness, and when we shall see him, *there* is no beauty that we should desire him. He is despised and rejected of men, a man of sorrows, and acquainted with grief; and we hid as it were *our* faces from him: he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before the shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand, liii. 2—10. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, Rom. viii. 3. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 7, 8.

[b] For thou preventest him with the blessings of goodness: thou settest a crown of pure gold on his head. He asked life of thee, *and* thou gavest it him, *even* length of days for ever and ever. His glory *is* great in thy salvation: honour and majesty hast thou laid upon him, Psal. xxi. 3—5. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear, Acts ii. 32. His eyes *were* as a flame of fire, and on his head *were* many crowns, and he had a name written, that no man knew but himself, Rev. xix. 12.

[c] For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John iii. 16. But God commendeth his love towards us, in that, while we were yet sinners Christ died for us, Rom. v. 8. He that spared not his his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? viii. 32. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. We then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain, vi. 1. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins, 1 John iv. 9, 10.

[d] Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom, Matt. xvi. 26. And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power, Mark ix. 1. But those mine enemies which would not that I should reign over them, bring hither, and slay *them* before my face, Luke ix. 27. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death, John viii. 52.

[e] The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away

the sin of the world, John i. 29. And I, if I be lifted up from the earth will draw all *men* unto me, xii. 32. And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again, 2 Cor. v. 15. Who gave himself a ransom for all, to be testified in due time, 1 Tim. ii. 6. And he is the propitiation for our sins, and not for ours only, but also for *the sins* of the whole world, 1 John ii. 2. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, Rev. v. 9.

VER. 10.

Ἔπρεπε γὰρ αὐτῷ, δι' ὃν τὰ πάντα, καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν ἀρχηγὸν τῆς σωτήριας αὐτῶν διὰ παθημάτων τελειῶσαι.

For [a] *it became him,* [b] *for whom* are *all things, and by whom* are *all things, in bringing* [c] *many sons unto* [d] *glory, to make* [e] *the captain of their salvation* [f] *perfect through sufferings.*

[a] For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, Heb. vii. 26. Ought not Christ to have suffered these things, and to enter into his glory, Luke xxiv. 26. Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, *I say,* at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus, Rom. iii. 25, 26. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence, Eph. i. 6—8. That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us through Christ Jesus, ii. 7. To the intent that now, unto the principalities and powers in heavenly *places,* might be known by the church the manifold wisdom of God, iii. 10.

[b] The LORD hath made all *things* for himself; yea, even the wicked for the day of evil, Prov. xvi. 4. This people have I formed for myself; they shall shew forth my praise, Isa. xliii. 21. For of him, and through him, and to him, *are* all things: to whom *be* glory for ever, Amen, Rom. xi. 36. But to us *there is but* one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him, 1 Cor. viii. 6. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, 2 Cor. v. 18. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers, all things were created by him, and for him; and he is before all things, and by him all things consist, Col. i. 16, 17. Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created, Rev. iv 11.

[c] Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there it* shall be said unto them, Ye *are* the sons of the living God, Hos. i. 10. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad, John xi. 52. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him,* that we may also be glorified together. For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us,

Rom. viii. 14—18. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the first-born among many brethren, 29. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified, 30. As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, *that* in the place where it was said unto him, Ye *are* not my people, there shall they be called the children of the living God, ix. 25, 26. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, 2 Cor. vi. 18. For ye are all the children of God, by faith in Christ Jesus, Gal. iii. 26. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Eph. i. 5. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we we shall see him as he is, 1 John iii. 1, 2. After this I beheld, and, lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, Rev. vii. 9.

[d] And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Rom. ix. 23. But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory, 1 Cor. ii. 7. But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord, 2 Cor. iii. 18. For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory, iv. 17. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory, Col. iii. 4. Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory, 2 Tim. ii. 10. The elders which are among you, I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed, 1 Pet. v. 1. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle *you*, ver. 10.

[e] Whither the forerunner is for us entered, *even* Jesus, made an High Priest for ever after the order of Melchisedec, Heb. vi. 20. Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God, xii. 2. And he said, Nay, but *as* captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my LORD unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest *is* holy. And Joshua did so, Josh. v. 14, 15. Behold, I have given him *for* a witness for the people, a leader and commander to the people, Isa. lv. 4. The breaker is come up before them: they have broken up and have passed through the gate, and are gone out by it; and their king shall pass before them, and the LORD on the head of them, Mic. ii. 13. And killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses, Acts iii. 15. Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins, v. 31.

[f] Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him, Heb. v. 8, 9. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and

to-morrow, and the third day I shall be perfected, Luke xiii. 32. Ought not Christ to have suffered these things, and to enter into his glory, xxiv. 26. And said unto them, Thus it is written, and thus it behoveth Christ to suffer, and to rise from the dead the third day, ver 46. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost, John xix. 30.

VER. 11.

Ὅ,τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι, ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν,

For both [a] *he that sanctifieth, and they who are sanctified* are [b] *all of one: for which cause* [c] *he is not ashamed* [d] *to call them brethren,*

[a] By the which will we are sanctified through the offering of the body of Jesus Christ, once *for all*, Heb. x. 10. For by one offering, he hath perfected for ever them that are sanctified, ver. 14. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate, xiii. 12. And for their sakes I sanctify myself, that they also might be sanctified through the truth, John xvii. 19.

[b] Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil, Heb. ii. 14. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, Acts xvii. 26. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4.

[c] But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city, Heb. xi. 16. Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels, Mark viii. 38. For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels, Luke ix. 26.

[d] See on Matt. xii. ver. 50. clause 2.

VER. 12.

Λέγων, Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.

Saying, [a] *I will declare thy name unto my brethren,* [b] *in the midst of the church will I sing praise unto thee.*

[a] I will declare thy name unto my brethren; in the midst of the congregation will I praise thee, Psal. xxii. 22.

[b] My praise *shall be* of thee in the great congregation; I will pay my vows before them that fear him, Psal. xxii. 25. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation, xl. 10. Praise ye the Lord, I will praise the Lord with *my* whole heart, in the assembly of the upright, and in the congregation, cxi. 1. Jesus answered him, I spake openly to the world, I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing, John xviii. 20.

VER. 13.

Καὶ πάλιν· Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ. Καὶ πάλιν· Ἰδοὺ ἐγὼ καὶ τὰ παιδία ἅ μοι ἔδωκεν ὁ Θεός.

And again, [a] *I will put my trust in him. And again,* [b] *Behold I, and the children* [c] *which God hath given me.*

[a] The God of my rock; in him will I trust: *he is* my shield, and the horn of my salvation, my high tower, and my refuge, my Saviour; thou keepest me from violence, 2 Sam. xxii. 3. Preserve me, O God, for in thee do I put my trust, Psal. xvi. 1. The Lord *is* my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower, xviii. 2. How excellent *is* thy

loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings, They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures, xxxvi. 7, 8. I will say of the LORD, *He is* my refuge, and my fortress, my God, in him will I trust, xci. 2. For the LORD God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed. *He is* near that justifieth me; who will contend with me? let us stand together; who is mine adversary? let him come near to me. Behold, the LORD God will help me; who *is* he *that* shall condemn me? lo, they all shall wax old as a garment, the moth shall eat them up, Isa. l. 7—9. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God, Matt. xxvii. 43. Looking unto Jesus, the author and finisher of *our* faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God, Heb. xii. 2.

[b] Behold, I and the children whom the LORD hath given me, *are* for signs and for wonders in Israel, from the LORD of hosts which dwelleth in mount Zion, Isa. viii. 18.

[c] And he lifted up his eyes, and saw the women and the children, and said, Who *are* these with thee? And he said, The children which God hath graciously given thy servant, Gen. xxxiii. 5. And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and I will bless them, xlviii. 9. Lo, children *are* an heritage of the LORD; *and* the fruit of the womb is *his* reward, Psal. cxxvii. 3.

VER. 14.

Ἐπεὶ οὖν τὰ παιδία κεκοινώνηκε σαρκὸς καὶ αἵματος, καὶ αὐτὸς, παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τουτέστι, τὸν διάβολον,

[a] *Forasmuch then as the children are partakers of flesh and blood,* [b] *he also himself likewise took part of the same;* [c] *that through death he might* [d] *destroy him that had the power of death, that is,* [e] *the devil;*

[a] Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption, 1 Cor. xv. 50.

[b] For in that he himself hath suffered, being tempted, he is able to succour them that are tempted, ver. 18. For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as *we are*, yet without sin, iv. 15. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. Therefore the LORD himself shall give you a sign, Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel, Isa. vii. 14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth, John i. 14. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, Rom. viii. 3. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 7, 8. And without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16.

[c] And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, that they which are called might receive the promise of eternal inheritance, Heb. ix. 15. Therefore will I divide him *a portion* with the great, and he shall divide the

spoil with the strong, because he hath poured out his soul unto death: and he was numbered with the transgressors; and bare the sin of many, and made intercession for the transgressors, Isa. liii. 12. Verily, verily, I say unto you, Except a corn of wheat fall in the ground and die, it abideth alone; but if it die, it bringeth forth much fruit, John xii. 24. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all *men* unto me: This he said, signifying what death he should die, 31—33. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living, Rom. xiv. 9. *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it, Col. ii. 15. I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, Rev. i. 18.

[d] He will swallow up death in victory; and the LORD God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the LORD hath spoken *it*, Isa. xxv. 8. I will ransom them from the power of the grave, I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes, Hos. xiii. 14. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory? 1 Cor. xv. 54, 55. But is now made manifest, by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel, 2 Tim. i. 10.

[e] Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels, Matt. xxv. 41. He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousnes is not of God, neither he that loveth not his brother, 1 John iii. 8—10. Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life, Rev. ii. 10. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, xii. 9. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, xx. 2.

VER. 15.

Καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.

And [a] *deliver them who* [b] *through fear of death were all their lifetime* [c] *subject to bondage.*

[a] His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out. Yea, his soul draweth near unto the grave, and his life to the destroyers. If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom, His flesh shall be fresher than a child's: he shall return to the days of his youth. He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy; for he will render unto man his righteousness. He looketh upon men, and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light, Job xxxiii. 21—28. To deliver their soul from death, and to keep them alive in famine, Psal. xxxiii. 19. For thou hast delivered my soul from

death; *wilt* not *thou deliver* my feet from falling, that I may walk before God in the light of the living? lvi. 13. What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah. lxxxix. 48. That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, In holiness and righteousness before him, all the days of our life, Luke i. 74, 75. Who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver *us*, 2 Cor. i. 10.

[b] Terrors shall make him afraid on every side, and shall drive him to his feet, Job xviii. 11. His confidence shall be rooted out of the tabernacle, and it shall bring him to the king of terrors, 14. For the morning *is* to them even as the shadow of death: if *one* know *them, they are in* the terrors of the shadow of death, xxiv. 17. My heart is sore pained within me, and the terrors of death are fallen upon me, Psal. lv. 4. How are they *brought* into desolation, as in a moment; they are utterly consumed with terrors, lxxiii. 19. The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God which giveth us the victory through our Lord Jesus Christ, 1 Cor. xv. 56, 57.

[c] For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father, Rom. viii. 15. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God, 21. Tell me, ye that desire to be under the law, do ye not hear the law? Gal. iv. 21. For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind, 2 Tim. i. 7.

VER. 16.

Οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται·

For verily, * *he took not on him the* nature of *angels; but he took on him* [a] *the seed of Abraham.*

* Gr. *he taketh not hold of angels, but of the seed of Abraham he taketh hold.*

[a] See on Matt. i. ver. 1. clause 3.

VER. 17.

Ὅθεν ὤφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς, ἀρχιερεὺς τὰ πρὸς τὸν Θεὸν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ.

Wherefore in all things [a] *it behoved him to be made like unto* his *brethren; that he might be* [b] *a merciful and faithful High Priest in things* pertaining *to God,* [c] *to make reconciliation for the sins of the people.*

[a] But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 7, 8.

[b] Who was faithful to him that appointed him, as also Moses *was faithful* in all his house, Heb. iii. 2. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after, 5. For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as *we are, yet* without sin, iv. 15. For every High Priest taken from among men, is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity, v. 1, 2. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins, Isa. xi. 5.

[c] And no sin-offering, whereof *any* of the blood is brought into the tabernacle of the congregation to reconcile *withal* in the holy *place*, shall be eaten; it shall be burnt in the fire, Lev. vi. 30. And he slew *it*; and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it, viii. 15. And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel; for the king commanded *that* the burnt-offering and the sin-offering *should be*

made for all Israel, 2 Chron. xxix. 24. And one lamb out of the flock, out of two hundred, out of the fat pastures of Israel, for a meat-offering, and for a burnt-offering, and for peace-offerings, to make reconciliation for them, saith the Lord God, Ezek. xlv. 15. And it shall be the prince's part *to give* burnt-offerings, and meat-offerings, and drink-offerings in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel; he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the peace offerings, to make reconciliation for the house of Israel, 17. And so shalt thou do the seventh *day* of the month, for every one that erreth, and for *him that is* simple; so shall ye reconcile the house, 20. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy, Dan. ix. 24. For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life, Rom. v. 10. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the minstry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us, we pray *you* in Christ's stead, be ye reconciled to God. For he hath made him *to be* sin for us, who knew no sin, that we might be made the righteousness of God in him, 2 Cor. v. 18—21. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby, Eph. ii. 16. And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled, Col. i. 21.

VER. 18.

Ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

For in that he himself [a] *hath suffered, being tempted,* [b] *he is able to succour* [c] *them that are tempted.*

[a] For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need, Heb. iv. 15, 16. Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared; Though he were a son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him, v. 7—9. Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil, Matt. iv. 1. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou *wilt*, xxvi. 37—39. When I was daily with you in the temple, ye stretched forth no hands against me, but this is your hour and the power of darkness, Luke xxii. 53.

[b] Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an High Priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens, Heb. vii. 25, 26. My Father, which gave *them* me, is greater than all; and no man is able to pluck them out of my Father's hand, John x. 29. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself, Phil. iii. 21. For the which cause I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed,

and am persuaded, that he is able to keep that which I have committed unto him against that day, 2 Tim. i. 12. Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, Jude 24.

[c] There hath no temptation taken you, but such as is common to man; but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it, 1 Cor. x. 13. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong, 2 Cor. xii. 7—10. The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished, 2 Pet. ii. 9. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth, Rev. iii. 10.

CHAP. III.—VER. 1.

Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Χριστὸν Ἰησοῦν·

Wherefore, [a] ***holy brethren,*** [b] ***partakers of*** [c] ***the heavenly calling,*** [d] ***consider*** [e] ***the Apostle*** [f] ***and High Priest of our profession, Christ Jesus;***

[a] In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight, Col. i. 22. Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, iii. 12. I charge you by the Lord that this epistle be read unto all the holy brethren, 1 Thess. v. 27. Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 2 Tim. i. 9. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, 1 Pet. ii. 9. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands, iii. 5. According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly-kindness charity. For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall, 2 Pet. i. 3—10. Rejoice over her *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her, Rev. xviii. 20.

[b] For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end, ver. 14. And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree, Rom. xi. 17. It hath

pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things, xv. 27. And this I do for the Gospel's sake, that I might be partaker thereof with *you*, 1 Cor. ix. 23. For we *being* many are one bread, *and* one body: for we are all partakers of that one bread, x. 17. And our hope of you *is* stedfast, knowing that as ye are partakers of the sufferings, *so shall ye be* also of the consolation, 2 Cor. i. 7. That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel, Eph. iii. 6. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, Col. i. 12. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort, 1 Tim. vi. 2. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed, 1 Pet. v. 1. Whereby are given unto us exceeding great and precious promises: That by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust, 2 Pet. i. 4. That which ye have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship *is* with the Father, and with his Son Jesus Christ, 1 John i. 3.

[c] See on Rom. i. ver. 6. clause 2.

[d] The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider, Isa. i. 3. And the harp, and the viol, the tabor, and pipe, and wine are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands, v. 12. That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it, xli. 20. Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house, Ezek. xii. 3. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die, xviii. 29. Now therefore thus saith the LORD of hosts; Consider your ways, Hag. i. 5. And now, I pray you consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD, ii. 15. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing, John xx. 27. Consider what I say; and the Lord give thee understanding in all things, 2 Tim. ii. 7.

[e] Then said Jesus to them again, Peace *be* unto you; as *my* Father hath sent me, even so send I you, John xx. 21.

[f] Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people, Heb. ii. 17. Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin, iv. 14, 15. For every High Priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron. So also Christ glorified not himself to be made an High Priest; but he that said unto him, Thou art my Son, to-day have I begotten thee. As he saith also

in another *place*, Thou *art* a Priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an High Priest after the order of Melchisedec, v. 1—10. Whither the forerunner is for us entered, *even* Jesus, made an High Priest for ever after the order of Melchisedec, vi. 20. For such an High Priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens, vii. 26. Now of the things which we have spoken *this is* the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every High Priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer, viii. 1—3. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, ix. 11. And *having* an High Priest over the house of God, x. 21. The Lord hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchisedec, Psal. cx. 4.

VER. 2.

Πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν, ὡς καὶ Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ.

Who was [a] ***faithful to him that*** * ***appointed him,*** [b] ***as also Moses*** **was faithful** ***in*** [c] ***all his house.***

* Gr. *made.*

[a] Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful High Priest in things *pertaining* to God, to make reconciliation for the sins of the people, Heb. ii. 17. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day, John vi. 38—40. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him, vii. 18. And he that sent me *is* with me; the Father hath not left me alone; for I do always those things that please him, viii. 29. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love, xv. 10. I have glorified thee on the earth; I have finished the work which thou gavest me to do, xvii. 4. And Samuel said unto the people, *It is* the Lord that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt, 1 Sam. xii. 6.

[b] And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after, ver. 5. My servant Moses *is* not so, who *is* faithful in all mine house, Numb. xii. 7. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it, Deut. iv. 5. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry, 1 Tim. i. 12.

[c] But Christ as a Son over his own house; whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end, ver. 6. In whom ye also are builded together for an habitation of God, through the Spirit, Eph. ii. 22. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth, 1 Tim. iii. 15.

VER. 3.

Πλείονος γὰρ δόξης οὗτος παρὰ Μωσῆν ἠξίωται, καθ᾽ ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν·

For [a] *this* man *was counted worthy of more glory than Moses, inasmuch as he* [b] *who hath builded the house, hath more honour than the house.*

[a] But Christ as a Son over his own house; whose house are we, if we hold fast the confidence, and the rejoicing of the hope, firm unto the end, ver. 6. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they, Heb. i. 2—4. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man, ii. 9. And he is the head of the body, the Church: who is the beginning, the first-born from the dead; that in all *things* he might have the pre-eminence, Col. i. 18.

[b] The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you, Zech. iv. 9. And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold, the man whose name *is* the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne: and the counsel of peace shall be between them both, vi. 12, 13. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it, Matt. xvi. 18. For we are labourers together with God: Ye are God's husbandry, *ye are* God's building, 1 Cor. iii. 9. Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 1 Pet. ii. 5—7.

VER. 4.

Πᾶς γὰρ οἶκος κατασκευάζεται ὑπό τινος, ὁ δὲ τὰ πάντα κατασκευάσας, Θεός.

For every house is builded by some man, [a] *but he that built all things* is *God.*

[a] See on John i. ver. 3. clause 1.

VER. 5.

Καὶ Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων·

And Moses verily was [a] *faithful in all his house,* [b] *as a servant,* [c] *for a testimony of those things which were to be spoken after;*

[a] Who was faithful to him that appointed him, as also Moses was *faithful* in all his house, ver. 2. My servant Moses *is* not so, who *is* faithful in all mine house, Numb. xii. 7.

[b] And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses, Exod. xiv. 31. So Moses the servant of the Lord died there, in the land of Moab, according to the word of the Lord, Deut. xxxiv. 5. Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel, Josh. i. 2. Only be thou strong, and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou mayest prosper whithersoever thou goest, 7. Until the Lord have given your brethren rest, as *he hath given* you, and they also have possessed the land which the Lord your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the Lord's servant gave you on this side

Jordan toward the sunrising, 15. As Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, An altar of whole stones, over which no man hath lift up *any* iron: and they offered thereon burnt-offerings unto the Lord, and sacrificed peace-offerings, viii. 31. And madest known unto them thy holy sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant, Neh. ix. 14. He sent Moses his servant; *and* Aaron whom he had chosen, Psal. cv. 26.

[c] Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount, Heb. viii. 5. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing. Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, ix. 8—13. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us, 24. The Lord God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken, Deut. xviii. 15. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him, 18. And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself, Luke xxiv. 27. And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses and *in* the prophets, and *in* the Psalms concerning me, 44. Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me, John v. 39. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words, 46, 47. For Moses truly said unto the Fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass *that* every soul which will not hear *that* prophet, shall be destroyed from among the people, Acts iii. 22, 23. This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear, vii. 37. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles and that they will hear it, xxviii. 28. But now the righteousness of God without the law is manifested, being witnessed by the Law and the Prophets, Rom. iii. 21. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you: Searching what, or what manner of time the Spirit of Christ, which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 10—12.

VER. 6.

Χριστὸς δὲ, ὡς ὑιὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὗ οἶκός ἐσμεν ἡμεῖς, ἐάνπερ τὴν παῤ-

ῥησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατάσχωμεν.

But Christ [a] *as a Son over his own house;* [b] *whose house are we,* [c] *if we hold fast the confidence, and the* [d] *rejoicing of the hope firm unto the end.*

[a] Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds, Heb. i. 2. Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession, iv. 14. Yet have I set my King upon my holy hill of Zion. I will declare the decree: The LORD hath said unto me, Thou *art* my Son; this day have I begotten thee, Psal. ii. 6, 7. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counseller, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth and for ever. The zeal of the LORD of hosts will perform this, Isa. ix. 6, 7. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him, John iii. 35, 36. And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass, Rev. ii. 18.

[b] Who was faithful to him that appointed him, as also Moses *was faithful* in all his house. For this *man* was counted worthy of more glory than Moses, inasmuch as he who buildeth the house, hath more honour than the house, ver. 1, 2. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it, Matt. xvi. 18. Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? 1 Cor. iii. 16. What! know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? vi. 19. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people, 2 Cor. vi. 16. In whom all the building fitly framed together groweth unto an holy temple in the Lord; In whom ye also are builded together for an habitation of God through the Spirit, Eph. ii. 21, 22. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth, 1 Tim. iii. 15. Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. ii. 5.

[c] For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end, ver. 14. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief, iv. 11. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end, vi. 11. Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised) x. 23. Cast not away therefore your confidence, which hath great recompence of reward, 35. And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved, Matt. x. 22. But he that shall endure unto the end the same shall be saved, xxiv. 13. And let us not be weary in well doing: for in due season we shall reap, if we faint not, Gal. vi. 9. If ye continue in the faith, grounded and settled; and *be* not moved away from the hope of the Gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister, Col. i. 23. But that *which* ye have *already* hold fast till I come, Rev. ii. 25. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown, iii. 11. See also on John viii. ver. 31.

[d] See on Rom. v. ver. 2. clause 3.

VER. 7.

Διὸ, καθὼς λέγει τὸ Πνεῦμα τὸ ἅγιον· Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,

Wherefore ([a] *as the Holy Ghost saith*, [b] *To-day if ye will* [c] *hear his voice*,

[a] The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing, Heb. ix. 8. The Spirit of the LORD spake by me, and his word *was* in my tongue, 2 Sam. xxiii. 2. He saith unto them, How then doth David in spirit call him Lord, saying, Matt. xxii. 43. For David himself saith by the Holy Ghost, the Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool, Mark xii. 36. Men *and* brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus, Acts i. 16. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, xxviii. 25. For the phophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost, 2 Pet. i. 21. See also on Acts viii. ver. 29.

[b] But exhort one another daily, while it is called to-day: lest any of you be hardened through the deceitfulness of sin, ver. 13. While it is said, To-day if ye will hear his voice harden not your hearts as in the provocation, 15. (Again, he limiteth a certain day, saying in David, To-day after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts, iv. 7. For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand, To-day if ye will hear his voice, Harden not your heart, as in the provocation, *and* as *in* the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways: Unto whom I sware in my wrath that they should not enter into my rest, Psal. xcv. 7—11. Boast not thyself of to-morrow; for thou knowest not what a day may bring forth, Prov. xxvii. 1. Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest, Eccl. ix. 10. Seek ye the LORD while he may be found, call ye upon him while he is near, Isa. lv. 6. We then *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now *is* the accepted time; behold, now *is* the day of salvation,) 2 Cor. vi. 1, 2. Go to now, ye that say to-day or to-morrow we will go into such a city and continue there a year, and buy and sell, and get gain: Whereas ye know not what *shall be* on the morrow. For what *is* your life? it is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye *ought* to say, if the Lord will, we shall live, and do this, or that, iv. 13—15.

[c] But my people would not hearken to my voice; and Israel would none of me, Psal. lxxxi. 11. Oh that my people had hearkened unto me, and Israel had walked in my ways, 13. Incline your ear, and come unto me: hear; and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David, Isa. lv. 3. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This *is* my beloved Son in whom I am well pleased; hear ye him, Matt. xvii. 5. Verily, verily, I say unto you the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live, John v. 25. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out, x. 3. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd, 16. My sheep hear my voice, and I know them, and they follow me, 27. Behold, I stand at the door, and

knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me, Rev. iii. 20.

VER. 8.

Μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ·

[a] *Harden not your hearts,* [b] *as in the provocation, in the day of* [c] *temptation, in the wilderness:*

[a] Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily while it is called to-day: lest any of you be hardened through the deceitfulness of sin, ver. 12, 13. But when Pharaoh saw that there was respite he hardened his heart, and hearkened not unto them; as the LORD had said, Exod. viii. 15. Wherefore then do ye hearden your hearts as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed? 1 Sam. vi. 6. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the LORD their God, 2 Kings xvii. 14. Now be ye not stiff-necked as your fathers *were, but* yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you, 2 Chron. xxx. 8. And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart, from turning unto the LORD God of Israel, xxxvi. 13. But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, Neh. ix. 16. He *is* wise in heart, and mighty in strength: who hath hardened *himself* against him, and hath prospered? Job. ix. 4. Happy *is* the man that feareth alway: but he that hardened his heart shall fall into mischief, Prov. xxviii. 14. He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy, xxix. 1. Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers, Jer. vii. 26. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hard-hearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house, Ezek. iii. 7—9. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him, Dan. v. 20. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts *as* an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts, Zech. vii. 11, 12. For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them, Matt. xiii. 15. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus, Acts xix. 9. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds, Rom. ii. 5, 6.

[b] And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? Numb. xiv. 11. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not hearkened to my

voice; Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it, 22, 23. And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath. Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice. Ye have been rebellious against the LORD from the day that I knew you, Deut. ix. 22—24. Yet they tempted and provoked the most high God, and kept not his testimonies, Psal. lxxviii. 56.

[c] And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not? Exod. xvii. 7. Ye shall not tempt the LORD your God, as ye tempted *him* in Massah, Deut. vi. 16. And they tempted God in their heart by asking meat for their lust, Psal. lxxviii. 18. But lusted exceedingly in the wilderness, and tempted God in the desert, cvi. 14. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents, 1 Cor. x. 9.

VER. 9.

Οὗ ἐπείρασάν με οἱ πατέρες ὑμῶν ἐδοκίμασάν με, καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη·

When your fathers tempted me, proved me, [a] and saw my works [b] forty years.

[a] Ye have seen what I did unto the Egyptians, and *how* I bare you on eagle's wings, and brought you unto myself, Exod. xix. 4. And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, ye have seen that I have talked with you from heaven, xx. 22. Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you, Deut. iv. 3. Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons and thy sons' sons, 9. But your eyes have seen all the great acts of *the* LORD which he did, xi. 7. And Moses called unto all Israel, and said unto them, Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land, xxix. 2. And ye have seen all that the LORD your God hath done unto all their nations because of you; for the LORD your God is he that hath fought for you, Josh. xxiii. 3. And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season, xxiv. 7. Then Jesus answering said unto them, Go your way, and tell John, what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached, Luke vii. 22.

[b] And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness, Numb. xiv. 33. And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments or no, Deut. viii. 2. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years, 4. For the children of Israel walked forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto them the LORD sware that he would not shew them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey, Josh. v. 6. Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite, Amos ii. 10. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness

forty years, Acts vii. 36. And about the time of forty years suffered he their manners in the wilderness, xiii. 18.

VER. 10.

Διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ εἶπον· Ἀεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου·

Wherefore [a] *I was grieved with that generation, and said, They do alway* [b] *err in* their *heart, and* [c] *they have not known my ways.*

[a] And it repented the LORD that he had made man on the earth, and it grieved him at his heart, Gen. vi. 6. And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel, Judg. x. 16. How oft did they provoke him in the wilderness, *and* grieve him in the desert, Psal. lxxviii. 40. But they rebelled and vexed his holy Spirit: therefore he was turned to be their enemy, *and* he fought against them, Isa. lxiii. 10. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other, Mark iii. 5. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption, Eph. iv. 30.

[b] Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God, ver. 12. And might not be as their fathers, a stubborn and rebellious generation; a generation *that* set not their heart aright, and whose spirit was not stedfast with God, Psal. lxxviii. 8. But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment, Isa. xxviii. 7. My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused *them* to err, and they have gone a whoring from under their God, Hos. iv. 12. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved, John iii. 19, 20. And because I tell *you* the truth, ye believe me not, viii. 45. And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient, Rom. i. 28. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them a strong delusion, that they should believe a lie: That they all might be damned who believe not the truth, but had pleasure in unrighteousness, 2 Thess. ii. 10—12.

[c] That thy way may be known upon earth, thy saving health among all nations, Psal. lxvii. 2. Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways, xcv. 10. He has not dealt so with any nation: and *as for his* judgments, they have not known them. Praise ye the Lord, cxlvii. 20. For my people *is* foolish, they have not known me; they *are* sottish children, and they have none understanding: they *are* wise to do evil, but to do good they have no knowledge, Jer. iv. 22. And the way of peace they have not known, Rom. iii. 17.

VER. 11.

Ὡς ὤμοσα ἐν τῇ ὀργῇ μου· Εἰ εἰσελεύσονται εἰς τὴν καταπαυσίν μου·

So [a] *I sware in my wrath,* * *They shall not enter into* [b] *my rest.)*

* Gr. *If they shall enter.*

[a] And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief, ver. 18, 19. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world, iv. 3. And the LORD said, I have

pardoned according to thy word: But *as* truly *as* I live, all the earth shall be filled with the glory of the LORD. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice; Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it, Numb. xiv. 20—23. Now the Amalekites and the Canaanites dwelt in the valley. To-morrow turn you, and get you into the wilderness by the way of the Red Sea, 25. How long *shall I bear with* this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, *As truly as* I live, saith the LORD, as ye have spoken in mine ears, so will I do to you: Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, Doubtless ye shall not come into the land, *concerning* which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun, 27—30. I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die, 35. And the LORD's anger was kindled the same time, and he sware, saying, Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me: Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD. And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the LORD was consumed, xxxii. 10—13. And the LORD heard the voice of your words, and was wrath, and sware, saying, Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers, Deut. i. 34, 35. And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them, ii. 14.

[b] See on chap. iv. ver. 9.

VER. 12.

Βλέπετε, ἀδελφοὶ, μή ποτε ἔσται ἔν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας, ἐν τῷ ἀποστῆναι ἀπὸ Θεοῦ ζῶντος.

[a] *Take heed, brethren, lest there be in any of you* [b] *an evil heart of unbelief,* [c] *in departing from* [d] *the living God.*

[a] Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward, How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that hear *him*, Heb. ii. 1—3. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled, xii. 15. And Jesus answered and said unto them, Take heed that no man deceive you, Matt. xxiv. 4. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them, Mark xiii. 9. But take heed: behold, I have foretold you all things, 23. Take ye heed, watch and pray, for ye know not when the time is, 33. And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ;* and the time draweth near; go ye not therefore after them, Luke xxi. 8. For if God spared not the natural branches, *take heed* lest he also spare not thee, Rom. xi. 21. Wherefore let him that thinketh he standeth take heed lest he fall, 1 Cor. x. 12.

[b] And the LORD smelled a sweet savour, and the LORD said in his

heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living as I have done, Gen. viii. 21. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord to Jerusalem; neither shall they walk any more after the imagination of their evil heart, Jer. iii. 17. But they hearkened not, nor inclined their ear, but walked in the counsels *and* in the imagination of their evil heart, and went backward, and not forward, vii. 24. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not, xi. 8. And ye have done worse than your fathers; for behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me, xvi. 12. The heart *is* deceitful above all *things*, and desperately wicked: who can know it, xvii. 9. And they said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart, xviii. 12. For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness, Mark vii. 21, 22.

[c] Now the just shall live by faith; but if *any man* draw back, my soul shall have no pleasure in him, Heb. x. 38. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven, xii. 25. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways, Job xxi. 14. Which said unto God, Depart from us: and what can the Almighty do for them, xxii. 17. For I have kept the ways of the Lord, and have not wickedly departed from my God, Psal. xviii. 21. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them, Prov. i. 32. In transgressing and lying against the Lord, and departing away from our God, and speaking oppression and revolt, conceiving and uttering from the heart words of falsehood, Isa. lix. 13. Thus saith the Lord, Cursed *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord, Jer. xvii. 5. The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, Go take unto thee a wife of whoredoms, and children of whoredoms, for the land hath committed great whoredom, departing from the Lord, Hos. i. 2.

[d] See on John v. ver. 26.

VER. 13.

Ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ σήμερον καλεῖται· ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτῃ τῆς ἁμαρτίας.

But [a] *exhort one another* [b] *daily, while it is called To-day; lest any of you be hardened through* [c] *the deceitfulness of sin.*

[a] And let us consider one another to provoke unto love and to good works; Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*; and so much the more, as ye see the day approaching, Heb. x. 24, 25. Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord, Acts xi. 23. And ye know how we exhorted and comforted, and charged every one of you, as a father *doth* his children, 1 Thess. ii. 11. Wherefore comfort one another with these words, iv. 18. Wherefore comfort yourselves together and edify one another, even as also ye do, v. 11. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine, 2 Tim. iv. 2.

[b] See on ver. 7. clause 2.

[c] He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered, Prov. xxviii. 26. He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is *there* not a lie in my right hand, Isa. xliv. 20. The pride of thine heart hath

deceived thee, thou that dwellest in the clefts of the rock, whose habitation *is* high; that saith in his heart, Who shall bring me down to the ground, Obad. 3. For sin, taking occasion by the commandment, deceived me, and by it slew me, Rom. vii. 11. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, Eph. iv. 22. But every man is tempted, when he is drawn away of his own lust, and enticed, Jam. i. 14.

VER. 14.

Μέτοχοι γὰρ γεγόναμεν τοῦ Χριστοῦ, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν·

[a] *For we are made partakers of Christ,* [b] *if we hold the beginning of our confidence stedfast unto the end;*

[a] Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, ver. 1. For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, vi. 4. For they verily for a few days chastened *us* after their own pleasure: but he for *our* profit, that *we* might be partakers of his holiness, xii. 10. And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree, Rom. xi. 17. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, 1 Cor. i. 30. And this I do for the Gospel's sake, that I might be partaker thereof with you, ix. 23. For we being *many* are one bread, *and* one body: for we are all partakers of that one bread, x. 17. That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel, Eph. iii. 6. And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort, 1 Tim. vi. 2. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy, 1 Pet. iv. 13. The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed, v. i. That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship *is* with the Father, and with his son Jesus Christ, 1 John i. 3.

[b] And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end, Heb. vi. 11. See also on ver. 6. clause 3.

VER. 15.

Ἐν τῷ λέγεσθαι· Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ.

While it is said, [a] *To-day if ye will hear his voice, harden not your hearts as in the provocation.*

[a] See on ver. 7, 8.

VER. 16.

Τινὲς γὰρ ἀκούσαντες παρεπίκραναν, ἀλλ' οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωσέως.

For [a] *some, when they had heard, did provoke: howbeit* [b] *not all that came out of Egypt by Moses.*

[a] See on ver. 9, 10.

[b] But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went, and his seed shall possess it, Numb. xiv. 24. Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun, 30. But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived still, 38. Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the Lord, Deut. i. 36. *But* Joshua the son of Nun, which standeth before thee, he shall go in thither; encourage him, for he shall cause Israel to inherit it,

38. Forty years old *was* I when Moses the servant of the Lord, sent me from Kadesh-barnea to espy out the land; and I brought him word again as *it was* in mine heart. Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God. And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God. And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while *the children of* Israel wandered in the wilderness: and now, lo, I *am* this day fourscore and five years old. As yet I *am as* strong this day as *I was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both to go out, and to come in, Josh. xiv. 7—11. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal. Even so then at this present time also there is a remnant according to the election of grace, Rom. xiv. 4, 5.

VER. 17.

Τίσι δὲ προσώχθισε τεσσαράκοντα ἔτη; Οὐχὶ τοῖς ἁμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ;

But [a] *with whom was he grieved forty years?* [b] was it *not with them that had sinned,* [c] *whose carcases fell in the wilderness?*

[a] See on ver. 10. clause 1.

[b] But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. For the Lord had said of them, they shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun, Numb. xxiv. 64, 65. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them, God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that standeth take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it, 1 Cor. x. 1—13.

[c] Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, Numb. xiv. 29. But *as for* you, your carcases, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness, 32, 33. For indeed the hand of the Lord was against them, to destroy them from among the host, until they were consumed. So it came to pass, when all the men of war were consumed, and dead from among the people, Deut. ii. 15, 16. Speak, Thus saith the Lord, Even the carcases of men shall fall as dung upon the open field, and as the handful after the harvest man, and none shall gather *them*, Jer. ix. 22.

VER. 18.

Τίσι δὲ ὤμοσε μὴ εἰσελεύσεσθαι εἰς

τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς ἀπειθήσασι;

And [a] to whom sware he that they should not enter into his rest, [b] but to them that believed not?

[a] See on ver. 11.

[b] And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them, Num. xiv. 11. And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them, xx. 12. Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God. And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hands of the Amorites, to destroy us. Whither shall we go up? our brethren have discouraged our heart, saying, the people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there. Then I said unto you, Dread not, neither be afraid of them. The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes, And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place. Yet in this thing ye did not believe the LORD your God, Deut. i. 26—32. Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice, ix. 23. Yea, they despised the pleasant land, they believed not his word. But murmured in their tents, *and* hearkened not unto the voice of the LORD. Therefore he lifted up his hand against them, to overthrow them in the wilderness, Psal. cvi. 24—26.

VER. 19.

Καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν.

So we see that [a] they could not enter in because of unbelief.

[a] Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it. For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*, Heb. iv. 1, 2. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Mark xvi. 16. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God, John iii. 1. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him, 36. That they all might be damned who believed not the truth, but had pleasure in unrighteousness, 2 Thess. ii. 12. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believed not the record that God gave of his Son, 1 John v. 10. I will therefore put you in remembrance, though ye once knew this, how that the LORD, having saved the people out of the land of Egypt, afterward destroyed them that believed not, Jude 5.

CHAP. IV.—VER. 1.

Φοβηθῶμεν οὖν μή ποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι.

Let [a] us therefore fear, lest [b] a promise being left us *of entering into [c] his rest, [d] any of you should seem to come short of it.*

[a] Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief, ver. 11. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*, ii. 1—3. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled, xii. 15. See that ye refuse not him that speaketh. For if they escaped not that refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that speaketh from heaven, 25. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation, xiii. 7. A wise *man* feareth, and departeth from evil: but the fool rageth and is confident, Prov. xiv. 16. Happy *is* the man that feareth alway; but he that hardeneth his heart shall fall into mischief, xxviii. 14. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear into their hearts, that they shall not depart from me, Jer. xxxii. 40. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear, Rom. xi. 20. Wherefore let him that thinketh he standeth take heed lest he fall, 1 Cor. x. 12.

[b] There remaineth therefore, a rest to the people of God, ver. 9. After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise, Numb. xiv. 34. Wherefore the Lord God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me, for them that honour me I will honour, and they that despise me shall be lightly esteemed, 1 Sam. ii. 30. For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged, Rom. iii. 3, 4. If we believe not, *yet* he abideth faithful; he cannot deny himself, 2 Tim. ii. 13.

[c] For we which have believed do enter into rest; as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works. And in this *place* again, If they shall enter into my rest, ver. 3—5. See also on chap. iii. ver. 11.

[d] Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity, Matt. vii. 21—23. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it, 26, 27. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite *his* fellow servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth, xxiv. 48—51. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five *were* foolish. They that *were* foolish took their lamps, and took no oil with them, xxv. 1—3. But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat his men-servants and maidens, and to eat and drink, and to be drunken; The lord of that servant will come in a day when

he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers, Luke xii. 45, 46. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know not whence ye are; depart from me, all *ye* workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out. And they shall come *from* the east, and *from* the west, and *from* the north, and *from* the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last, xiii. 25—30. For all have sinned, and come short of the glory of God, Rom. iii. 23. I therefore so run not as uncertainly; so fight I not as one that beateth the air; But I keep under my body, and bring *it* into subjection; lest that by any means, when I have preached to others, I myself should be a castaway, 1 Cor. ix. 26, 27.

VER. 2.

Καὶ γάρ ἐσμεν εὐηγγελισμένοι, καθάπερ κἀκεῖνοι· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ συγκεκραμένος τῇ πίστει τοῖς ἀκούσασιν·

For [a] *unto us was the Gospel preached, as well as unto them: but* * *the word preached* [b] *did not profit them,* † [c] *not being mixed with faith in them that heard* it.

* Gr. *the word of hearing.*

† Or, *because they were not united by faith to.*

[a] Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, Acts iii. 26. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, xiii. 46. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, *saying*, In thee shall all nations be blessed, Gal. iii. 8. Ye know how through infirmity of the flesh I preached the Gospel unto you at the first, iv. 13. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 12. But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith *cometh* by hearing, and hearing by the word of God, Rom. x. 16, 17.

[b] For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision, Rom. ii. 25. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing, 1 Cor. xiii. 3. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come, 1 Tim. iv. 8.

[c] Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief, ver. 6. Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God, iii. 12. And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief, 18, 19. But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him, xi. 6. For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sakes, 1 Thess. i. 5. For this cause

also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe, ii. 13. That they all might be damned who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks alway to God for you; brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, 2 Thess. ii. 12, 13. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls, Jam. i. 21.

VER. 3.

Εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἴρηκεν· Ὡς ὤμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου· καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων.

For [a] *we which have believed do enter into rest; as he said,* [b] *As I have sworn in my wrath, If they shall enter into my rest; although* [c] *the works were finished from* [d] *the foundation of the world.*

[a] Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief, ver. 6. For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his, 10. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief, 11. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end, iii. 14. To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing; yet they would not hear, Isa. xxviii. 12. Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*, Jer. vi. 16. Come unto me, all *ye* that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls, Matt. xi. 28, 29. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God, Rom. v. 1, 2.

[b] See on chap. iii. ver. 11.

[c] And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day, Gen. i. 31. For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day; wherefore the LORD blessed the sabbath-day, and hallowed it, Exod. xx. 11.

[d] For them must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself, Heb. ix. 26. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 1 Pet. i. 20.

VER. 4.

Εἴρηκε γάρ που περὶ τῆς ἑβδόμης οὕτω· Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὑτοῦ.

For he spake [a] *in a certain place of the seventh* day *on this wise, And* [b] *God did rest the seventh day from all his works.*

[a] See on chap. ii. ver. 6. clause 2.

[b] Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made, Gen. ii. 1, 2. It is a sign between me and the children of Israel for ever: for *in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed, Exod. xxxi. 17.

VER. 5.

Καὶ ἐν τούτῳ πάλιν· Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

And in this place *again,* [a] *If they shall enter into my rest.*

[a] For we which have believed do enter into rest, as he said, As I have sworn in my wrath, If they shall enter

into my rest: although the works were finished from the foundation of the world, ver. 3. So I sware in my wrath, They shall not enter into my rest, iii. 11.

VER. 6.

Ἐπεὶ οὖν ἀπολείπεταί τινας εἰσελθεῖν εἰς αὐτὴν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπείθειαν·

Seeing therefore [a] *it remaineth that* [b] *some must enter therein, and* [c] *they to whom* * *it was first preached,* [d] *entered not in because of unbelief:*

* Or, *the Gospel was first preached.*

[a] There remaineth therefore a rest to the people of God, ver. 9. But this I say, brethren, the time *is* short: it remaineth, that both they that have wives, be as though they had none, 1 Cor. vii. 9.

[b] I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they, Numb. xiv. 12. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised, 31. And ye shall leave your name for a curse unto my chosen; for the LORD God shall slay thee, and call his servants by another name, Isa. lxv. 15. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof, Matt. xxi. 43. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests, xxii. 9, 10. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper, Luke xiv. 21—24. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth, Acts xiii. 46, 47. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it, xxviii. 28.

[c] For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*, ver. 2. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, *saying*, In thee shall all nations be blessed, Gal. iii. 8.

[d] See on chap. iii. 18, 19.

VER. 7.

Πάλιν τινὰ ὁρίζει ἡμέραν, σήμερον ἐν Δαβὶδ λέγων, μετὰ τοσοῦτον χρόνον· καθὼς εἴρηται· Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν.

Again, he limiteth a certain day, [a] *saying in David,* [b] *To-day,* [c] *after so long a time; (as it is said) To-day if ye will hear his voice, harden not your hearts.*

[a] Wherefore as the Holy Ghost saith, To-day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness, Heb. iii. 7, 8. Now these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel said, The Spirit of the LORD spake by me, and his word *was* in my tongue, 2 Sam. xxiii. 1, 2. He saith unto them, How then doth David in spirit call him Lord, saying, Matt. xxii. 43. For David himself said by the Holy Ghost, the LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool, Mark xii. 36. And David

himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my my right hand, Luke xx. 42. Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption, Acts ii. 29—31.

[b] For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand. To-day if ye will hear his voice, Psal. xcv. 7.

[c] And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which *is* the second month, that he began to build the house of the Lord, 1 Kings vi. 1. And after that he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king; and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will, Acts xiii. 20—23.

VER. 8.

Εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας.

For if * *Jesus* [a] *had given them rest, then would he not afterward have spoken of another day.*

* That is, *Joshua.*

[a] These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a country. And truly if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned, Heb. xi. 13—15. For ye are not as yet come to the rest and to the inheritance which the Lord your God giveth you, Deut. xii. 9. Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee *for* an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*, xxv. 19. Until the Lord hath given your brethren rest, as *he hath given* you, and they also have possessed the land which the Lord your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the Lord's servant gave you on this side Jordan toward the sunrising, Josh. i. 15. And now the Lord your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, *and* unto the land of your possession, which Moses the servant of the Lord gave you on the other side Jordan, xxii. 4. And it came to pass a long time after, that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old *and* stricken in age, xxiii. 1.

VER. 9.

Ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ·

There [a] *remaineth therefore a* * *rest to* [b] *the people of God.*

* Or, *keeping of a sabbath.*

[a] Let us therefore fear, lest a promise being left *us* of entering into his rest, any of you should seem to come short of it, ver. 1. For we which have believed do enter into rest; as he said, As I have sworn in my wrath, If they shall enter into my rest: although the works were finished from the foundation of the world, 3. So I sware in my wrath, They shall not enter into my rest, iii. 11. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious, Isa. xi.

10. He shall enter into peace: they shall rest in their beds, *each one* walking *in* his uprightness, lvii. 2. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended, lx. 19, 20. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes, Rev. vii. 14—17. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away, xxi. 4.

[b] Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, Heb. xi. 25. The princes of the people are gathered together, *even* the people of the God of Abraham: for the shields of the earth *belong* unto God: he is greatly exalted, Psal. xlvii. 9. And she shall bring forth a Son, and thou shalt call his name JESUS: for he shall save his people from their sins, Matt. i. 21. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy, 1 Pet. ii. 10.

VER. 10.

Ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ Θεός.

For [a] he that is entered into his rest, [b] he also hath ceased from his own works, [c] as God did from his.

[a] Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it, ver. 1. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, If they shall enter into my rest: although the works were finished from the foundation of the world, 3. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God, x. 12. And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them, Rev. xiv. 13.

[b] When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head and gave up the ghost, John xix. 30. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer could live the rest of *his* time in the flesh to the lusts of men, but to the will of God, 1 Pet. iv. 1, 2.

[c] See on ver. 3. clause 3.

VER. 11.

Σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν· ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας·

*[a] Let us labour therefore to enter into that rest, [b] lest any man fall after the same example of * unbelief.*

* Or, *disobedience.*

[a] Let us therefore fear, lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it, ver. 1. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end, vi. 11. Enter ye in at the straight gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat, Matt. vii. 13. And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent

take it by force, xi. 12. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light, 28—30. Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in and shall not be able, Luke xiii. 24. The Law and the Prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it, xvi. 16. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed, John vi. 27. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, Phil. ii. 12. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ, 2 Pet. i. 10, 11.

[b] Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision, Acts xxvi. 19. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all, Rom. xi. 30—32. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, Eph. ii. 2. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience, v. 6. For which things' sake the wrath of God cometh on the children of disobedience, Col. iii. 6. They profess that they know God; but in works they deny *him* being abominable, and disobedient, and unto every good work reprobate, Tit. i. 16. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another, iii. 3.

VER. 12.

Ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ, καὶ ἐνεργὴς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας·

For [a] *the word of God* [b] *is quick, and powerful, and* [c] *sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow,* [d] *and is a discerner of the thoughts and intents of the heart.*

[a] Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow considering the end of their conversation, Heb. xiii. 7. Now the parable is this: the seed is the word of God, Luke viii. 11. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness, Acts iv. 31. For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ, 2 Cor. ii. 17. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God, iv. 2. And I saw thrones, and they sat upon them, and judgment was given unto them: and I *saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years, Rev. xx. 4.

[b] The LORD shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies, Psal. cx. 2. The entrance of thy words giveth light; it giveth understanding unto the simple, cxix. 130. The words of

the wise *are* as goads, and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd, Eccl. xii. 11. So shall my word be that goeth out of my mouth: It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it. Isa. lv. 11. *Is* not my word like as fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces, Jer. xxiii. 29. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek, Rom. i. 16. But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God, 1 Cor. i. 24. (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, 2 Cor. x. 4, 5. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not *as* the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe, 1 Thess. ii. 13. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures, Jam. i. 18. Being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever, 1 Pet. i. 23. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world, John vi. 51. To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. ii. 4, 5.

[c] Gird thy sword upon *thy thigh*, O *most* mighty, with thy glory and thy majesty, Psal. xlv. 3. *Let* the high *praises* of God *be* in their mouth, and a two-edged sword in their hand, cxlix. 6. But her end is bitter as wormwood, sharp as a two-edged sword, Prov. v. 4. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked, Isa. xi. 4. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me, xlix. 2. Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Acts ii. 37. When they heard *that*, they were cut *to the heart*, and took counsel to slay them, v. 33. And take the helmet of salvation and the sword of the Spirit, which is the word of God, Eph. vi. 17. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength, Rev. i. 16. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God, xix. 15. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh, 21.

[d] But if all prophecy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest, and so falling down on *his* face he will worship God, and report that God is in you of a truth, 1 Cor. xiv. 24, 25. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light, Eph. v. 13.

VER. 13.

Καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον αὐτοῦ· πάντα δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.

Neither [a] *is there any creature that*

is not manifest in his sight: [b] *but all things* are *naked and opened unto the eyes of him* [c] *with whom we have to do.*

[a] But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord *seeth* not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart, 1 Sam. xvi. 7. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast the off for ever, 1 Chron. xxviii. 9. Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:) 2 Chron. vi. 30. Oh let the wickedness of the wicked come to an end; but establish the just: for the righteous God trieth the heart and reins, Psal. vii. 9. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; he considereth all their works, xxxiii. 14, 15. Shall not God search this out? for he knoweth the secrets of the heart, xliv. 21. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day: the darkness and the light *are* both alike *to thee*, cxxxix. 11, 12. The eyes of the Lord *are* in every place, beholding the evil and the good, Prov. xv. 3. Hell and destruction *are* before the Lord: how much more then the hearts of the children of men, 11. I the Lord search the heart, I try the reins, even to give every man according to his ways, *and* according to the fruit of his doings, Jer. xvii. 10. Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord, xxiii. 24. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God, 1 Cor. iv. 5. See also on Matt. ix. ver. 4. clause 3.

[b] Hell *is naked* before him, and destruction hath no covering, Job. xxvi. 6. For his eyes *are* upon the ways of man, and seeth all his goings, xxxiv. 21. Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? xxxviii. 17.

[c] For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil, Eccl. xii. 14. See also on John v. ver. 22.

VER. 14.

Ἔχοντες οὖν ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας·

Seeing then that we have [a] *a great High Priest,* [b] *that is passed into the heavens,* [c] *Jesus the Son of God,* [d] *let us hold fast* our *profession.*

[a] See on chap. iii. ver. 1. clause 6.

[b] Whither the forerunner is for us entered, *even* Jesus, made an High Priest for ever after the order of Melchisedec, Heb. vi. 20. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, For such an High Priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens, vii. 25, 26. Now of the things which we have spoken *this is* the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens, viii. 1. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*, ix. 12. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us, 24. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God, x. 12. Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the

cross, despising the shame, and is set down at the right hand of the throne of God, xii. 2. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 19. (The same had not consented to the counsel and deed of them;) *he was* of Arimathæa, a city of the Jews: who also himself waited for the kingdom of God, Luke xxiii. 51. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven, Acts i. 11. Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began, iii. 21. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us, Rom. viii. 34.

[c] See on Matt. xiv. ver. 33. clause 3.

[d] See on chap. iii. ver. 1. clause 3.

VER. 15.

Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειραμένον δὲ κατὰ πάντα καθ' ὁμοιότητα, χωρὶς ἁμαρτίας·

For [a] *we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points* [b] *tempted like as* we are, [c] yet *without sin.*

[a] Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity, Heb. v. 2. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed, Isa. liii. 4, 5. When the even was come, they brought unto him many that were possessed of devils: and he cast out the spirits with *his* word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses, Matt. viii. 16, 17. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory, xii. 20. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 7, 8.

[b] See on chap. ii. ver. 17, 18.

[c] See on 2 Cor. v. ver. 21.

VER. 16.

Προσερχώμεθα οὖν μετὰ παῤῥησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον καὶ χάριν εὕρωμεν εἰς εὔκαιρον βοήθειαν.

Let us therefore [a] *come boldly unto* [b] *the throne of grace,* [c] *that we may obtain mercy, and find grace to help in time of need.*

[a] Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And *having* an High Priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised,) Heb. x. 19—23. So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me, xiii. 6. For ye have not received the spirit of bondage again unto fear, but ye have received the spirit of adoption whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may also be glorified together, Rom. viii. 15—17. For through him we both have access by one Spirit unto the Father, Eph. ii. 18. In whom we have boldness and access with confidence by the faith of him, iii. 12.

[b] And over it the cherubims of glory shadowing the mercy-seat; of which

we cannot now speak particularly, Heb. ix. 5. And thou shalt make a mercy seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: *even* of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth *their* wings on high, covering the mercy seat with their wings, and their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel, Exod. xxv. 17—22. And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail before the mercy seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy seat, Lev. xvi. 2. Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, 1 Chron. xxviii. 11.

[c] When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire: for it *is* a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will shew them no favour, Isa. xxvii. 11. Seek ye the LORD while he may be found, call ye upon him while he is near; Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon, lv. 6, 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? Matt. vii. 7—11. For this thing I besought the Lord thrice, that it might depart from me, And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, them am I strong, 2 Cor. xii. 8—10. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus, Phil. iv. 6, 7. Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy, 1 Pet. ii. 10. See also on Matt. vii. ver. 7. clauses 1, 2.

CHAP. V.—VER. 1.

Πας γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεὸν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν,

For [a] *every High Priest taken from among men,* [b] *is ordained for men in things* pertaining *to God, that he may offer* [c] *both gifts and sacrifices for sins:*

[a] And every Priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins, Heb. x. 11. See also Exod. xxviii. xxix. and Lev. viii.

[b] And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for

there is wrath gone out from the LORD, the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed, Numb. xvi. 46—48. And the LORD said unto Aaron, thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary; and thou and thy sons with thee shall bear the iniquity of your priesthood. And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee and minister unto thee; but thou and thy sons with thee *shall* minister before the tabernacle of witness. And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also die, xviii. 1—3.

[c] For every High Priest is ordained to offer gifts and sacrifices, wherefore *it is* of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a Priest, seeing that there are Priests that offer gifts according to the law, Heb. viii. 3, 4. Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, ix. 9. And every Priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins, x. 11. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh, xi. 4. And Moses said unto Aaron, Go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people; and offer the offering of the people, and make an atonement for them; as the LORD commanded, Lev. ix. 7. And he brought the people's offerings, and took the goat which *was* the sin-offering for the people, and slew it, and offered it for sin, as the first. And he brought the burnt-offering, and offered it according to the manner. And he brought the meat-offering, and took an handful thereof, and burnt *it* upon the altar, beside the burnt-sacrifice of the morning. He slew also the bullock and the ram *for* a sacrifice of peace-offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about. And of the fat of the bullock and the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver. And they put the fat upon the breasts, and he burnt the fat upon the altar, And the breasts and the right shoulder Aaron waved *for* a wave-offering before the LORD, as Moses commanded, 15—21.

VER. 2.

Μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περίκειται ἀσθένειαν.

[a] *Who* [*] *can have compassion on the* [b] *ignorant, and on them that are out of the way; for that he himself also is* [c] *compassed with infirmity.*

[*] Or, *can reasonably bear with.*

[a] For in that he himself hath suffered being tempted, he is able to succour them that are tempted, Heb. ii. 18. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, *yet* without sin, iv. 15.

[b] And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses, *Even* all that the LORD hath commanded you by the hand of Moses from the day that the LORD commanded *Moses*, and henceforward among your generations; Then it shall be, if *ought* be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the LORD, with his meat-offering, and his drink-offering, according to the manner, and one kid of the goats for a sin-offering. And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be for-

given them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their ignorance. And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them, seeing all the people *were* in ignorance. And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin-offering. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him. Ye shall have one law for him that sinneth through ignorance, *both for* him that is born among the children of Israel, and for the stranger that sojourneth among them, Numb. xv. 22—29. Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief, 1 Tim. i. 13.

c And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed, Heb. xii. 13. They have turned aside quickly out of the way which I commanded them: They have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt, Exod. xxxii. 8. And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked, in obeying the commandments of the LORD; but they did not so, Judg. ii. 17. Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us, Isa. xxx. 11.

d For the law maketh men High Priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore, Heb. vii. 28. If the priest that is anointed do sin, according to the sin of the people; then let him bring for his *sin*, which he hath sinned, a young bullock without blemish unto the LORD for a sin-offering, Lev. iv. 3.

VER. 3.

Καὶ διὰ ταύτην ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ προσφέρειν ὑπὲρ ἁμαρτιῶν.

And by reason hereof he ought, [a] *as for the people, so also as for himself, to offer for sins.*

a Who needeth not daily, as those High Priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself, Heb. vii. 27. But into the second *went* the High Priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people, ix. 7. And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar. And thou shalt take all the fat that covereth the inwards, and the caul *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar. But the flesh of the bullock, and his skin, and his dung shalt thou burn with fire without the camp: it *is* a sin-offering. Thou shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram, and thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about the altar. And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and unto his head. And thou shalt burn the whole ram upon the altar: it *is* a burnt-offering unto the LORD: it *is* a sweet savour, an offering made by fire unto the LORD: it *is* a sweet savour, an offering made by fire unto the LORD. And thou shalt take the other ram; and Aaron and his sons shall put their hands upon the head of the ram, Exod. xxix. 12—19. If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the LORD for a sin-offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD. And the

priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation. And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the vail of the sanctuary, And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which is *at the* door of the tabernacle of the congregation, And he shall take off from it all the fat of the bullock for a sin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards, And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys it shall be taken away, As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering. And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt, Lev. iv. 3—12. And he brought the bullock for the sin-offering; And Aaron and his sons laid their hands upon the head of the bullock for the sin-offering, And he slew *it;* and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it. And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burnt *it* upon the altar. But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses. And he brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram. And he killed *it;* and Moses sprinkled the blood upon the altar round about. And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat. And he washed the inwards, and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt-sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; as the LORD commanded Moses, viii. 14—21. And Moses said unto Aaron, Go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people: and offer the offering for the people, and make an atonement for them; as the Lord commanded, ix. 7. And Aaron shall offer his bullock of the sin-offering, which *is* for himself, and make an atonement for himself, and for his house, xvi. 6. Then shall he kill the goat of the sin-offering, that *is* for the people, and bring his blood within the vail, and do with the blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat; And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabercle of the congregation, that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of tne blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it, from the uncleanness of the children of Israel, 15—19. See also on chap. vii. ver. 27. clause 3.

VER. 4.

Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν, ἀλλὰ ὁ καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ ὁ Ἀαρών.

And [a] *no man taketh this honour unto himself, but he that is called of God, as* was *Aaron.*

[a] And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons, Exod. xxviii. 1. Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin-offering, and two rams, and a basket of unleavened bread, Lev. viii. 2. These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office, Numb. iii. 3. And he spake unto Korah and unto all his company, saying, Even to-morrow the LORD will shew who *are* his, and *who is* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause to come near unto him, xvi. 5. And put fire therein, and put incense in them before the LORD to-morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: ye take too much upon you, ye sons of Levi, 7. And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? 10. And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense, 35. And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people; and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed, 46—48. And thou shalt write Aaron's name upon the rod of Levi; for one rod *shall be* for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. And it shall come to pass *that* the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you. And Moses spake unto the children of Israel, and every one of their princes gave him a rod a piece, for each prince one according to their father's houses, *even* twelve rods: and the rod of Aaron was among their rods. And Moses laid up the rods before the LORD in the tabernacle of witness, And it came to pass, that on the morrow, Moses went into the tabernacle of witness; and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds, And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked and took every man his rod. And the LORD said unto Moses, bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not. And Moses did *so*; as the Lord commanded him, so did he, xvii. 3—11. And the Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary; and thou, and thy sons with thee, shall bear the iniquity of your priesthood. And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee *shall minister* before the tabernacle of witness, And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die. And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you. And ye shall keep the charge of the sanctuary, and the charge of the altar; that there be no wrath any more upon the children of Israel, xviii. 1—5. The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the LORD, to minister unto him and to bless in his name for ever,

1 Chron. xxiii. 13. And they withstood Uzziah the King, and said unto him, *It appertaineth* not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the Lord God, 2 Chron. xxvi. 18. John answered and said, A man can receive nothing except it be given him from heaven, John iii. 27.

VER. 5.

Οὕτω καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασε γενηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτόν· Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε.

So also [a] *Christ glorified not himself to be made an High Priest; but he that said unto him,* [b] *Thou art my Son, today have I begotten thee.*

[a] He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him, John vii. 18. Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God, viii. 54.

[b] See on chap. i. ver. 5. clause 1.

VER. 6.

Καθὼς καὶ ἐν ἑτέρῳ λέγει· Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.

As he saith also in another place, [a] *Thou* art *a Priest for ever after the order of* [b] *Melchisedec.*

[a] Called of God an High Priest after the order of Melchisedec, Heb. iv. 10. Whither the forerunner is for us entered, *even*, Jesus, made an High Priest for ever after the order of Melchisedec, vi. 20. Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a Priest continually, vii. 3. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another Priest, 15. For he testifieth, Thou *art* a Priest for ever after the order of Melchisedec, 17. The Lord hath sworn and will not repent, Thou *art* a Priest for ever after the order of Melchizedek, Psal. cx. 4.

[b] And Melchizedek king of Salem brought forth bread and wine: and he was the Priest of the most high God. And he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth, Gen. xiv. 18, 19.

VER. 7.

Ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου, μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας,

Who [a] *in the days of his flesh,* [b] *when he had offered up prayers and supplications, with strong crying and tears,* [c] *unto Him that was able to save him from death,* [d] *and was heard* * *in that* [e] *he feared;*

* Or, *for his piety.*

[a] Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, Heb. ii. 14. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth, John i. 14. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, Rom. viii. 3. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4. And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world, 1 John iv. 3. For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist, ii. 7.

[b]Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation; the spirit indeed *is* willing, but the flesh *is* weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words, Matt. xxvi. 38—44. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak. And again he went away, and prayed, and spake the same words, Mark xiv. 32—39. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven strengthening him. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground, Luke xxii. 41—44.

[c]Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? Matt. xxvi. 52, 53. And he said, Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt, Mark xiv. 36.

[d]He brought me forth also into a large place; he delivered me, because he delighted in me. The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me, Psal. xviii. 19, 20. Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns, xxii. 21. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard, 24. But as for me, my prayer *is* unto thee, O LORD, *in* an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation. Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters. Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. Hear me, O LORD; for thy lovingkindness *is* good: turn unto me according to the multitude of thy tender mercies, lxix. 13—16. This saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages, Isa. xlix. 8. And I know that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me, John xi. 42. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was, xvii. 4, 5. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby

we may serve God acceptably with reverence and godly fear, Heb. xii. 28.

[a] And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me, Matt. xxvi. 37, 38. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch, Mark xiv. 33, 34. Saying, Father, if thou be willing, remove thked, that ye me: nevertheless not n, but ye have thine, be done. And th that form of an angel unto him from l you, vi. strengthening him. And being in the agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground, Luke xxii. 42—44. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again, John xii. 27, 28.

VER. 8.

Καίπερ ὢν υἱὸς, ἔμαθεν, ἀφ' ὧν ἔπαθε, τὴν ὑπακοήν·

Though [a] he were a Son, [b] yet learned he obedience by the things which he suffered;

[a] See on Matt. xiv. ver. 33. clause 3.

[b] Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt-offerings and *sacrifices* for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may stablish the second, Heb. x. 5—9. The LORD God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting, Isa. l. 5, 6. And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him, Matt. iii. 15. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work, John iv. 34. For I came down from heaven, not to do mi · ·e ·wn will, but the will of him th ·at ·en me, vi. 38. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love, xv. 10. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 8.

VER. 9.

Καὶ τελειωθεὶς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου,

And [a] being made perfect, [b] he became the author of [c] eternal salvation [d] unto all them that obey him;

[a] For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings, Heb. ii. 10. God having provided some better thing for us, that they without us should not be made perfect, xi. 40. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy, Dan. ix. 24. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* I shall be perfected, Luke xiii. 32. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost, John xix. 30.

[b] Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the

throne of God, Heb. xii. 2. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the Lord God might dwell *among them*. Blessed *be* the Lord who daily loadeth us *with benefits*, *even* the God of our salvation. Selah. He *that is* our God *is* the God of salvation; and unto God the Lord *belong* the issues from death, Psal. lxviii. 18—20. [illegible] Look unto me, and be ye saved all the ends of the earth: for I *am* God, and *there is* [illegible] else, Isa. xlv. 22. And he said, It [illegible] a light thing that thou shouldest [illegible] servant to raise up the tribes of [illegible] and to restore the preserved of [illegible] I will also give thee for a light [illegible] Gentiles, that thou mayest be [illegible] vation unto the ends of the earth, xlix. 6. And killed the Prince of life, whom God hath raised from the dead; whereof we are witness, Acts iii. 15. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved, iv. 12.

[c] How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*, Heb. ii. 3. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*, ix. 12. And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance, 15. *But* Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end, Isa. xlv. 17. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished, li. 6. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation, 8. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace, 2 Thess. ii. 16. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory, 2 Tim. ii. 10. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, [illegible] he love God whom he hath [illegible] John v. 20. Keep your[illegible] love of God, looking for [illegible] of our Lord Jesus Christ [illegible]to eternal life, Jude 21.

[d] By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went, Heb. xi. 8. Who *is* among you that feareth the Lord, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God, Isa. l. 10. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David, lv. 3. And they *that are* afar off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the Lord your God, Zech. vi. 15. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it, Matt. vii. 24—27. While he yet spake, behold, a bright clould over-

shadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him, xvii. 5. And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him, Acts v. 32. By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name, Rom. i. 5. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, ii. 8. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you, vi. 17. But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? x. 16. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, xv. 18. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, 2 Cor. x. 5. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, 2 Thess. i. 8. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently, 1 Pet. i. 22.

VER. 10.

Προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.

[a] *Called of God an High Priest, after the order of Melchisedec.*

[a] See on chap. v. ver. 6.

VER. 11.

Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν, ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς·

Of whom [a] we have many things to say, and hard to be uttered, [b] seeing ye are dull of hearing.

[a] And this he said to prove him; for he himself knew what he would do, John vi. 6. I have yet many things to say unto you, but ye cannot bear them now, xvi. 12. As also in *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other Scriptures unto their own destruction, 2 Pet. iii. 16.

[b] Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed, Isa. vi. 10. For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them, Matt. xiii. 15. And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember, Mark viii. 17, 18. And he said unto them, How is it that ye do not understand, 21. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken, Luke xxiv. 25. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them, Acts xxviii. 27.

VER. 12.

Καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρείαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ· καὶ γεγόνατε χρείαν ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τροφῆς.

For when [a] for the time ye ought to be [b] teachers ye have need that one [c] teach you again, which be *[d] the first principles of [e] the oracles of God; and are become such [f] as have need of milk, and not of strong meat.*

[a] Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me, Matt. xvii. 17. He an-

swered him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me, Mark ix. 19.

[b] For Ezra had prepared his heart to seek the law of the LORD, and to do *it*, and to teach in Israel statutes and judgments, Ezra vii. 10. Come, ye children, hearken unto me; I will teach you the fear of the LORD, Psal. xxxiv. 11. Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue, 1 Cor. xiv. 19. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord, Col. iii. 16. The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, Tit. ii. 3, 4.

[c] Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little, Isa. xxviii. 9, 10. But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken, 13. Finally, my brethren, rejoice in the LORD. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe, Phil. iii. 1.

[d] Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Heb. vi. 1.

[e] And the counsel of Ahithophel, which he counselled in those days, *was* as if a man had enquired at the oracle of God: so *was* all the counsel of Ahithophel both with David and with Absalom, 2 Sam. xvi. 23. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us, Acts vii. 38. Much every way: chiefly, because that unto them were committed the oracles of God, Rom. iii. 2. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever, Amen, 1 Pet. iv. 11.

[f] For every one that useth milk *is* unskilful in the word of righteousness, for he is a babe, ver. 13. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price, Isa. lv. 1. And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able. For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? 1 Cor. iii. 1—3. As new-born babes, desire the sincere milk of the word, that ye may grow thereby, 1 Pet. ii. 2.

VER. 13.

Πᾶς γὰρ ὁ μετέχων γάλακτος, ἄπειρος λόγου δικαιοσύνης· νήπιος γάρ ἐστι·

For every one that useth milk, * *is unskilful in* [a] *the word of righteousness: for* [b] *he is a babe.*

* Gr. *hath no experience.*

[a] Mine eyes fail for thy salvation, and for the word of thy righteousness, Psal. cxix. 123. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, Rom. i. 17, 18. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. But the righteousness which

is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above,*) Rom. x. 5, 6. For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory, 2 Cor. iii. 9. All Scripture is given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction, in righteousness, 2 Tim. iii. 16.

[b] Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts, Isa. xxviii. 9. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, Matt. xi. 25. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein, Mark x. 15. An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law, Rom. ii. 20. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things, 1 Cor. xiii. 11. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men, xiv. 20. That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive, Eph. iv. 14. As new-born babes, desire the sincere milk of the word, that ye may grow thereby, 1 Pet. ii. 2.

VER. 14.

Τελείων δέ ἐστιν ἡ στερεὰ τροφὴ, τῶν διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

But strong meat belongeth to them that are * *of full age,* even *those who, by reason* † *of use, have* [a] *their senses exercised* [b] *to discern both good and evil.*

* Or, *perfect.*[c]
† Or, *of an habit,* or, *perfection.*

[a] Is there iniquity in my tongue? cannot my taste discern perverse things? Job vi. 30. Doth not the ear try words? and the mouth taste his meat? xii. 11. For the ear trieth words, as the mouth tasteth meat, xxxiv. 3. How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth! Psal. cxix. 103. Because of the savour of thy good ointments, thy name *is as* ointment poured forth, therefore do the virgins love thee, Cant. i. 3. As the apple tree among the trees of the wood, so *is* my beloved among the sons. I sat down under his shadow with great delight, and his fruit *was* sweet to my taste, ii. 3. The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness, Matt. vi. 22, 23. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, Eph. i. 18.

[b] For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil, Gen. iii. 5. Then thine handmaid said, The word of my lord the king shall now be comfortable: for as an angel of God, so *is* my lord the king to discern good and bad: therefore the LORD thy God will be with thee, 2 Sam. xiv. 17. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? 1 Kings iii. 9. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment, 11. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good, Isa. vii. 15. Him that is weak in the faith receive ye, *but* not to doubtful disputation, Rom. xiv. 1. But the na-

tural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man, 1 Cor. ii. 14, 15. And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ, Phil. i. 9, 10. Prove all things; hold fast that which is good, 1 Thess. v. 21.

[c] Be ye therefore perfect, even as your Father which is in heaven is perfect, Matt. v. 48. Howbeit we speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the princes of this world, that come to nought, 1 Cor. ii. 6. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, Eph. iv. 13. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you, Phil. iii. 15. For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body, Jam. iii. 2.

CHAP. VI.—VER. 1.

Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερώμεθα· μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεὸν,

Therefore [a] leaving [*] the principles of the doctrine of Christ, let us go on unto perfection; not [b] laying again the foundation of [c] repentance from [d] dead works, and of [e] faith toward God.

[*] Or, *the word of the beginning of Christ.*

[a] See on Matt v. ver. 48. clause 1. and xxiii. ver. 26.

[b] If therefore perfection were by the Levitical priesthood, (for under it the people received the law) what further need *was there* that another Priest should rise after the order of Melchisedec, and not be called after the order of Aaron? Heb. vii. 11.

[c] And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock, Matt. vii. 25. He is like a man which built an house, and digged deep, and laid the foundatian on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock, Luke vi. 48. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, 1 Cor. iii. 10—12. Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life, 1 Tim. vi. 19. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity, 2 Tim. ii. 19.

[d] See on Matt. iii. ver. 2. clause 1.

[e] How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. ix. 14. Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God, Gal. v. 19—21. And you *hath he quickened*, who were dead in trespasses and sins, Eph. ii. 1. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) 5.

[f] Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, John v. 24. Jesus cried

and said, He that believeth on me, believeth not on me, but on him that sent me, xii. 44. Let not your heart be troubled: ye believe in God, believe also in me, xiv. 1. Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God, 1 Pet. i. 21. He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; *and* he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God, 1 John v. 10, 13.

VER. 2.

Βαπτισμῶν διδαχῆς, ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν, καὶ κρίματος αἰωνίου.

Of [a] *the doctrine of baptisms, and of* [b] *laying on of hands, and of* [c] *resurrection of the dead, and of* [d] *eternal judgment.*

[a] *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation, Heb. ix. 10. And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables, Mark vii. 4. For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do, 8. And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner, Luke xi. 38. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Matt. xxviii. 19. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Mark xvi. 16. John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire, Luke iii. 16. Then there arose a question betwen *some* of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and *all men* come to him, iii. 25, 26. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, Acts ii. 38. Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls, 41. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done, viii. 12, 13.

[b] See on Acts vi. ver. 6.

[c] See on Matt. xxii. ver. 30. clause 1.

[d] See on Matt. xix. ver. 16. clause 3.

VER 3.

Καὶ τοῦτο ποιήσομεν, ἐάνπερ ἐπιτρέπῃ ὁ Θεός.

And this will we do, [a] *if God permit.*

[a] See on Acts xviii. ver. 21.

VER. 4.

Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου, καὶ μετόχους γενηθέντας Πνεύματος ἁγίου,

For [a] it is *impossible for those who* [b] *were once enlightened,* [c] *and have tasted of the heavenly gift, and were made* [d] *partakers of the Holy Ghost,*

[a] For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be

thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb. x. 26—29. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled. Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears, xii. 15—17. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come, Matt. xii. 31, 32. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation, 45. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith I will return unto my house whence I came out. And when he cometh he findeth *it* swept and garnished. Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first, Luke xi. 24—26. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, 2 Tim. ii. 25. Alexander the coppersmith did me much evil: The Lord reward him according to his works, iv. 14. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire, 2 Pet. ii. 20—22. If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it, 1 John v. 16.

[b] But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions, Heb. x. 32. See also on Matt. iv. ver. 16. clause 1.

[c] I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world, John vi. 51. If so be ye have tasted that the Lord *is* gracious, 1 Pet. ii. 3.

[d] God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will, Heb. ii. 4. And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us, Acts xv. 8. This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Gal. iii. 2. He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith? 5.

VER. 5.

Καὶ καλὸν γευσαμένους Θεοῦ ῥῆμα, δυνάμεις τε μέλλοντος αἰῶνος,

And have [a] tasted the good word of God, and [b] the powers of the world to come,

[a] But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is

offended, Matt. xiii. 20, 21. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; And have no root in themselves, and so endure but for a time: afterward when affliction or persecution ariseth for the word's sake, immediately they are offended, Mark iv. 16, 17. If so be that ye have tasted that the Lord is gracious, 1 Pet. ii. 3. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning, 2 Pet. ii. 20.

[b] For unto the angels hath he not put in subjection the world to come, whereof we speak, Heb. ii. 5.

VER. 6.

Καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ Θεοῦ, καὶ παραδειγματίζοντας.

[a] *If they shall fall away*, [b] *to renew them again unto repentance; seeing* [c] *they crucify to themselves the Son of God afresh, and put* him *to* [d] *an open shame.*

[a] See on ver. 4. clause 1.

[b] Create in me a clean heart, O God; and renew a right spirit within me, Psal. li. 10. In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, 2 Tim. ii. 25.

[c] Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? Heb. x. 29. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; All the families that remain, every family apart, and their wives apart, Zech. xii. 10—14. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers, Matt. xxiii. 31, 32. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres, Luke xi. 48.

[d] Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, Heb. xii. 2.

VER. 7.

Γῆ γὰρ ἡ πιοῦσα τὸν ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὑετὸν, καὶ τίκτουσα βοτάνην εὔθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ·

For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them * *by whom it is dressed,* [a] *receiveth blessing from God:*

* Or, *for*.

[a] And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed, Gen. xxvii. 27. Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years, Lev. xxv. 21. He shall receive the blessing from the LORD, and righteousness from the God of his salvation, Psal. xxiv. 5. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*, cxxvi. 6. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon

thy seed, and my blessing upon thine offspring, Isa. xliv. 3. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing, Ezek. xxxiv. 26. Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for *it is* time to seek the LORD, till he come and rain righteousness upon you, Hos. x. 12. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall* not *be room* enough *to receive it*, Mal. iii. 10.

VER. 8.

Ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ κατάρας ἐγγὺς, ἧς τὸ τέλος εἰς καῦσιν.

But that which [a] *beareth thorns and briers* is *rejected, and* is *nigh unto cursing;* [b] *whose end* is *to be burned.*

For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears, Heb. xii. 17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed *is* the ground for thy sake: in sorrow shalt thou eat *of* it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field, Gen. iii. 17, 18. And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand, iv. 11. And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed, v. 29. And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day, Deut. xxix. 28. Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended, Job xxxi. 40. A fruitful land into barrenness, for the wickedness of them that dwell therein, Psal. cvii. 34. Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down: And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry, Isa. v. 1—7. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in* a salt land and not inhabited, Jer. xvii. 6. So that the LORD could no longer bear, because of the evil of your doings, *and* because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day. xliv. 22. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it, Mark xi. 14. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away, 21. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none; cut it down;

why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*: And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down, Luke xiii. 7—9.

[b] But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries, Heb. x. 27. See also on Matt. ii. ver. 10. clause 4.

VER. 9.

Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοὶ, τὰ κρείττονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτω λαλοῦμεν·

But, beloved, [a] *we are persuaded better things of you,* [b] *and things that accompany salvation, though we thus speak.*

[a] For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame, ver. 4—6. For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints and do minister, 10. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance, x. 34. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul, 39. Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ: Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace, Phil. i. 6, 7. Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; Knowing, brethren beloved, your election of God, 1 Thess. i. 3, 4.

[b] How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*, Heb. ii. 3. And being made perfect, he became the author of eternal salvation unto all them that obey him, v. 9. For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to receive the spirit of the humble, and to revive the heart of the contrite ones, Isa. lvii. 15. Blessed *are* the poor in spirit: for their's is the kingdom of heaven. Blessed *are* they that mourn: for they shall be comforted. Blessed *are* the meek: for they shall inherit the earth. Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled. Blessed *are* the merciful: for they shall obtain mercy. Blessed *are* the pure in heart: for they shall see God. Blessed *are* the peacemakers: for they shall be called the children of God. Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you, Matt. v. 3—12. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, Mark xvi. 16. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life, Acts xi. 18. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ, xx. 21. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death, 2 Cor. vii. 10. For in Jesus Christ neither circumcision availeth any thing nor uncircumcision; but faith which worketh by love, Gal. v. 6. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no

law, 22, 23. For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 11—14.

VER. 10.

Οὐ γὰρ ἄδικος ὁ Θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν, καὶ τοῦ κόπου τῆς ἀγάπης, ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις, καὶ διακονοῦντες.

For [a] *God is not unrighteous,* [b] *to forget your* [c] *work and labour of love,* [d] *which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.*

[a] Thou shalt not see thy brother's ox or his ass fall down by the way, and hide thyself from them: thou shalt surely help him to lift *them* up again, Deut. xxii. iv. God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man), Rom. iii. 4, 5. Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 2 Thess. i. 6, 7. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but to all them also that love his appearing, 2 Tim. iv. 8. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness, 1 John i. 9.

[b] Think upon me, my God, for good, *according* to all that I have done for this people, Neh. v. 19. And I commanded the Levites that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath day. Remember me, O my God, *concerning* this also, and spare me according to the greatness of thy mercy, xiii. 22. And for the wood offering, at times appointed, and for the first fruits, Remember me, O my God, for good, 31. Remember all thy offerings, and accept thy burnt sacrifice, Selah, Psal. xx. 3. Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land *that was* not sown. Israel *was* holiness unto the LORD, *and* the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD, Jer. ii. 2, 3. Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, *and* to turn away thy wrath from them, xviii. 20. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God, Acts x. 4. And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God, 31.

[c] Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself; is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinking no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things, 1 Cor. xiii. 4—7. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love, Gal. v. 6. For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another, 13. Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father, 1 Thess. i. 3. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the

love of God in him? My little children let us not love in word, neither in tongue; but in deed and in truth, 1 John iii. 17, 18.

[d] But to do good and to communicate forget not; for with such sacrifices God is well pleased, Heb. xiii. 16. He that oppresseth the poor reproacheth his Maker: but he that honoureth him hath mercy on the poor, Prov. xiv. 31. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward, Matt. x. 42. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee*? or thirsty, and gave *thee* to drink? When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me, xxv. 35—40. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward, Mark ix. 41. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all *men*, as every man had need, Acts ii. 44, 45. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, And laid them down at the apostles' feet: and distribution was made unto every man according as he had need, iv. 34, 35. Then the disciples every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa, xi. 29. Distributing to the necessity of saints: given to hospitality, Rom. xii. 13. But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things, xv. 25—27. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem, 1 Cor. xvi. 1—3. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves; Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints. And *this they did*, not as we hoped, but first gave their ownselves to the Lord, and unto us by the will of God. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in his grace also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich, 2 Cor. viii. 1—9. For as touching the ministering to the saints, it is superfluous for me to write to you, ix. 1. Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

Whiles by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for *your* liberal distribution unto them, and unto all *men;* And by their prayer for you, which long after you for the exceeding grace of God in you. Thanks *be* unto God for his unspeakable gift, 11—15. As we have therefore opportunity, let us do good unto all *men,* especially unto them who are of the houshold of faith, Gal. vi. 10. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God, Phil. iv. 16—18. And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him, Col. iii. 17. That they do good, that they be rich in good works, ready to distribute, willing to communicate, 1 Tim. vi. 18. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well, 2 Tim. i. 18. Hearing of thy love and faith which thou hast toward the Lord Jesus, and toward all saints; That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother, Philem. 5—7. If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit? Even so faith, if it hath not works, is dead, being alone, Jam. ii. 15—17. We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love *of God,* because he laid down his life for us: and we ought to lay down *our* lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him? 1 John iii. 14—17.

VER. 11.

Ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους·

And [a] *we desire that every one of you do shew the same diligence* [b] *to the full assurance* [c] *of hope unto the end:*

[a] Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness, Rom. xii. 8. Not slothful in business; fervent in spirit; serving the Lord, 11. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord, 1 Cor. xv. 58. And let us not be weary in well doing: for in due season we shall reap, if we faint not, Gal. vi. 9. And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment; That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God, Phil. i. 9—11. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you, iii. 15. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more, 1 Thess. iv. 10. Be ye, brethren, not weary in well doing, 2 Thess. iii. 13. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound,

they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ, 2 Pet. i. 5—8. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless, iii. 14.

[b] Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, Heb. x. 22. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever, Isa. xxxii. 17. That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ, Col. ii. 2. For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake, 1 Thess. i. 5. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall, 2 Pet. i. 10. We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death, 1 John iii. 14. And hereby we know that we are of the truth, and shall assure our hearts before him, 19.

[c] See on Rom. v. ver. 2. clause 3.

[d] See on chap. iii. ver. 6. clause 3.

VER. 12.

Ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας.

That [a] *ye be not slothful,* [b] *but followers of them* [c] *who through faith and patience* [d] *inherit the promises.*

[a] Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing, Heb. v. 11. The hand of the diligent shall bear rule: but the slothful shall be under tribute, Prov. xii. 24. The soul of the sluggard desireth, and *hath* nothing: but the soul of the diligent shall be made fat, xiii. 4. He also that is slothful in his work is brother to him that is a great waster, xviii. 9. His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed, Matt. xxv. 26. Not slothful in business; fervent in spirit; serving the Lord, Rom. xii. 11.

[b] Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us, Heb. xii. 1. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation, xiii. 7. If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents, Cant. i. 8. Thus saith the LORD, Stand ye in the ways and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*, Jer. vi. 16. And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being yet uncircumcised, Rom. iv. 12. Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy, Jam. v. 10, 11. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement, 1 Pet. iii. 5, 6.

[c] And so after he had patiently endured, he obtained the promise, ver. 15. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise, x. 36. By faith Abraham, when he

was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker *is* God. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned. But now they desire a better *country*, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city, xi. 8—16. But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience, Luke viii. 15. To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life, Rom. ii. 7. But if we hope for that we see not, *then* do we with patience wait for *it*. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered, viii. 25, 26. Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father, 1 Thess. i. 3. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints, Rev. xiii. 10. Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus, xiv. 12.

[d] Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation, Heb. i. 14. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise, x. 36. By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise, xi. 9. By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*, 17. Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 33. I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living, Matt. xxii. 32. And it came to pass that the beggar died, and was carried by angels into Abraham's bosom: the rich man also died, and was buried, Luke xvi. 22. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living; for all live unto him, xx. 37, 38. And this is the promise that he hath promised us, *even* eternal life, 1 John ii. 25. And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them, Rev. xiv. 13.

VER. 13.

Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ Θεὸς, ἐπεὶ κατ' οὐδενὸς εἶχε μείζονος ὀμόσαι, ὤμοσε καθ' ἑαυτοῦ,

For when God made promise to Abraham, because he could swear by no greater, [a] *he sware by himself,*

[a] For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abun-

dantly to shew unto the heirs of promise, the immutability of his counsel, confirmed *it* by an oath; That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, ver. 16—18. And the angel of the LORD called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only *son*: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice, Gen. xxii. 15—18. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever, Exod. xxxii. 13. Which *covenant* he made with Abraham, and his oath unto Isaac; And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant, Psal. cv. 9, 10. I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear, Isa. xlv. 23. But if ye will not hear these words, I swear by myself, saith the LORD, that this house shall become a desolation, Jer. xxii. 5. For I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes, xlix. 13. Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old, Mic. vii. 20. The oath which he sware to our father Abraham, Luke i. 73.

VER. 14.

Λέγων, Ἦ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε.

Saying, [a] *Surely blessing I will bless thee, and multiplying I will multiply thee.*

[a] And I will make my covenant between me and thee, and I will multiply thee exceedingly, Gen. xvii. 2. And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and I will give this land to thy seed after thee *for* an everlasting possession, xlviii. 4. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever, Exod. xxxii. 13. The LORD your God hath multiplied you, and, behold, ye *are* this day as the stars of heaven for multitude, Deut. i. 10. The children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess *it*, Neh. xix. 23.

VER. 15.

Καὶ οὕτω μακροθυμήσας ἐπέτυχε τῆς ἐπαγγελίας.

And so, [a] *after he had patiently endured, he obtained the promise.*

[a] See on ver. 12. clause 3.

VER. 16.

Ἄνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος ὀμνύουσι, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος.

For men verily [a] *swear by the greater: and* [b] *an oath for confirmation is to them an end of all strife.*

[a] For when God made promise to Abraham, because he could sware by no greater, he sware by himself, ver. 13. And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth, Gen. xiv. 22. Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou

hast sojourned, xxi. 23. Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein: And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon, Matt. xxiii. 20—22.

[b] And he said, For *these* seven ewe lambs shalt thou take of my hand that they may be a witness unto me, that I have digged this well. Wherefore he called that place Beersheba; because there they sware both of them, Gen. xxi. 30, 31. The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac, xxxi. 53. *Then* shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make *it* good, Exod. xxii. 11. *As* I live, saith the Lord God, surely in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall die. Neither shall Pharaoh with *his* mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons: Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these *things*, he shall not escape. Therefore thus saith the Lord God; *As* I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head. And I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me, Ezek. xvii. 16—20.

VER. 17.

Ἐν ᾧ περισσότερον βουλόμενος ὁ Θεὸς ἐπιδεῖξαι τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμεσίτευσεν ὅρκῳ·

Wherein God, willing [a] *more abundantly to shew unto* [b] *the heirs of promise* [c] *the immutability of his counsel,* [d] * *confirmed* it *by an oath*:

* Gr. *interposed himself by an oath.*

[a] They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures, Psal. xxxvi. 8. I am come in my garden, my sister, *my* spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved, Cant. v. i. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon, Isa. lv. 7. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly, John x. 10. Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 1 Pet. i. 3.

[b] That ye be not slothful, but followers of them, who through faith and patience inherit the promises, ver. 12. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise, xi. 7—9. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together, Rom. viii. 17. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise, Gal. iii. 29. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? Jam. ii. 5. Likewise, ye husbands,

dwell with *them* according to knowledge, giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered, 1 Pet. iii. 7.

[c] That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, ver. 18. But he *is* in one *mind*, and who can turn him? and what his soul desireth, even *that* he doeth. For he performeth *the thing that is* appointed for me: and many such *things are* with him, Job. xxiii. 13, 14. The counsel of the LORD standeth for ever, the thoughts of his heart to all generations, Psal. xxxiii. 11. *There are* many devices in a man's heart; nevertheless the counsel of the LORD, that shall stand, Prov. xix. 21. The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand, Isa. xiv. 24. This *is* the purpose that is purposed upon the whole earth: and this *is* the hand that is stretched out upon all nations. For the LORD of hosts hath purposed, and who shall disannual *it*? and his hand *is* stretched out, and who shall turn it back? 26, 27. Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure, xlvi. 10. For this *is as* the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wrath with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee, liv. 9, 10. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it, lv. 11. Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; *Then* may also my covenant be broken with David my servant that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers, Jer. xxxiii. 20, 21. Thus saith the LORD; if my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers of the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them, 25, 26. For I *am* the LORD, I change not; therefore ye sons of Jacob are not consumed, Mal. iii. 6. For the gifts and calling of God *are* without repentance, Rom. xi. 29. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning, Jam. i. 17.

[d] See on ver. 13.

VER. 18.

Ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι Θεὸν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος·

That by two immutable things, in which it was [a] *impossible for God to lie,* [b] *we might have a strong consolation,* [c] *who have fled for refuge* [d] *to lay hold upon* [e] *the hope* [f] *set before us:*

[a] See on 2 Tim. ii. ver. 13. clause 2.

[b] I, *even* I, *am* he that comforteth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass, Isa. li. 12. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem, lxvi. 10—13. And, behold, there was a man in Jerusalem,

whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him, Luke ii. 25. If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Phil. ii. 1. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work, 2 Thess. ii. 16, 17. See also on Rom. xv. ver. 5. clause 2.

[c] By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith, Heb. xi. 7. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar, Gen. xix. 22. Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment. And of these cities which ye shall give six cities shall ye have for refuge. Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge. These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither, Numb. xxxv. 11—15. That the slayer that killeth *any* person unawares and unwittingly may flee thither: and they shall be your refuge from the avenger of blood, Josh. xx. 3. God *is* our refuge and strength, a very present help in trouble, Psal. xlvi. 1. Trust in him at all times; ye people, pour out your heart before him: God *is* a refuge for us, Selah. lxii. 8. Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land, Isa. xxxii. 1, 2. Turn you to the strong hold, ye prisoners of hope: even to-day do I declare *that* I will render double unto thee, Zech. ix. 12. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Matt. iii. 7. And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by *us*: we pray you in Christ's stead, be ye reconciled to God. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 18—21. And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

[d] Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar, 1 Kings ii. 28. She *is* a tree of life to them that lay hold upon her: and happy *is every one* that retaineth her. Take fast hold of instruction; let *her* not go: keep her for she *is* thy life, iv. 13. Or let him take hold of my strength, *that* he may make peace with me; and he shall make peace with me, Isa. xxvii. 5. For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant, lvi. 4. And *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities, lxiv. 7. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses, 1 Tim. vi. 12.

[e] For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel, Col. i. 5. If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the Gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister, 23. To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory, 27. Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope, 1 Tim. i. 1.

[f] Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God, Heb. xii. 1, 2. Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God, Rom. iii. 25.

VER. 19.

Ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν, καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος·

[a] *Which* hope *we have as an anchor of the soul, both sure and stedfast, and which* [b] *entereth into that within the veil;*

[a] Why art thou cast down, O my soul? and *why* art thou disquieted in me? hope thou in God: for I shall yet praise him *for* the help of his countenance, Psal. xlii. 5. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, *who is* the health of my countenance, and my God, 11. Why art thou cast down, O my soul? and why art thou desquieted within me? hope in God: for I shall yet praise him *who is* the health of my countenance, and my God, xliii. 5. My soul, wait thou only upon God; for my expectation *is* from him. He only *is* my rock and my salvation: he is my defence; I shall not be moved, lxii. 5, 6. Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God: Which made heaven, and earth, the sea, and all that therein *is*: which keepeth truth for ever, cxlvi. 5, 6. Behold, God is my salvation; I will trust and not be afraid: for the LORD JEHOVAH *is* my strength and *my* song; he also is become my salvation, Isa. xii. 2. Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee. For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall, xxv. 3, 4. Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste, xxviii. 16. Blessed *is* the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit, Jer. xvii. 7, 8. Therefore *it is* of faith, that it *might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, Rom. iv. 16. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies,

we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life, v. 5—10. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom, he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who *is* he that condemneth? It *is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake are we killed all the day long; we are accounted as sheep for the slaughter, Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, viii. 28—39. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord, 1 Cor. xv. 58. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his, And, let every one that nameth the name of Christ depart from iniquity, 2 Tim. ii. 19.

[b] Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need, Heb. iv. 16. And after the second veil, the tabernacle which is called the Holiest of all, ix. 3. But into the second *went* the High Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people, 7. By a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh; And *having* an High Priest over the house of God, x. 20, 21. And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the veil before the mercy-seat which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat, Lev. xvi. 2. And he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times, 14. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, Matt. xxvii. 51. And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus, Eph. ii. 6. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God, Col. iii. 1.

VER. 20.

Ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδὲκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

Whither [a] *the forerunner is* [b] *for us entered*, even *Jesus*, *made* [c] *an High Priest for ever after the order of Melchisedec.*

[a] For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings, Heb. ii. 10. In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also, John xiv. 2, 3.

[b] See on chap. iv. ver. 14. clause 2.

[c] See chap. v. ver. 6—10.; vii. ver. 1—21.

CHAP. VII.—VER. 1.

Οὗτος γὰρ ὁ Μελχισεδὲκ, βασιλεὺς Σαλὴμ, ἱερεὺς τοῦ Θεοῦ τοῦ ὑψίστου, ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων, καὶ εὐλογήσας αὐτόν·

For [a]this Melchisedec, king of [b]Salem, Priest of [c]the most high God, [d]who met Abraham returning from the slaughter of the kings, and blessed him;

[a] And Melchizedek, king of Salem, brought forth bread and wine: and he *was* the priest of the most high God, and he blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all, Gen. xiv. 18—20.

[b] In Salem also in his tabernacle, and his dwelling place in Zion, Psal. lxxvi. 2.

[c] I will cry unto God most high; unto God that performeth all things for me, Psal. lvii. 2. And they remembered that God *was* their rock, and the high God their redeemer, lxxviii. 35. Yet they tempted and provoked the most high God, and kept not his testimonies, 56. I thought it good to shew the signs and wonders that the high God hath wrought toward me, Dan. iv. 2. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour, v. 18. And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will, 21. Wherewith shall I come before the LORD, *and* bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Mic. vi. 6. And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not, Mark v. 7. The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation, Acts xvi. 17.

[d] And when Abram heard that his brother was taken captive, he armed his trained *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people, Gen. xiv. 14—16. Who raised up the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow. He pursued them, *and* passed safely; *even* by the way *that* he had not gone with his feet, Isa xli. 2, 3.

VER. 2.

ᾯ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ· πρῶτον μὲν ἑρμηνευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ· ὅ ἐστι βασιλεὺς εἰρήνης·

[a]To whom also Abraham gave a tenth part of all: first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

[a] And this stone which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee, Gen. xxviii. 22. And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the LORD, Lev. xxvii. 32.

VER. 3.

Ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος· μήτε ἀρχὴν ἡμερῶν, μήτε ζωῆς τέλος ἔχων· ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές.

Without father, without mother, [*]without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth [a]a priest continually.

[*] Gr. *without pedigree.*

[a] For he testifieth, Thou *art* a Priest for ever after the order of Melchisedec, ver. 17. And they truly were many Priests, because they were not suffered to continue by reason of death. But this *man*, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those High Priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men High Priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore, 23—28.

VER. 4.

Θεωρεῖτε δὲ πηλίκος οὗτος, ᾧ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης.

Now consider how great this man was, *unto whom even* [a] *the patriarch* [b] *Abraham* [c] *gave the tenth of the spoils.*

[a] Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried; and his sepulchre is with us unto this day, Acts ii. 29. And he gave him the covenant of circumcision: and so *Abraham* begat Isaac, and circumcised him the eighth day, and Isaac *begat* Jacob, and Jacob *begat* the twelve patriarchs. And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, vii. 8, 9.

[b] And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing, Gen. xii. 2. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee, xvii. 5, 6. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had* *yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised. For the promise, that he should be heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith, Rom. iv. 11—13. (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be, 17, 18. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus, And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise, Gal. iv. 28, 29. And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed to him for righteousness: and he was called the Friend of God, Jam. ii. 23.

[c] And blessed *be* the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all, Gen. xiv. 20

VER. 5.

Καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες, ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τουτέστι, τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος Ἀβραάμ·

And verily they that are of the sons of Levi, [a] *who receive the office of the priesthood, have a commandment* [b] *to take tithes of the people according to the law, that is, of their brethren, though they* [c] *come out of the loins of Abraham:*

[a] And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron, Heb. v. 4. And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may min-

ister unto me in the priest's office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons, Exod. xxviii. 1. And he hath brought thee near *to him*, and all thy brethren, the sons of Levi, with thee; and seek ye the priesthood also? For which cause *both* thou and all thy company *are* gathered together against the Lord: and what *is* Aaron, that ye murmur against him? Numb. xvi. 10, 11. And thou shalt write Aaron's name upon the rod of Levi; for one rod *shall be* for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. And it shall come to pass, *that* the man's rod, whom I shall choose, shall blossom: and I will make to cease from Israel the murmurings of the children of Israel, whereby they murmur against you. And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron was among the rods. And Moses laid up the rods before the Lord in the tabernacle of witness. And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. And Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked, and took every man his rod. And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me that they die not, xvii. 3—10. Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office *unto you as* a service of gift: and the stranger that cometh nigh shall be put to death, xviii. 7.

[b] And the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the Lord's: *it is* holy unto the Lord. And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof. And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed, Lev. xxvii. 30—33. Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the Lord, *even* a tenth *part* of the tithe. And *this* your heave-offering shall be reckoned unto you, as though it were the corn of the threshingfloor, and as the fulness of the winepress. Thus ye also shall offer an heave-offering unto the Lord of all your tithes which ye receive of the children of Israel; and ye shall give thereof the Lord's heave-offering to Aaron the priest. Out of all your gifts ye shall offer every heave-offering of the Lord, of all the best thereof, *even* the hallowed part thereof out of it. Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress, And ye shall eat it in every place, ye and your housholds; for it *is* your rewards for your service in the tabernacle of the congregation. And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die, Numb. xviii. 26—32. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation, 21. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and his servants, 1 Sam. viii. 15. Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord. And as soon as the commandment came abroad, the

children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly. And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the LORD their God, and laid *them* by heaps, 2 Chron. xxxi. 4—6. And I perceived that the portions of the Levites had not been given *them*: for the Levites and the singers, that did the work, were fled every one to his field, Neh. xiii. 10.

[c] For he was yet in the loins of his father, when Melchisedec met him, ver. 10. And God said unto him, I *am* God Almighty; be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins, Gen. xxxv. 11. All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls *were* threescore and six, xlvi. 26. And all the souls that came out of the loins of Jacob were seventy souls: for Joseph was in Egypt *already*, Exod. i. 5.

VER. 6.

Ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν, δεδεκάτωκε τὸν Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκε.

But he [a] *whose* * *descent is not counted from them received tithes of Abraham, and blessed him* [b] *that had the promises.*

* Or, *pedigree.*

[a] Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils, ver. 3, 4.

[b] For when God made promise to Abraham, because he could swear by no greater, he sware by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise, Heb. vi. 13—15. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth, xi. 13. By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 17. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing, Gen. xii. 2. And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, *then* shall thy seed also be numbered. Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee, xiii. 14—17. As for me, behold, my covenant is with thee, and thou shalt be a father of many nations, Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God, xvii. 4—8. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice, xxii. 17, 18. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed, Acts iii. 25. For the pro-

mise, that he should be the heir of the world, *was* not to Abraham or to his seed, through the law, but through the righteousness of faith, Rom. iv. 13. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ, Gal. iii. 16.

VER. 7.

Χωρὶς δὲ πάσης ἀντιλογίας, τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται.

And [a] *without all contradiction,* [b] *the less is blessed of the better.*

[a] And without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. iii. 16.

[b] By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff, Heb. xi. 20, 21.

VER. 8.

Καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν· ἐκεῖ δὲ, μαρτυρούμενος ὅτι ζῇ.

And here [a] *men that die receive tithes; but there he* receiveth them, *of whom it is witnessed that* [b] *he liveth.*

[a] And they truly were many priests, because they were not suffered to continue by reason of death, ver. 23. And as it appointed unto men once to die, but after this the judgment, ix. 27.

[b] Without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God; abideth a Priest continually, ver. 3. Who is made, not after the law of a carnal commandment, but after the power of an endless life, 16. But this *man* because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, 24, 25. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? John xi. 25, 26. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me, xiv. 6. Yet a little while, and the world seeth me no more, but ye see me: because I live, ye shall live also, 19. I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, Rev. i. 18.

VER. 9.

Καὶ, ὡς ἔπος εἰπεῖν, διὰ Ἀβραὰμ καὶ Λευῒ ὁ δεκάτας λαμβάνων δεδεκάτωται·

And as I may so say, Levi also, who receiveth tithes, [a] *payed tithes in Abraham.*

[a] Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils, ver. 4. And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all, Gen. xiv. 20. Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned, Rom. v. 12.

VER. 10.

Ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήντησεν αὐτῷ ὁ Μελχισεδέκ.

For he was yet [a] *in the loins of his father, when Melchisedec met him.*

[a] And verily, they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham, ver. 5. And God said unto him, I *am* God Almighty; be fruitful, and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins, Gen. xxxv. 11. All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls *were* threescore and six, xlvi. 26.

VER. 11.

Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευϊτικῆς ἱερωσύνης ἦν· (ὁ λαὸς γὰρ ἐπ' αὐτῇ νενο-

νομοθέτητο.) τίς ἔτι χρεία, κατὰ τὴν τάξιν Μελχισεδὲκ ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι;

If therefore [a] *perfection were by the Levitical priesthood, (for under it the people received the law,) what* [b] *further need* was there *that* [c] *another Priest should rise after the order of Melchisedec, and not be called after the order of Aaron?*

[a] For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God, ver. 18, 19. For if that first *covenant* had been faultless, then should no place have been sought for the second, viii. 7. For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away, 10—13. For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in these *sacrifices there is* a remembrance again *made* of sins every year. For *it is* not possible that the blood of bulls and of goats should take away sins, x. 1—4. Even so we, when we were children, were in bondage under the elements of the world, Gal. iv. 3. But now, after that ye have known God, or rather are known of God; how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage, 9. And ye are complete in him, which is the head of all principality and power. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross; *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath *days*: Which are a shadow of things to come; but the body *is* of Christ, Col. ii. 10—17.

[b] For such an High Priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens: Who needeth not daily, as those High Priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men High Priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore, ver. 26—28.

[c] See on chap v. ver. 6.

VER. 12.

Μετατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται.

For the priesthood being changed, there is made of necessity [a] *a change also of the law.*

[a] For if that first *covenant* had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers

in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away, Heb. viii. 7—13. For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those *sacrifices there is* a remembrance again *made* of sins every year. For *it is* not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and *sacrifices* for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings, and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second, x. 1—9. And I will also take of them for priests *and* for Levites, saith the LORD, Isa. lxvi. 21. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive them their iniquity, and I will remember their sin no more, Jer. xxxi. 31—34. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant, Ezra xvi. 61. And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us, Acts vi. 13, 14.

VER. 13.

Ἐφ' ὃν γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς προσέσχηκε τῷ θυσιαστηρίῳ.

For he of whom these things are spoken pertaineth to another tribe, [a] *of which no man gave attendance at the altar.*

[a] *To be* a memorial unto the children of Israel, that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses, Numb. xvi. 40. And it shall come to pass, *that* the man's rod whom I shall choose, shall blossom; and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you, vii. 5. But when he was strong, his heart was lifted up to *his* de-

struction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the LORD, *that were* valiant men: And they withstood Uzziah the king, and said unto him, It *appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God. Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar. And Azariah the Chief Priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the LORD had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land, 2 Chron. xxvi. 16—21.

VER. 14.

Πρόδηλον γὰρ ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ Κύριος ἡμῶν· εἰς ἣν φυλὴν οὐδὲν περὶ ἱερωσύνης Μωσῆς ἐλάλησε.

For it is evident that [a] *our Lord* [b] *sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.*

[a] See on Luke ii. ver. 11. clause 3.

[b] And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah; but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul, Gen. xlvi. 12. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people be, xlix. 10. Now these *are* the generations of Pharez: Pharez begat Hezron, and Hezron begat Ram, and Ram begat Amminadab, And Amminadab begat Nahshon, and Nahshon begat Salmon, and Salmon begat Boaz, and Boaz begat Obed, And Obed begat Jesse, and Jesse begat David, Ruth iv. 18—22. And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, Isa. xi. 1. Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS, Jer. xxiii. 5, 6. But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me, *that is* to be ruler in Israel; whose goings forth *have been* from of old, from everlasting, Mic. v. 2. And one of the elders saith unto me, Weep not: Behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof, Rev. v. 5. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star, xxii. 16.

VER. 15.

Καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισεδὲκ ἀνίσταται ἱερεὺς ἕτερος,

And it is yet far more evident: for that [a] *after the similitude of Melchisedec there ariseth another Priest,*

[a] See on chap. v. ver. 6.

VER. 16.

Ὃς οὐ κατὰ νόμον ἐντολῆς σαρκικῆς, γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου.

Who is made, not after [a] *the law of a carnal commandment,* [b] *but after the power of an endless life.*

[a] Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, Heb. ix. 9. *Which stood* only in meats

and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation, 10. For the law having a shadow of good things to come, *and* not the very image of the things, can never with these sacrifices which they offered year by year continually make the comers thereunto perfect, x. 1. Even so we, when we were children, were in bondage under the elements of the world, Gal. iv. 3. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? 9. Blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross, Col. ii. 14. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 20.

[b] Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually, ver. 3. For he testifieth, Thou *art* a priest for ever after the order of Melchisedec, 17. (For those Priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec,) 21. But this *man*, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them, 24, 25. For the law maketh men High Priests which have infirmity; but the word of the oath, which was since the law, *maketh*, the Son, who is consecrated for evermore, 28. I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, Rev. i. 18.

VER. 17.

Μαρτυρεῖ γάρ· Ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.

[a] *For he testifieth, Thou* art *a Priest for ever after the order of Melchisedec.*

[a] See on chap. v. ver. 6.

VER. 18.

Ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές·

For there is verily [a] *a disannulling of the commandment going before* [b] *for the weakness and unprofitableness thereof.*

[a] See on ver. 12.

[b] For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God, ver. 19. For if that first *covenant* had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah, viii. 7, 8. Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; Which *stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation, ix. 9, 10. For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those *sacrifices there is* a remembrance again *made* of sins every year. For *it is* not possible that the blood of bulls and of goats should take away sins, x. 1—4. Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein, xiii. 9. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses, Acts xiii. 39. Tell me, ye that desire to be under the law, do ye not hear the law? Gal. iv. 21. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come, 1 Tim. iv. 8.

VER. 19.

Οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ Θεῷ.

*For [a] the law made nothing perfect, * but the bringing in of a [b] better hope* did; *by the which [c] we draw nigh unto God.*

* Or, *but* it was *the bringing in.*

[a] See on ver 11. clause 1.

[b] That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold of the hope set before us, Heb. vi. 18. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises, viii. 6. God having provided some better thing for us, that they without us should not be made perfect, xi. 40. For the law was given by Moses, *but* grace and truth came by Jesus Christ, John i. 17. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, Rom. viii. 3. To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory, Col. i. 27. Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope, 1 Tim. i. 1.

[c] Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need, Heb. iv. 16. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And *having* an High Priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, x. 19—22. But *it is* good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works, Psal. lxxiii. 28. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me, John xiv. 6. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God, Rom. v. 2. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us;* Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father, Eph. ii. 13—18. In whom we have boldness and access with confidence by the faith of him, iii. 12.

VER. 20.

Καὶ καθ' ὅσον οὐ χωρὶς ὁρκωμοσίας, (οἱ μὲν γὰρ χωρὶς ὁρκωμοσίας εἰσὶν ἱερεῖς γεγονότες·

And inasmuch as not without an oath he was made Priest:

VER. 21.

Ὁ δὲ, μετὰ ὁρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτόν· Ὤμοσε Κύριος, καὶ οὐ μεταμεληθήσεται· σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ·)

*(For those priests were made * without an oath; but this with an oath by him that said unto him, [a] The Lord [b] sware and will not repent, Thou* art *a Priest for ever after the order of Melchisedec:)*

* Or, *without swearing of an oath.*

[a] The LORD hath sworn and will not repent, Thou *art* a priest for ever after the order of Melchizedek, Psal. cx. 4.

[b] See on chap. v. ver. 6.

VER. 22.

Κατὰ τοσοῦτον κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς.

By so much was Jesus made [a] a surety [b] of a better testament.

[a] I will be surety for him: of my hand shalt thou require him; if I bring him not unto thee, and set him before thee, then let me bear the blame for ever, Gen. xliii. 9. For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever, xliv. 32. My son, if thou be surety for thy friend, *if* thou hast stricken thy hand with a stranger, Prov. vi. 1. Take his garment that is surety *for* a stranger: and take a pledge of him for a strange woman, xx. 16.

[b] But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises, Heb. viii. 6. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament *is*, there must also of necessity be the death of the testator. For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first *testament* was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This *is* the blood of the testament which God hath injoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It *was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these, ix. 15—23. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel, xii. 24. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, xiii. 20. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate, Dan. ix. 27. For this is my blood of the new testament, which is shed for man[illegible]r the remission of sins, Matt[illegible]. xxv[illegible]28. And he said unto th[illegible]e, This [illegible]my blood of the new [illegible] te[illegible]ent, wh[illegible] is shed for ma[illegible]y, Ma[illegible]iv. 24. [illegible]ikewise also th[illegible]e c[illegible]p [illegible] suppe[illegible] saying, This cu[illegible] *is* the ne[illegible] testam[illegible] in my blood, w[illegible]hich [illegible]s [illegible]ed for y[illegible] Luke xxii. 20. [illegible] Aft[illegible] the same ma[illegible]r also *he took* the cup, w[illegible]n he ha[illegible]pped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me, 1 Cor. xi. 25.

VER. 23.

Καὶ οἱ μὲν πλείονές εἰσι γεγονότες ἱερεῖς, διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν·

And they truly [a] *were many Priests, because they were not suffered to continue by reason of death:*

[a] And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth, ver. 8. And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; Nadab, and Abihu, Eleazar, and Ithamar. Eleazar begat Phinehas, Phinehas begat Abishua, And Abishua begat Bukki, and Bukki begat Uzzi, And Uzzi begat Zerahiah, and Zerahiah begat Meraioth, Meraioth begat Amariah, and Amariah begat Ahitub, And Ahitub begat Zadok, and Zadok begat Ahimaaz, And Ahimaaz begat Azariah, and Azariah begat Johanan, And Johanan begat Azariah, (he *it is* that executed the priest's office in the temple that Solomon built in Jerusalem:) And Azariah begat Amariah, and Amariah begat Ahitub, And Ahitub begat Zadok, and Zadok begat Shallum, and Shallum begat Hilkiah, and Hilkiah begat Azariah, And Azariah begat Seraiah, and Seraiah begat Jehozadak, 1 Chron. vi. 3—14.

And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada. And Joiada begat Jonathan, and Jonathan begat Jaddua, Neh. xii. 10, 11.

VER. 24.

Ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ἱερωσύνην·

But this man, *because* [a] *he continueth ever, hath* * *an unchangeable priesthood.*

* Or, *[illegible]ich paset[illegible] not from one to another*

[a] See ver. 8.

VER. 2[illegible].

Ὅθεν [illegible] σώζειν ε[illegible] παν[illegible]τελὲς δύναται του[illegible]ροσερχομ[illegible]ους δι' αὐτοῦ τῷ Θεῷ, [illegible]άντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.

Wherefore [a] *he is able also to save them* * *to the uttermost that* [b] *come unto God* [c] *by him, seeing he* [d] *ever liveth to make intercession for them.*

* Or, *evermore.*

[a] For in that he himself hath suffered being tempted, he is able to succour them that are tempted, Heb. ii. 18. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared, v. 7. They shall not build, and another inhabit, they shall not plant, and another eat; for as the days of a tree *are* the days of my people, and mine elect shall long enjoy the work of their hands, Isa. lxv. 22. Who *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness mighty to save, lxiii. 1. Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; *well:* but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands? Dan. iii. 15. If it be *so,* our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king, 17. Therefore I will make a decree, that every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshack, and Abed-nego shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort, 29. And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? vi. 20. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day, John vi. 37—40. My Father, which gave *them* me, is greater than all; and no man *is* able to pluck *them* out of my Father's hand. I and *my* Father are one, x. 29, 30. Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, Eph. iii. 20. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself, Phil. iii. 21. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed; and am persuaded that he is able to keep that which I have committed unto him against that day, 2 Tim. i. 12. Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy, Jude 24.

[b] For the law made nothing per-

fect, but the bringing in of a better hope *did;* by the which we draw nigh unto God, ver. 19. But without faith *it is* impossible to please him: for he that cometh to God must believe that he is, *and that* he is a rewarder of them that diligently seek him, xi. 6. Which said unto God, Depart from us: and what can the Almighty do for them? Job xxii. 17. Oh that I knew where I might find him! that I might come, *even* to his seat! xxiii. 3. Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God, Psal. lxviii. 31. Surely, shall *one* say, In the LORD have I righteousness and strength: even to him shall *men* come; and all that are incensed against him shall be ashamed, Isa. xlv. 24. Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee, for thou *art* the LORD our God, Jer. iii. 22.

[c] By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name, Heb. xiii. 15. By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God, Rom. v. 2. In whom we have boldness and access with confidence by the faith of him, Eph. iii. 12. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for our's only, but also for *the sins of* the whole world, 1 John ii. 1, 2. See also on John x. ver. 7.

[d] For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us, Heb. ix. 24. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors, Isa. liii. 12. And he saw that *there was* no man, and wondered that *there was* no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him, lix. 16. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy, Dan. ix. 24. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son, John xiv. 13. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, 16. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full, xvi. 23, 24. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we *are.* While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also

which shall believe on me through their word: That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me may be in them, and I in them, xvii. 9—26. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand, Rev. viii. 3, 4. See also on John xiv. ver. 16. clause 1.

VER. 26.

Τοιοῦτος γὰρ ἡμῖν ἔπρεπεν ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος·

[a] *For such an High Priest* [b] *became us*, who is [c] *holy, harmless, undefiled, separate from sinners, and* [d] *made higher than the heavens;*

[a] If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? ver. 11. Now of the things which we have spoken *this is* the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens, viii. 1. *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the High Priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself, ix. 23—26. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. *Whereof* the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these *is, there is* no offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And *having* an High Priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, x. 11—22.

[b] For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings, Heb. ii. 10. Ought not Christ to have suffered these things, and to enter into his glory? Luke xxiv. 26. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and

to rise from the dead the third day, 46.

[c] For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, *yet* without sin, Heb. iv. 15. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God, ix. 14. And thou shalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD, Exod. xxviii. 36. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was *any* deceit in his mouth, Isa. liii. 9. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God, Luke i. 35. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go, xxiii. 22. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss, 41. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man, 47. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him, John viii. 29. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me, xiv. 30. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you, Acts iii. 14. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate with the Gentiles, and the people of Israel, were gathered together, iv. 27. But with the precious blood of Christ as of a lamb without blemish and without spot, 1 Pet. i. 19. And ye know that he was manifested to take away our sins; and in him is no sin, 1 John iii. 5. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth, Rev. iii. 7. See also on John viii. ver. 46.

[d] See on Matt. xxviii. ver. 18.

VER. 27.

Ὃς οὐκ ἔχει καθ᾽ ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνενέγκας.

[a] *Who needeth not daily, as those High Priests, to offer up sacrifice,* [b] *first for his own sins,* [c] *and then for the people's; for* [d] *this he did once, when he offered up himself.*

[a] And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins, Heb. x. 11. And thou shalt offer every day a bullock *for* a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy. Now this *is that* which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: And with the one lamb a tenth-deal of flour, mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine *for* a drink-offering, And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD. *This shall be* a continual burnt-offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee, Exod. xxix. 36—42. Command the children of Israel, and say unto them, My offering, *and* my bread for my sacrifices made by fire, *for* a sweet savour unto me, shall ye observe to

offer unto me in their due season. And thou shalt say unto them, This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, *for* a continual burnt-offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even, And a tenth part of an ephah of flour for a meat-offering, mingled with the fourth *part* of an hin of beaten oil. *It is* a continual burnt-offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD. And the drink-offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink-offering: And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD. And on the sabbath day two lambs of the first year without spot, and two tenth-deals of flour *for* a meat-offering, mingled with oil, and the drink-offering thereof: *This is* the burnt-offering of every sabbath, beside the continual burnt-offering, and his drink-offering, Numb. xxviii. 2—10.

[b] See on chap. v. ver. 3.

[c] And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD *concerning things* which should not be done, and are guilty; When the sin which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD. And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation, Lev. iv. 13—16. And he brought the people's offering, and took the goat, which *was* the sin-offering for the people, and slew it, and offered it for sin, as the first, ix. 15. Then shall he kill the goat of the sin-offering, that *is* for the people, and bring his blood within the vail, and do with that blood, as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat, xvi. 15.

[d] How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. ix. 14. Nor yet that he should offer himself often, as the High Priest entereth into the holy place every year with blood of others, 25. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation, 28. In burnt-offerings and *sacrifices* for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God; x. 6—12. Yet it pleased the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the trans-

gressors, Isa. liii. 10—12. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God, Rom. vi. 10. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour, Eph. v. 2. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, 25. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. See also on Matt. xx. ver. 28. clauses 3, 4.

VER. 28.

Ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς, ἔχοντας ἀσθένειαν· ὁ λόγος δὲ τῆς ὁρκωμοσίας τῆς μετὰ τὸν νόμον, υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

For [a] *the law maketh men High Priests which have infirmity; but* [b] *the word of the oath, which was since the law,* [c] maketh *the Son,* [d] *who is* * *consecrated for evermore.*

* Gr. *perfected.*

[a] See on chap. v. ver. 2. clause 3.

[b] See on chap. v. ver. 6.

[c] Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds, Heb. i. 2. But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end, iii. 6. Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession, iv. 14. So also Christ glorified not himself to be made an High Priest; but he that said unto him, Thou art my Son, to-day have I begotten thee, v. 5. Though he were a Son, yet learned he obedience by the things which he suffered, 8. See also on ver. 3.

[d] (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware, and will not repent, Thou *art* a priest for ever after the order of Melchisedec, ver. 21. But this *man*, because he continueth ever, hath an unchangeable priesthood, 24. For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings, Heb. ii. 10. And being made perfect, he became the author of eternal salvation unto all them that obey him, v. 9. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* I shall be perfected, Luke xiii. 32. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost, John xix. 30.

CHAP. VIII.—VER. 1.

Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς,

Now of the things which we have spoken this is *the sum:* [a] *We have such an High Priest,* [b] *who is set on the right hand of the throne of the Majesty in the heavens;*

[a] See on chap. vii. ver. 26, 27.

[b] See on chap. i. ver. 3. clauses 6, 7.

VER. 2.

Τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ Κύριος, καὶ οὐκ ἄνθρωπος.

A [a] *minister* * *of the sanctuary, and of* [b] *the true tabernacle,* [c] *which the Lord pitched, and not man.*

* Or, *of holy things.*

[a] The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, Heb. ix. 8—11. And *having* an High Priest over the house of God, x. 21. And take thou unto thee Aaron thy brother, and his

sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadahand Abihu, Eleazar and Ithamar, Aaron's sons, Exod. 28. 1. And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not, 35. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office, xxix. 44. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers, Rom. xv. 8.

[b] But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, Heb. ix. 11. It *was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us, 23, 24.

[c] For he looked for a city which hath foundations, whose builder and maker is God, Heb. xi. 10. For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens, 2 Cor. v. 1. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, Col. ii. 11.

VER. 3.

Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ προσενέγκῃ.

For [a] *every High Priest is ordained to offer gifts and sacrifices:* [b] *wherefore it is of necessity that this man have somewhat also to offer.*

[a] See on chap. vii. ver. 27.

[b] See on Matt. xx. ver. 28, clauses 3, 4.

VER. 4.

Εἰ μὲν γὰρ ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεύς, ὄντων τῶν ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα·

For if he were on earth, [a] *he should not be a Priest, seeing that* * *there are priests that offer gifts according to the law:*

* Or, *they are Priests.*

[a] If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another Priest, Heb. vii. 11—15. *To be* a memorial unto the children of Israel, that no stranger which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the Lord said to him by the hand of Moses, Numb. xvi. 40. And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish. Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying? xvii. 12, 13. And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel, xviii. 5.

VER. 5.

Οἵτινες ὑποδείγμασι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων, καθὼς κεχρημάτισται Μωσῆς, μέλλων ἐπιτελεῖν τὴν σκηνήν· Ὅρα γάρ, φησί, ποιήσῃς πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει.

Who serve unto [a] *the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for,* [b] *See, saith he,* that *thou make all things according to the pattern shewed to thee in the mount.*

[a] Which *was* a figure for the time

then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, Heb. ix. 9. It *was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us, 23, 24. For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect, x. 1. Which are a shadow of things to come; but the body *is* of Christ, Col. ii. 17.

[b] And look that thou make them after their pattern, which was shewed thee in the mount, Exod. xxv. 40. And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount, xxvi. 30. Hollow with boards shalt thou make it: as it was shewed thee in the mount, so shall they make it, xxvii. 8. And this work of the candlestick *was of* beaten gold, unto the shaft thereof, unto the flowers thereof, *was* beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick, Numb. viii. 4. All *this, said David,* the LORD made me understand in writing by *his* hand upon me, *even* all the works of this pattern, 19. Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen, Acts vii. 44.

VER. 6.

Νυνὶ δὲ διαφορωτέρας τέτευχε λειτουργίας, ὅσῳ καὶ κρείττονός ἐστι διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.

But now hath he [a] *obtained a more excellent ministry, by how much also he is* [b] *the Mediator of a better* [*] *covenant, which was* [c] *established upon better promises.*

[*] Or, *testament.*

[a] Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away; How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which was done away *was* glorious, much more that which remaineth *is* glorious, 2 Cor. iii. 6—11. See also on chap. vii. ver. 11. clause 1.

[b] And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament *is*, there must also of necessity be the death of the testator. For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first *testament* was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This *is* the blood of the testament which God hath injoined unto you, Heb. ix. 15—20. Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator. Now a mediator is not *a mediator* of one, but God is one, Gal. iii. 19, 20. See also on chap. vii. ver. 22.

[c] For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every

man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more, ver. 10—12. Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises, Rom. ix. 4. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise. Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hands of a mediator. Now a mediator is not *a mediator* of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been the law, Gal. iii. 16—21. In hope of eternal life, which God, that cannot lie, promised before the world began, Tit. i. 2. Whereby are given to us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust, 2 Pet. i. 4.

VER. 7.

Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος.

[a] *For if that first* covenant *had been faultless, then should no place have been sought for the second.*

[a] For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah, ver. 8. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron, vii. 11. *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law, Gal. iii. 21.

VER. 8.

Μεμφόμενος γὰρ αὐτοῖς λέγει· Ἰδοὺ, ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινήν·

For finding fault with them, [a] *he saith, Behold, the days come, saith the Lord, when I will make* [b] *a new* [c] *covenant with the house of Israel and with the house of Judah:*

[a] This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and their iniquities will I remember no more, Heb. x. 16, 17. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth, Jer. xxiii. 5. For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it, xxx. 3. Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast, xxxi. 27. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah, 31. Behold, the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner, 38. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*, Luke xvii. 22.

[b] And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the

first testament, they which are called might receive the promise of eternal inheritance, Heb. ix. 15: And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel, xii. 24. For this is my blood of the new testament, which is shed for many for the remission of sins, Matt. xxvi. 28. And he said unto them, This is my blood of the new testament, which is shed for many, Mark xiv. 24. Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you, Luke xxii. 20. After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me, 1 Cor. xi. 25. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life, 2 Cor. iii. 6.

[c] Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even* the sure mercies of David, Isa. lv. 3. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me, Jer. xxxii. 40. Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord, If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth; Then will I cast away the seed of Jacob, and David my servant, *so*, that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them, xxxiii. 24—26. Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant, Ezek. xvi. 60, 61. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore, xxxvii. 26.

VER. 9.

Οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κᾀγὼ ἠμέλησα αὐτῶν, λέγει Κύριος.

Not according to [a] *the covenant that I made with their fathers in the day when* [b] *I took them by the hand* [c] *to lead them out of the land of Egypt; because* [d] *they continued not in my covenant,* [e] *and I regarded them not, saith the Lord.*

[a] Whereupon neither the first *testament* was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This *is* the blood of the testament which God hath injoined unto you, Heb. ix. 18—20. And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt-offerings; and sacrificed peace-offerings of oxen unto the Lord. And Moses took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled *it* on the people, and said, Behold, the blood of the covenant, which the Lord hath made

with you concerning all these words. Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink, Exod. xxiv. 3—11. And he said, Behold, I make a covenant: before all thy people I will do miracles, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it *is* a terrible thing that I will do with thee, xxxiv. 10. And the LORD said unto Moses, Write thou these words: for after the terror of these words I have made a covenant with thee and with Israel. And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments, 27, 28. The LORD our God made a covenant with us in Horeb. The LORD made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day, Deut. v. 2, 3. These *are* the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb, xxix. 1. That thou shouldest enter into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee in this day, 12. Brethren, I speak after the manner of men; Though *it be* but a man's covenant, *yet if it be* confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, *that* the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise. Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator, Gal. iii. 15—19. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage which is Agar, iv. 24.

[b] And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hands of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city, Gen. xix. 16. Behold, God will not cast away a perfect *man*, neither will he help the evil doers, Job viii. 20. Who *is* this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth *that* bare thee, Cant. viii. 5. For I the LORD God will hold thy right hand, saying unto thee, Fear not; I will help thee, Isa. xli. 13. *There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she has brought up, li. 18.

[c] Ye have seen what I did unto the Egyptians, and *how* I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth *is* mine, Exod. xix. 4, 5. Thou leddest thy people like a flock by the hand of Moses and Aaron, Psal. lxxvii. 20. But made his own people to go forth like sheep, and guided them in the wilderness like a flock. And he led them on safely, so that they feared not: but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, *even to* this mountain, *which* his right hand had purchased, lxxviii. 52—54. And he brought forth his people with joy, *and* his chosen with gladness, cv. 43. And he brought out Israel from among them: for his mercy *endureth* for ever: With a strong hand, and with a stretched out arm: for his mercy *endureth* for ever:

And made Israel to pass through the midst of it: for his mercy *endureth* for ever, cxxxvi. 11—14. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young, Isa. xl. 11. In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old, lxiii. 9. Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd of his flock? where *is* he that put his holy Spirit within him? That led *them* by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? That led them through the deep, as an horse in the wilderness, that they should not stumble, 11—13.

[d] They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt, Exod. xxxii. 8. Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt, Deut. xxix. 25. And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go *to be* among them; and will forsake me, and break my covenant which I have made with them. Then my anger shall be kindled against them, in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them: so that they will say in that day, Are not these evils come upon us, because our God *is* not among us? And I will surely hide my face in that day for all the evils which they shall have wrought in that they are turned unto other gods, xxxi. 16—18. Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you. When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you, Josh. xxiii. 15, 16. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they should not do like them. And they left all the commandments of the LORD their God, and made them molten images, *even* two calves, and made a grove, and worshipped all the host of heaven and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the LORD, to provoke him to anger. Therefore the LORD was very angry with Israel, and removed them out of his sight; there was none left but the tribe of Judah only, 2 Kings xvii. 15—18. They kept not the covenant of God, and refused to walk in his law; And forgat his works and his wonders that he had shewed them, Psal. lxxviii. 10, 11. But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow, 57. For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not, Jer. xi. 7, 8. And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done

thus unto this great city? Then they shall answer, Because they have forsaken the covenant of the Lord their God and worshipped other gods, and served them, xxii. 8, 9. Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord, xxxi. 32. Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; and I spread my skirt over thee, and covered thy nakedness? yea, I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine, Ezek. xvi. 8. For thus saith the Lord God; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant, 59.

[e]Ye have forsaken me, and served other gods: wherefore I will deliver you no more. Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation, Judg. x. 13, 14. The anger of the Lord hath divided them; he will no more regard them: they respected not the persons of the priests, they favoured not the elders, Lam. iv. 16. Though ye offer me burnt-offerings and your meat-offerings, I will not accept them: neither will I regard the peace-offerings of your fat beasts, Amos v. 22. And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good-will at your hand, Mal. ii. 13.

VER. 10.

Ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς Θεὸν, καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν.

For [a] this is *the covenant that I will make with the house of Israel after those days, saith the Lord; [b] I will * put my laws into their mind, and write them † in their hearts: and [c] I will be to them a God, [d] and they shall be to me a people.*

* Gr. *give*. † Or, *upon*.

[a]This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them. And their sins and iniquities will I remember no more, Heb. x. 16, 17.

[b]And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Israel, Exod. xxiv. 4. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient, 7. And the Lord said unto Moses, Hew these two tables of stone like unto the first: and I will write upon *these* tables the words that were in the first tables, which thou brakest, xxxiv. 1. And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel, 27. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live, Deut. xxx. 6. But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, Jer. xxxi. 33. And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me, xxxii. 40. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh, Exod. xi. 19. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do *them*, xxxvi. 26, 27. *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of

the living God; not in tables of stone, but in fleshy tables of the heart, 2 Cor. iii. 3. But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: How shall not the ministration of the Spirit be rather glorious? 7, 8. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures, Jam. i. 18. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls, 21. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever, 1 Pet. i. 23.

[c] But now they desire a better *country*, that is, an heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city, Heb. xi. 16. And I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession; and I will be their God, Gen. xvii. 7, 8. My beloved is mine, and I *am* his: he feedeth among the lilies, Cant. ii. 16. And I will give them an heart to know me, that I *am* the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart, Jer. xxiv. 7. At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people, xxxi. 1. But this *shall* be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, 33. And they shall be my people, and I will be their God, xxxii. 38. That they may walk in my statutes, and keep mine ordinances and do them: and they shall be my people, and I will be their God, Ezek. xi. 20. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God, xxxvi. 28. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people, xxxvii. 27. So the house of Israel shall know that I *am* the LORD their God from that day and forward, xxxix. 22. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God, Hosea i. 10. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou *art* my people; and they shall say, *Thou art* my God, ii. 23. And I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness, Zech. viii. 8. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It *is* my people; and they shall say, The LORD is my God, xiii. 9. I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living, Matt. xxii. 32. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people, 2 Cor. vi. 16.

[d] Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel, Exod. xix. 5, 6. As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall some to pass, *that* in the place where it was said unto them,

Ye *are* not my people; there shall they be called the children of the living God, Rom. ix. 25, 26. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14. But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy, 1 Pet. ii. 9, 10.

VER. 11.

Καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πλησίον αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων· Γνῶθι τὸν Κύριον· ὅτι πάντες εἰδήσουσί με, ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν,

And [a] *they shall not teach every man his neighbour, and every man his brother, saying,* [b] *Know the Lord:* [c] *for all shall know me,* [d] *from the least to the greatest.*

[a] And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem, Isa. ii. 3. And all thy children *shall* be taught of the Lord, and great *shall* be the peace of thy children, liv. 13. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sins no more, Jer. xxxi. 34. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me, John vi. 45. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him, 1 John ii. 27.

[b] Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the Lord, 2 Kings xvii. 27, 28. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever, 1 Chron. xxviii. 9. And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the Lord: and they did eat throughout the feast seven days, offering peace-offerings, and making confession to the Lord God of their fathers, 2 Chron. xxx. 22. And thou, Ezra, after the wisdom of thy God, that *is* in thine hand, set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach ye them that know *them* not, Ezra vii. 25.

[c] And I will give them an heart to know me, that I *am* the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart, Jer. xxiv. 7. Thus shall they know that I the Lord their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord God, Ezek. xxxiv. 30. And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life, 1 John v. 20. See also on Matt. viii. ver. 11. clause 1.

[d] For from the least of them even unto the greatest of them every one *is* given to covetousness; and from the prophet even unto the priest every one dealeth falsely, Jer. vi. 13. Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the

people from the least even unto the greatest, came near, xlii. 1. Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest, 8. And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, *and* fall in the land of Egypt; they shall *even* be consumed by the sword *and* by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and they shall be an execration, *and* an astonishment, and a curse, and a reproach, xliv. 12. To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God, Acts viii. 10.

VER. 12.

Ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.

For [a] *I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.*

[a] This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more, Heb. x. 16, 17. Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O LORD, Psal. xxv. 7. Iniquities prevail against me: *as for* our transgressions, thou shalt purge them away, lxv. 3. I, even I, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins, Isa. xliii. 25. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee, xliv. 22. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me, Jer. xxxiii. 8. In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve, l. 20. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea, Micah vii. 19. See also on Matt. ix. ver. 2. clause 4.

VER. 13.

Ἐν τῷ λέγειν καινὴν, πεπαλαίωκε τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον, ἐγγὺς ἀφανισμοῦ.

In that he saith, [a] *A new* covenant, [b] *he hath made the first old. Now that which decayeth and waxeth old* is [c] *ready to vanish away.*

[a] See on ver. 8.

[b] If therefore perfection were by the Levitical Priesthood, (for under it the people received the law,) what further need *was there* that another Priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the Priesthood being changed, there is made of necessity a change also of the law, Heb. vii. 11, 12. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God, 18, 19. Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation, ix. 9, 10.

[c] Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished, Isa. li.6.

CHAP. IX.—VER. 1.

Εἶχε μὲν οὖν καὶ ἡ πρώτη σκηνὴ δικαιώματα λατρείας, τό, τε ἅγιον κοσμικόν.

Then verily [a] *the first* covenant [b] *had also* * *ordinances of divine service,* [c] *and a worldly sanctuary.*

* Or, *ceremonies.*

[a] For if that first *covenant* had been faultless, then should no place have been sought for the second, Heb. viii. 7. In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away, 13.

[b] *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation, ver. 10. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their ordinances. Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God, Lev. xviii. 3, 4. Therefore shall ye keep mine ordinances, that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein; I *am* the LORD your God, 30. They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them, xxii. 9. They shall leave none of it until the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it, Numb. ix. 12. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them, Ezek. xliii. 11. And they were both righteous before God, walking in all the commandments and ordinances of the LORD blameless, Luke i. 6.

[c] *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, ver. 10, 11. A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man, viii. 2. And let them make me a sanctuary; that I may dwell among them, Exod. xxv. 8.

VER. 2.

Σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη, ἐν ᾗ ἥ τε λυχνία καὶ ἡ τράπεζα, καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται ἁγία.

For there was [a] *a tabernacle made;* [b] *the first, wherein* was *the candlestick, and the table, and the shewbread; which is called* [*] *the sanctuary.*

[*] Or, *holy.*

[a] Moreover thou shalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work shalt thou make them. The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure. The five curtains shall be coupled together one to another; and *other* five curtains *shall be* coupled one to another. And thou shalt make loops of blue upon the edge of the one curtain from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second; that the loops may take hold of one another. And thou shalt make fifty taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle. And thou shalt make curtains *of* goats' hair to be a covering upon the tabernacle: eleven curtains shalt thou make. The length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure. And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle. And thou shalt make fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second. And thou shalt make fifty taches of brass, and put

the taches into the loops, and couple the tent together, that it may be one. And the remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the backside of the tabernacle. And a cubit on the one side, and a cubit on the other side of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it. And thou shalt make a covering for the tent *of* rams' skins dyed red, and a covering above *of* badgers' skins. And thou shalt make boards for the tabernacle *of* shittim wood standing up. Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board. Two tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle. And thou shalt make the boards for the tabernacle, twenty boards on the south side southward. And thou shalt make forty sockets of silver under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. And for the second side of the tabernacle on the north side *there shall be* twenty boards: And their forty sockets *of* silver; two sockets under one board, and two sockets under another board. And for the sides of the tabernacle westward thou shalt make six boards. And two boards shalt thou make for the corners of the tabernacle in the two sides. And they shall be coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners. And they shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under one board, and two sockets under another board. And thou shalt make bars *of* shittim wood; five for the boards of the one side of the tabernacle, And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward. And the middle bar in the midst of the boards shall reach from end to end. And thou shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold. And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount, Exod. xxvi. 1—30. And every wisehearted man among them that wrought the work of the tabernacle made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims of cunning work made he them. The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size. And he coupled the five curtains one unto another: and *the other* five curtains he coupled one unto another. And he made loops of blue on the edge of one curtain from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second. Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another. And he made fifty taches of gold, and coupled the curtains one unto another with the taches: so it became one tabernacle. And he made curtains *of* goats' *hair* for the tent over the tabernacle: eleven curtains he made them. The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size. And he coupled five curtains by themselves, and six curtains by themselves. And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second. And he made fifty taches *of* brass to couple the tent together, that it might be one. And he made a covering for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that*. And he made boards for the tabernacle *of* shittim wood, standing up. The length of a board *was* ten cubits, and the breadth of a board one cubit and a half. One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle. And he made boards for the tabernacle; twenty

boards for the south side southward: And forty sockets of silver he made under the twenty boards; two sockets under one board for his two tenons, and two sockets under another board for his two tenons. And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards, And their forty sockets of silver; two sockets under one board, and two sockets under another board. And for the sides of the tabernacle westward he made six boards. And two boards made he for the corners of the tabernacle in the two sides. And they were coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners. And there were eight boards; and their sockets *were* sixteen sockets of silver, under every board two sockets. And he made bars of shittim wood; five for the boards of the one side of the tabernacle, And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward. And he made the middle bar to shoot through the boards from the one end to the other. And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold. And he made a vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work. And he made thereunto four pillars *of* shittim *wood*, and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver. And he made an hanging for the tabernacle door *of* blue, and purple, and scarlet, and fine twined linen, of needlework; And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass, xxxvi. 8—38. Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they. And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets, And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering, xxxix. 32—34. On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation, xl. 2. And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars. And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses. And he took and put the testimony into the ark, and set the staves on the ark, and put the mercy-seat above upon the ark, 18—20.

[b] Thou shalt also make a table of shittim wood: two cubits *shall* be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and make thereto a crown of gold round about. And thou shalt make unto it a border of an hand breadth round about, and thou shalt make a golden crown to the border thereof round about. And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof. Over against the border shall the rings be for places of the staves to bear the table. And thou shalt make the staves *of* shittim wood, and overlay them with gold, that the table may be borne with them. And thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal; *of* pure gold shalt thou make them. And thou shalt set upon the table shewbread before me alway. And thou shalt make a candlestick *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same. And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side: Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick. And in the candlestick *shall be*

four bowls made like unto almonds, *with* their knops, and their flowers. And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick. Their knops and their branches shall be of the same: all of it *shall be* one beaten work *of* pure gold. And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it. And the tongs thereof, and the snuffdishes thereof, *shall be of* pure gold. *Of* a talent of pure gold shall he make it, with all these vessels. And look that thou make *them* after their pattern, which was shewed thee in the mount, Exod. xxv. 23—40. And thou shalt set the table without the vail, and the candlestick over against the table on the side of the tabernacle toward the south: and thou shalt put the table on the north side, xxvi. 35. And he made the table *of* shittim wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof: And he overlaid it with pure gold, and made thereunto a crown of gold round about. Also he made thereunto a border of an hand breadth round about; and made a crown of gold for the border thereof round about. And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof. Over against the border were the rings, the places for the staves to bear the table. And he made the staves of shittim wood, and overlaid them with gold, to bear the table. And he made the vessels which were upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal, *of* pure gold. And he made the candlestick *of* pure gold: *of* beaten work made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same: And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof: Three bowls made after the fashion of almonds in one branch, and a knop a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick. And in the candlestick *were* four bowls made like almonds, his knops, and his flowers: And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold. And he made his seven lamps, and his snuffers, and his snuffdishes, *of* pure gold. *Of* a talent of pure gold made he it, and all the vessels thereof, xxxvii. 10—24. The table, *and* all the vessels thereof; and the shewbread, The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light, And the golden altar, and the anointing oil, and the sweet incense, and the hanging for the tabernacle door, xxxix. 36—38. And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail. And he set the bread in order upon it before the LORD; as the LORD had commanded Moses. And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward, xl. 22—24. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy *place* and the most holy, xxvi. 33.

VER. 3.

Μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη ἅγια ἁγίων,

[a] *And after the second veil, the tabernacle which is called* [b] *the Holiest of all;*

[a] Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil, Heb. vi. 19. By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh, x. 20. And thou shalt make a vail *of* blue, and purple, and scarlet, and fine twined linen of cunning

work: with cherubims shall it be made: And thou shalt hang it upon four pillars of shittim *wood* overlaid with gold: their hooks *shall be* of gold, upon the four sockets of silver. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy *place* and the most holy, Exod. xxvi. 31—33. And he made a vail of blue, and purple, and scarlet, and fine twined linen; *with* cherubims made he it of cunning work. And he made thereunto four pillars *of* shittim *wood*, and overlaid them with gold: their hooks *were* of gold; and he cast for them four sockets of silver. And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework; And the five pillars of it with their hooks: and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass, xxxvi. 35—38. And thou shalt put therein the ark of the testimony, and cover the ark with the vail, xl. 3. And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the Lord commanded Moses, 21. And he made the vail of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon. 2 Chron. iii. 14. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations, Isa. xxv. 7. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, Matt. xxvii. 51.

b The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing, ver. 8. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, x. 19. And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy *place, even* under the wings of the cherubims, 2 Kings viii. 6.

VER. 4.

Χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ· ἐν ᾗ στάμνος χρυσῆ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης·

Which had [a] *the golden censer, and* [b] *the ark of the covenant overlaid round about with gold, wherein* [c] *was the golden pot that had manna,* [d] *and Aaron's rod that budded,* [e] *and the tables of the covenant;*

a And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring *it* within the vail, Lev. xvi. 12. And the bowls, and the snuffers, and the basons, and the spoons, and the censers *of* pure gold; and the hinges *of* pure gold, *both* for the doors of the inner house, the most holy *place, and* for the doors of the house, *to wit* of the temple, 1 Kings vii. 50. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne, Rev. viii. 3.

b And thou shalt make an ark *of* shittim wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make staves *of* shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. The staves shall be in the rings of the ark: they shall not be taken from it. And thou shalt put into the ark the testimony which I shall give thee, Exod. xxv. 10—16. And Bezaleel made the ark *of* shittim wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it: And he overlaid it with pure gold within and without,

and made a crown of gold to it round about. And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. And he made staves *of* shittim wood, and overlaid them with gold. And he put the staves into the rings by the sides of the ark, to bear the ark, xxxvii. 1—5. The ark of the testimony and the staves thereof, and the mercy-seat, xxxix. 35. And thou shalt put therein the ark of the testimony, and cover the ark with the vail, xl. 3.

[c] And Moses said unto Aaron, Take a pot and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations. As the LORD commanded Moses, so Aaron laid it up before the testimony, to be kept, Exod. xvi. 33, 34.

[d] And it shall come to pass, *that* the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you, Numb. xvii. 5. And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds, 8. The LORD send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people *shall be* willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth, Psal cx. 2, 3.

[e] And thou shalt put into the ark the testimony which I shall give thee, Exod. xxv. 16. And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy *place* and the most holy, xxvi. 33. And thou shalt put therein the ark of the testimony, and cover the ark with the vail, xl. 3. And he brought the ark into the tabernacle, and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses, 21. And I will write on the tables the words that were in the first tables which thou brakedst, and thou shalt put them in the ark. And I made an ark *of* shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me, Deut. x. 2—5. *There was* nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt, 1 Kings viii. 9. And I have set there a place for the ark, wherein *is* the covenant of the LORD which he made with our fathers, when he brought them out of the land of Egypt, 21. *There was* nothing in the ark save the two tables which Moses put *therein* at Horeb when the LORD made *a covenant* with the children of Israel, when they came out of Egypt, 2 Chron. v. 10.

VER. 5.

Ὑπεράνω δὲ αὐτῆς Χερουβὶμ δόξης, κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστι νῦν λέγειν κατὰ μέρος.

And [a] over it the cherubims of glory shadowing [b] the mercy-seat; of which we cannot now speak particularly.

[a] And thou shalt make a mercy-seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims *of* gold, *of* beaten work shalt thou make them, in the two ends of the mercy-seat. And make one cherub on the one end, and the other cherub on the other end; *even* of the mercy-seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth *their* wings on high, covering the mercy-seat with their wings, and their faces *shall look* one to another; toward the mercy-seat shall the faces of the cherubims be. And thou shalt put the mercy-seat above upon the ark; and in the

ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel, Exod. xxv. 17—22. And he made the mercy-seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof. And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-seat; One cherub on the end on this side, and another cherub on the *other* end on that side: out of the mercy-seat made he the cherubims on the two ends thereof. And the cherubims spread out *their* wings on high, *and* covered with their wings over the mercy-seat, with their faces one to another; *even* to the mercy-seatward were the faces of the cherubims, xxxvii. 6—9. And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy-seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him, Numb. vii. 89. So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hosts, which dwelleth *between* the cherubims: and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God, 1 Sam. iv. 4. And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy *place, even* under the wings of the cherubims, 1 Kings viii. 6. For the cherubims spread forth *their* two wings over the place of the ark and the cherubims covered the ark, and the staves thereof above, 7. And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwelleth between the cherubims, thou art the God *even* thou above, of all the kingdoms of the earth; thou hast made heaven and earth, 2 Kings xix. 15. Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest *between* the cherubims shine forth, Psal. lxxx. 1. The Lord reigneth; let the people tremble: he sitteth *between* the cherubims; let the earth be moved, xcix. 1. To the intent that now unto the principalities and powers in heavenly *places* might be known by the Church the manifold wisdom of God, Eph. iii. 10. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 12.

[b] See on chap. iv. ver. 16. clause 2.

VER. 6.

Τούτων δὲ οὕτω κατεσκευασμένων, εἰς μὲν τὴν πρώτην σκηνὴν διαπαντὸς εἰσίασιν οἱ ἱερεῖς, τὰς λατρείας ἐπιτελοῦντες.

Now when these things were thus ordained, [a] *the Priests went always into the first tabernacle, accomplishing the service* of God.

[a] In the tabernacle of the congregation without the vail, which *is* before the testimony, Aaron and his sons shall order it from evening to morning before the Lord: *it shall be* a statute for ever unto their generations on the behalf of the children of Israel, Exod. xxvii. 21. And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations, xxx. 7, 8. But when he was strong, his heart was lifted up to *his* destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with fourscore priests of the Lord, *that were* valiant men: And they withstood Uzziah the king, and said unto him, *It appertaineth* not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the Lord God. Then

Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar, 2 Chron. xxvi. 16—19. Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down, Dan. viii. 11. And it came to pass, that while he executed the priest's office before God in the order of his course, According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense, Luke i. 8—11.

VER. 7.

Εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος, ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὃ προσφέρει· ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων·

But [a] *into the second* went *the High Priest alone once every year,* [b] *not without blood, which he offered for himself, and* for *the* [c] *errors of the people:*

[a] For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the High Priest entereth into the holy place every year with blood of others, ver. 24, 25. And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin-offering of atonements: once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD, Exod. xxx. 10. And the LORD said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy *place* within the vail before the mercy-seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat. Thus shall Aaron come into the holy *place*: with a young bullock for a sin-offering, and a ram for a burnt-offering. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and *so* put them on. And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering. And Aaron shall offer his bullock of the sin-offering, which *is* for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scape-goat. And Aaron shall bring the goat upon which the LORD's lot fell, and offer him *for* a sin-offering. But the goat, on which the lot fell to be the scape-goat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scape-goat into the wilderness. And Aaron shall bring the bullock of the sin-offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which *is* for himself: And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail: And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy-seat that *is* upon the testimony, that he die not: And he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin-offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat: And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so

shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his houshold, and for all the congregation of Israel. And he shall go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat, Lev. xvi. 2—20.

[b] And by reason hereof he ought, as for the people, so also for himself, to offer for sins, Heb. v. 3. Who needeth not daily, as those High Priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself, vii. 27. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh, x. 19, 20.

[c] See on chap. v. ver. 3.

VER. 8.

Τοῦτο δηλοῦντος τοῦ Πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν, ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν·

The [a] *Holy Ghost this signifying,* [b] *that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:*

[a] Wherefore (as the Holy Ghost saith, To-day if ye will hear his voice, Heb. iii. 7. *Whereof* the Holy Ghost also is a witness to us: for after that he had said before, x. 15. Then he remembered the days of old, Moses, *and* his people, *saying*, Where *is* he that brought them up out of the sea with the shepherd of his flock? where *is* he that put his holy Spirit within him? Isa. lxiii. 11. Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers, Acts vii. 51, 52. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, xxviii. 25. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, *saying*, In thee shall all nations be blessed, Gal. iii. 8. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost, 2 Pet. i. 21.

[b] And after the second veil, the tabernacle which is called the Holiest of all, ver. 3. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need, iv. 15, 16. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And *having* an High Priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, x. 19—22. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep, John x. 7. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture, 9. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me, xiv. 6. For through him we both have access by one Spirit unto the Father, Eph. ii. 18.

VER. 9.

Ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ὃν δῶρά τε καὶ θυσίαι προσ-

φέρονται, μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα,

Which was [a] *a figure for* [b] *the time then present,* [c] *in which were offered both gifts and sacrifices,* [d] *that could not make him that did the service perfect, as pertaining to the conscience;*

[a] For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us, ver. 24. Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure, xi. 19. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come, Rom. v. 14. The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ, 1 Pet. iii. 21.

[b] If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another Priest should rise after the order of Melchisedec, and not be called after the order of Aaron? Heb. vii. 11. And these all, having obtained a good report through faith, received not the promise: God having provided some better things for us, that they without us should not be made perfect xi. 39, 40. Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 11, 12.

[c] See on chap. v. ver. 1.

[d] For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? ver. 13, 14. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God, vii. 18, 19. For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those *sacrifices there is* a remembrance again *made* of sins every year. For *it is* not possible that the blood of bulls and of goats should take away sins, x. 1—4. And every Priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins, 11. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law, Gal. iii. 21.

VER. 10.

Μόνον ἐπὶ βρώμασι, καὶ πόμασι, καὶ διαφόροις βαπτισμοῖς, καὶ δικαιώμασι σαρκὸς, μέχρι καιροῦ διορθώσεως ἐπικείμενα.

Which stood *only* [a] *in meats and drinks, and* [b] *divers washings, and* [c] *carnal* * *ordinances, imposed* on them [d] *until the time of reformation.*

* Or, *rites*, or, *ceremonies.*

[a] See Lev. xi. and Deut. xiv. Be not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein, Heb. xiii. 9. Then said I, Ah LORD God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth, Ezek. iv. 14. And there came a voice

to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice *spake* unto him again the second time, What God hath cleansed, that call not thou common, Acts x. 13—15. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath *days*, Col. ii. 16.

[b] Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment, Heb. vi. 2. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, x. 22. And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water, Exod. xxix. 4. and xl. 12. For Aaron and his sons shall wash their hands and their feet thereat. When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD. So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, *even* to him and to his seed throughout their generations, xxx. 19—21. And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean; and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. But it shall be on the seventh day, that he shall shave all his hair off his head, and his beard, and his eye-brows, even all his hair he shall shave off; and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean, Lev. xiv. 8, 9. He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and so put them on, xvi. 4. and 24. And every soul that eateth that which died *of itself*, or that which was torn *with beasts, whether it be* one of your own country, or a stranger, he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even; then shall he be clean. But if he wash *them* not, nor bathe his flesh, then he shall bear his iniquity, xvii. 15, 16. See Numb. xix. And all the elders of that city, *that are* next unto the slain *man*, shall wash their hands over the heifer that is beheaded in the valley, Deut. xxi. 6. And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault. For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. And *when they come* from the market, except they wash, they eat not. And many other things there be which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables, Mark vii. 2—4.

[c] See on chap. vii. ver. 16. clause 1.

[d] But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4. That, in the dispensation of the fulness of time, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, *even* in him, Eph. i. 10.

VER. 11.

Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς, οὐ χειροποιήτου, τουτέστιν, οὐ ταύτης τῆς κτίσεως,

[a] *But Christ being come* [b] *an High Priest* [c] *of good things to come,* [d] *by a greater and more perfect tabernacle,* [e] *not made with hands, that is to say, not of this building;*

[a] See on Matt. xi. ver. 3.

[b] See on chap. iii. ver. 1. clause 6.

[c] For the law having a shadow of good things to come, Heb. x. i.

[d] See on chap. viii. ver. 2. clause 2.

[e] See on 2 Cor. v. ver. 1.

VER. 12.

Οὐδὲ δι' αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν εὑράμενος.

[a] *Neither by the blood of goats and calves,* [b] *but by his own blood* [c] *he entered in once* [d] *into the holy place,* [e] *having obtained eternal redemption* for us.

[a] For *it is* not possible that the blood of bulls and of goats should take away sins, Heb. x. 4. And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering, and one ram for a burnt-offering. And Aaron shall offer his bullock of the sin-offering which *is* for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the LORD *at* the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats: one lot for the LORD, and the other lot for the scape-goat. And Aaron shall bring the goat upon which the LORD's lot fell, and offer him *for* a sin-offering: But the goat, on which the lot fell to be the scape-goat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scape-goat into the wilderness, Lev. xvi. 5—10.

[b] See on Matt. xx. ver. 28. clause 4.

[c] See on ver. 7. clause 1.

[d] See on chap. iv. ver. 14. clause 2.

[e] See on Matt. xx. ver. 28. clause 3.

VER. 13.

Εἰ γὰρ τὸ αἷμα ταύρων καὶ τράγων, καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους, ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα·

[a] *For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean,* [b] *sanctifieth to the purifying of the flesh:*

[a] This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, *and* upon which never came yoke: And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and *one* shall slay her before his face. And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times. And *one* shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn. And the priest shall take cedar-wood and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place; and it shall be kept for the congregation of the children of Israel for a water of separation: it *is* a purification for sin. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever. He that toucheth the dead body of any man shall be unclean seven days. He shall purify himself with it on the third day, and on the seventh day he shall be clean; but if he purify not himself the third day, then the seventh day he shall not be clean. Whosoever toucheth the dead body of any man that his dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness *is* yet upon him. This *is* the law, when a man dieth in a tent: All that come into the tent, and all that *is* in the tent, shall be unclean seven days. And every open vessel, which hath no covering bound upon it, *is* unclean. And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. And for an unclean *person* they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: And a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify himself, and wash his clothes, and bathe

himself in water, and shall be clean at even, Numb. xix. 2—19.

[b] And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and *so* make themselves clean, Numb. viii. 7.

VER. 14.

Πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ Πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ, καθαριεῖ τὴν συνείδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων, εἰς τὸ λατρεύειν Θεῷ ζῶντι;

[a] *How much more shall the blood of Christ,* [b] *who through* [c] *the eternal Spirit* [d] *offered himself* [e] *without* * *spot to God,* [f] *purge your conscience from* [g] *dead works* [h] *to serve* [i] *the living God?*

* Or, *fault.*

[a] See on Matt. xx. ver. 28. clause 4.
[b] See on Luke iv. ver. 18. clause 1.
[c] See on Rom. i. ver. 20. clause 3.
[d] See on chap. vii. ver. 27. clause 4.
[e] *Ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats. *But* whatsoever hath a blemish, *that* shall ye not offer; for it shall not be acceptable for you, Lev. xxii. 19, 20. And thou shalt say unto them, This *is* the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot, day by day, *for* a continual burnt-offering, xxviii. 3. And if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the Lord thy God, Deut. xv. 21. Thou shalt not sacrifice unto the Lord thy God *any* bullock or sheep wherein is blemish, *or* any evil-favouredness; for that *is* an abomination unto the Lord thy God, xvii. 1. See also on chap. vii. ver. 26. clause 3.
[f] Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, Heb. x. 22.
[g] See on chap. vi. ver. 1. clause 5.
[h] See on Rom. i. ver. 1. clause 2.
[i] See on John v. ver. 26. clause 1.

VER. 15.

Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστὶν ὅπως θανάτου γενομένου, εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.

And for this cause [a] *he is the mediator of* [b] *the new testament,* [c] *that by means of death,* [d] *for the redemption of the transgressions* that were *under the first testament,* [e] *they which are called* [f] *might receive the promise of eternal inheritance.*

[a] See on chap. viii. ver. 6. clause 2.
[b] See on chap. viii. ver. 8. clause 3.
[c] See on chap. ii. ver. 14. clause 3.
[d] See on Matt. xx. ver. 28. clauses 3, 4.
[e] See on Rom. i. ver. 6. clause 2.
[f] See on Matt. xix. ver. 16. clause 3.

VER. 16.

Ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου.

For where a testament is, *there must also of necessity* * *be the death of the testator.*

* Or, *be brought in.*

VER. 17.

Διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία· ἐπεὶ μήποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος.

[a] *For a testament* is *of force after men are dead: otherwise it is of no strength at all while the testator liveth.*

[a] Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto, Gal. iii. 15.

VER. 18.

Ὅθεν οὐδ' ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται·

Whereupon neither the first testament *was* * *dedicated without blood.*

* Or, *purified.*

VER. 19.

Λαληθείσης γὰρ πάσης ἐντολῆς κατὰ νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου, αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐῤῥάντισε,

[a] *For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water,* [b] *and* * *scarlet wool,*

[c] *and hyssop, and sprinkled both the book and all the people,*

* Or, *purple.*

[a] And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord. And Moses took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words, Exod. xxiv. 3—8.

[b] Then shall the priest command to take for him that is to be cleansed two birds alive *and* clean, and cedar-wood, and scarlet, and hyssop. And the priest shall command that one of the birds be killed in an earthen vessel over running water. As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water, Lev. xiv. 4—6.

[c] And ye shall take a bunch of hyssop, and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side-posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning, Exod. xii. 22. Purge me with hyssop, and I shall be clean, Psal. li. 7.

VER. 20.

Λέγων· Τοῦτο τὸ αἷμα τῆς διαθήκης, ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός.

[a] *Saying,* [b] *This* is *the blood of the testament which God hath injoined unto you.*

[a] See on ver. 19. clause 1.

[b] For this is my blood of the new testament, which is shed for many for the remission of sins, Matt. xxvi. 28.

VER. 21.

Καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐῤῥάντισε.

[a] *Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.*

[a] And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock. And thou shalt kill the bullock before the Lord, *by* the door of the tabernacle of the congregation. And thou shalt take of the blood of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the blood beside the bottom of the altar, Exod. xxix. 10—12. Then shalt thou kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about. And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him, 20, 21. And he brought the bullock for the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering. And he slew *it*; and Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it, Lev. viii. 14, 15. Aaron therefore went unto the altar, and slew the calf of the sin-offering which *was* for himself. And the sons of Aaron brought the blood unto him; and he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar, ix. 8, 9. He slew

also the bullock and the ram *for* a sacrifice of peace-offerings which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about, 18. And he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy-seat, eastward: and before the mercy-seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin-offering that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat. And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his houshold, and for all the congregation of Israel. And he shall go out unto the altar that *is* before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat, xvi. 14—20. And he said unto me, Son of man, thus saith the Lord God, These *are* the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon, and to sprinkle blood thereon. And thou shalt give to the priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, a young bullock for a sin-offering. And thou shalt take of the blood thereof, and put it on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it. Thou shalt take the bullock also of the sin-offering, and he shall burn it in the appointed place of the house, without the sanctuary. And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock, Ezek. xliii. 18—22.

VER. 22.

Καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις.

And almost all things are by the law purged with blood; [a] *and without shedding of blood is no remission.*

[a] And he shall do with the bullock as he did with the bullock for a sin-offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them, Lev. iv. 20. For the life of the flesh *is* in the blood; and I have given it to you upon the altar, to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul, xvii. 11.

VER. 23.

Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, τούτοις καθαρίζεσθαι· αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι θυσίαις παρὰ ταύτας.

[a] It was *therefore necessary that the patterns of things in the heavens should be purified with these;* [b] *but the heavenly things themselves with better sacrifices than these.*

[a] See on chap. viii. ver. 5.
[b] See on ver. 11, 12.

VER. 24.

Οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν ὁ Χριστὸς, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανὸν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν·

[a] *For Christ is not entered into the holy places made with hands,* which are *the figures of the true; but into heaven itself,* [b] *now to appear in the presence of God for us:*

[a] See on chap. iv. ver. 14. clause 2.
[b] See on chap. vii. ver. 25, clause 4.

VER. 25.

Οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτὸν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ,

[a] *Nor yet that he should offer himself often,* [b] *as the High Priest entereth into the holy place every year with the blood of others;*

[a] Who needeth not daily, as those High Priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men High Priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore, Heb. vii. 27, 28.
[b] See on ver. 7.

VER. 26.

Ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς ἀθέτησιν ἁμαρτίας, διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.

For then must he often have suffered since the foundation of the world: but now once [a]*in the end of the world hath he appeared* [b]*to put away sin* [c]*by the sacrifice of himself.*

[a]See on chap. i. ver. 2. clause 1.
[b] See on John i. ver. 29. clause 2.
[c] But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God, Heb. x. 12. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him, 2 Cor. v. 21. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour, Eph. v. 2. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, Tit. ii. 14.

VER. 27.

Καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις·

[a] *And as it is appointed unto men once to die,* [b]*but after this the judgment:*

[a] See on Rom. v. ver. 12. clause 2.
[b] See on John v. ver 22.

VER. 28.

Οὕτως ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας, ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

[a] *So Christ was once offered to bear the sins* [b]*of many;* [c] *and unto them that look for him* [d]*shall he appear the second time without sin unto salvation.*

[a] See on John i. ver. 29. clauses 1, 2.
[b] See on Matt. xx. ver. 28. clause 4.
[c] See on 1 Thess. i. ver. 10. clause 1.
[d] See on John xii. ver. 26. clause 3.

CHAP. X.—VER. 1.

Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις, ἃς προσφέρουσιν εἰς τὸ διηνεκὲς, οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι.

[a] *For the law having a shadow of good things to come,* and *not the very image of the things,* [b] *can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.*

[a] See on chap. viii. ver. 5. clause 1.
[b] See on chap. ix. ver. 11. clause 4.

VER. 2.

Ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι; διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας, ἅπαξ κεκαθαρμένους·

For then [a] *would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.*

[a] Or, *they would have ceased to be offered, because, &c.*

VER. 3.

Ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν.

[a]*But in those sacrifices* there is *a remembrance again* made *of sins every year.*

[a] See on chap. ix. ver. 7. clause 1.

VER. 4.

Ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας.

[a] *For* it is *not possible that the blood of bulls and of goats should take away sins.*

[a] See on chap. ix. ver. 9. clause 4.

VER. 5.

Διὸ εἰσερχόμενος εἰς τὸν κόσμον, λέγει· Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι·

Wherefore when [a] *he cometh into the world, he saith,* [b] *Sacrifice and offering thou wouldest not,* [c] *but a body* * *hast thou prepared me:*

* Or, *thou hast fitted me.*

[a] See on Matt. xi. ver 3.

[b] Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book *it is* written of me, I delight to do thy will, O my God: yea, thy law *is* within my heart, Psal. xl. 6—8.

[c] See on John i. ver. 14. clause 1.

VER. 6.

Ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας·

[a] *In burnt-offerings and* sacrifices *for sin thou hast had no pleasure.*

[a] To what purpose *is* the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new-moons and sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity, even the solemn meeting. Your new-moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*, Isa. i. 11—14. Wherewith shall I come before the Lord, *and* bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall I give my first-born *for* my transgression, the fruit of my body *for* the sin of my soul? Micah vi. 6, 7. Who *is there* even among you, that would shut the doors *for nought?* neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand, Mal. i. 10.

VER. 7.

Τότε εἶπον· Ἰδοὺ ἥκω (ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ) τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά σου.

[a] *Then said I, Lo, I come* [b] *(in the volume of the book it is written of me,) to do thy will, O God.*

[a] See on John iv. ver. 34.

[b] And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel, Gen. iii. 15. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice, xxii. 18. See also on Luke xxiv. ver. 44. clauses 2—4.

VER. 8.

Ἀνώτερον λέγων· Ὅτι θυσίαν καὶ προσφορὰν καὶ ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας, οὐδὲ εὐδόκησας· (αἵτινες κατὰ τὸν νόμον προσφέρονται·)

Above when he said, Sacrifice and offering and burnt-offerings and offering *for sin thou wouldest not, neither hadst pleasure* therein; *which are offered by the law;*

VER. 9.

Τότε εἴρηκεν· Ἰδοὺ ἥκω τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά σου. Ἀναιρεῖ τὸ πρῶτον, ἵνα τὸ δεύτερον στήσῃ.

Then said he, Lo, I come to do thy will, O God. [a] *He taketh away the first, that he may establish the second.*

[a] See on chap. viii. ver. 8.

VER. 10.

Ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν οἱ διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ ἐφάπαξ.

[a] *By the which will we are sanctified* [b] *through the offering of the body of Jesus Christ once* for all.

[a] And for their sakes I sanctify myself, that they also might be sanctified though the truth, John xvii. 19.

[b] See on chap. vii. ver. 27. clause 4.

VER. 11.

Καὶ πᾶς μὲν ἱερεὺς ἕστηκε καθ' ἡμέραν λειτουργῶν, καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας·

[a] *And every priest standeth daily ministering and offering oftentimes the same sacrifices,* [b] *which can never take away sins:*

[a] See on chap. vii. ver. 27. clauses 1—3.
[b] See on chap. ix. ver. 7. clause 1.

VER. 12.

Αὐτὸς δὲ, μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν, εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ Θεοῦ·

[a] *But this man, after he had offered one sacrifice for sins,* [b] *for ever sat down on the right hand of God;*

[a] See on chap. i. ver. 3. clause 5.
[b] See on chap. i. ver. 3. clause 6.

VER. 13.

Τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ.

[a] *From henceforth expecting till his enemies be made his footstool.*

[a] See on Matt. xxii. ver. 44. clauses 1. 3.

VER. 14.

Μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους.

[a] *For by one offering* [b] *he hath perfected for ever them that are sanctified.*

[a] See on chap. vii. ver. 27. clause 4.
[b] See ver. 1.

VER. 15.

Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ προειρηκέναι·

[a] Whereof *the Holy Ghost also is a witness to us: for after that he had said before,*

[a] And we are witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him, Acts v. 32.

VER. 16.

Αὕτη ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τῶν διανοιῶν αὐτῶν ἐπιγράψω αὐτούς·

[a] *This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;*

[a] See on chap. viii. ver. 8—12.

VER. 17.

Καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.

* *And their sins and iniquities will I remember no more.*

* Some copies have, *Then he said, And their,* &c.

VER. 18.

Ὅπου δὲ ἄφεσις τούτων, οὐκ ἔτι προσφορὰ περὶ ἁμαρτίας.

Now where remission of these is, [a] there is *no more offering for sin.*

[a] See ver. 1. 14.

VER. 19.

Ἔχοντες οὖν, ἀδελφοὶ, παῤῥησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ,

[a] *Having therefore, brethren,* * *boldness* [b] *to enter into the holiest by the blood of Jesus,*

* Or, *liberty.*

[a] See on chap. iv. ver. 16. clause 1.
[b] See on chap. ix. ver. 8. clause 2.

VER. 20.

Ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν, διὰ τοῦ καταπετάσματος, τουτέστι τῆς σαρκὸς αὐτοῦ·

[a] *By a new and living way, which he hath* * *consecrated for us,* [b] *through the veil, that is to say,* [c] *his flesh;*

* Or, *new made.*

[a] See on chap. vii. ver. 25. clause 3.
[b] See on chap. vi. ver. 19. clause 2.
[c] See on John vi. ver. 51. clause 4.

VER. 21.

Καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ·

[a] *And* having *an High Priest over* [b] *the house of God;*

[a] See on chap. iii. ver. 1. clause 6.
[b] See on chap. iii. ver. 6. clause 2.

VER. 22.

Προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ἐῤῥαντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς·

[a] *Let us draw near* [b] *with a true heart* [c] *in full assurance of faith,* [d] *having our hearts sprinkled from an evil conscience,* [e] *and our bodies washed with pure water.*

[a] See on chap. iv. ver. 16. clauses 1, 2.

[b] See on 1 Tim. ii. ver. 8. clause 2.

[c] See on Matt. xxi. ver. 22.

[d] For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. ix. 13, 14.

[e] See on Matt. iii. ver. 6. clause 1.

VER. 23.

Καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ, κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ· (πιστὸς γὰρ ὁ ἐπαγγειλάμενος·)

[a] *Let us hold fast the profession of our faith without wavering;* [b] *(for he is faithful that promised;)*

[a] See on chap. iii. ver. 6. clause 3.

[b] See on 1 Cor. i. ver. 9. clause 1.

VER. 24.

Καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων·

[a] *And let us consider one another to provoke unto love and to* [b] *good works:*

[a] See on Rom. xiv. ver. 19. clause 2.

[b] See on Matt. vii. ver. 24. clause 1.

VER. 25.

Μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισὶν, ἀλλὰ παρακαλοῦντες· καὶ τοσούτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν.

Not forsaking [a] *the assembling of ourselves together, as the manner of some is;* [b] *but exhorting* one another: *and so much the more,* [c] *as ye see the day approaching.*

[a] See on Matt. xviii. ver. 18. clause 1.

[b] See on chap. iii. ver. 13. clause 1.

[c] See on Matt. xxiv. ver. 32, 33.

VER. 26.

Ἑκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκ ἔτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία·

[a] *For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,*

[a] See on chap. vi. ver. 4. clause 1.

VER. 27.

Φοβερὰ δέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος, ἐσθίειν μέλλοντος τοὺς ὑπεναντίους.

[a] *But a certain fearful looking for of judgment* [b] *and fiery indignation, which shall devour the adversaries.*

[a] See on chap. ii. ver. 3. clause 1.

[b] See on 2 Thess. i. ver. 8. clauses 1—3.

VER. 28.

Ἀθετήσας τις νόμον Μωσέως, χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει·

[a] *He that despised Moses' law died without mercy* [b] *under two or three witnesses:*

[a] See on chap. ii. ver. 2. clause 2.

[b] See on Matt. xviii. ver. 16.

VER. 29.

Πόσῳ (δοκεῖτε) χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος, ἐν ᾧ ἡγιάσθη, καὶ τὸ Πνεῦμα τῆς χάριτος ἐνυβρίσας;

[a] *Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot* [b] *the Son of God, and hath counted* [c] *the blood of the covenant,* [d] *wherewith he was sanctified, an unholy thing,* [e] *and hath done despite unto the Spirit of grace?*

[a] See on chap ii. ver. 3. clause 1.

[b] See on Matt. xiv. ver. 33. clause 2.

[c] See on Matt. xxvi. ver. 28. clause 1.

[d] For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Heb. ix. 13, 14.

[e] See on Matt. xii. ver. 31. clause 2.

VER. 30.

Οἴδαμεν γὰρ τὸν εἰπόντα· Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος. Καὶ πάλιν· Κύριος κρινεῖ τὸν λαὸν αὐτοῦ.

For we know him that hath said, [a] *Vengeance* belongeth *unto me, I will recompense, saith the Lord.* [b] *And again, The Lord shall judge his people.*

[a] See on Rom. xii. ver. 19. clause 2.

[b] For the LORD shall judge his people, and repent himself for his servants, when he seeth that *their* power is gone, and *there is* none shut up, or left, Deut. xxxii. 36. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me: those that have made a covenant with me by sacrifice, Psal. l. 3—5. For the LORD will judge his people, and will repent himself concerning his servants, cxxxv. 14. See also on Luke xviii. ver 7. clause 2.

VER. 31.

Φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ ζῶντος.

[a] It is *a fearful thing to fall into the hands of* [b] *the living God.*

[a] Our God is a consuming fire, Heb. xii. 29. Now consider this, ye that forget God, lest I tear *you* in pieces, and *there be* none to deliver, Psal. l. 22. Thou, *even* thou, *art* to be feared; and who may stand in thy sight when once thou art angry? lxxvi. 7. Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath, xc. 11. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell, Matt. x. 28. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, Rev. vi. 15, 16.

[b] See on John v. ver. 26. clause 1.

VER. 32.

Ἀναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες, πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων·

But call to remembrance the former days, in which, [a] *after ye were illuminated,* [b] *ye endured a great fight of afflictions;*

[a] See on Matt. iv. ver. 16. clause 1.
[b] See on Matt. v. ver. 10. clause 1. and Acts viii. ver. 3.

VER. 33.

Τοῦτο μὲν, ὀνειδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι· τοῦτο δὲ, κοινωνοὶ τῶν οὕτως ἀναστρεφομένων γενηθέντες.

[a] *Partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.*

[a] And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock, Nah. iii. 6. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men, 1 Cor. iv. 9.

VER. 34.

Καὶ γὰρ τοῖς δεσμοῖς μου συνεπαθήσατε, καὶ τὴν ἁρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἔχειν ἐν ἑαυτοῖς κρείττονα ὕπαρξιν ἐν οὐρανοῖς, καὶ μένουσαν.

[a] *For ye had compassion of me in my bonds, and took* [b] *joyfully the spoiling of your goods, knowing* [*] *in yourselves* [c] *that ye have in heaven a better and an enduring substance.*

[*] Or, *that ye have in yourselves*, or, *for yourselves.*

[a] See on Eph. iii. ver. 1.
[b] See on Matt. v. ver. 12. clause 1.
[c] See on Matt. vi. ver. 20.

VER. 35.

Μὴ ἀποβάλητε οὖν τὴν παῤῥησίαν ὑμῶν, ἥτις ἔχει μισθαποδοσίαν μεγάλην.

[a] *Cast not away therefore your confidence,* [b] *which hath great recompence of reward.*

[a] See on chap. iii. ver. 6. clause 3.
[b] See on Matt. v. ver. 12. clause 2.

VER. 36.

Ὑπομονῆς γὰρ ἔχετε χρείαν, ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες, κομίσησθε τὴν ἐπαγγελίαν.

[a] *For ye have need of patience, that,* [b] *after ye have done the will of God,* [c] *ye might receive the promise.*

[a] See on Luke xxi. ver. 19.

[b] See on Matt. vii. ver. 21. clause 3.
[c] See on Matt. xix. ver. 16. clause 3.

VER. 37.

Ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἥξει, καὶ οὐ χρονιεῖ.

[a] *For yet a little while, and he that shall come will come, and will not tarry.*

[a] See on Matt. xvi. ver. 27. clause 1.

VER. 38.

Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ.

[a] *Now the just shall live by faith:* [b] *but if* any man *draw back,* [c] *my soul shall have no pleasure in him.*

[a] See on Rom. i. ver. 17. clause 3.
[b] See on Matt. xii. ver. 45. clause 3.
[c] See on Matt. iii. ver. 10. clause 4.

VER. 39.

Ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.

[a] *But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.*

[a] See on John x. ver. 28.

CHAP. XI.—VER. 1.

Ἔστι δὲ πίστις, ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων.

[a] *Now faith is the* * *substance of things hoped for,* [b] *the evidence of things not seen.*

* Or, *ground,* or, *confidence.*

[a] See on Rom. v. ver. 2. clause 3.

[b] While we look not at the things which are seen, but at the things which are not seen, 2 Cor. iv. 18. Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:) v. 6, 7. Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable, and full of glory, 1 Pet. i. 8.

VER. 2.

Ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.

For by it the elders obtained a good report.

VER. 3.

Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι.

[a] *Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.*

[a] In the beginning God created the heaven and the earth, Gen. i. 1. See also on John i. ver. 3. and Rom. i. ver. 20. clause 2.

VER. 4.

Πίστει πλείονα θυσίαν Ἄβελ παρὰ Κάϊν προσήνεγκε τῷ Θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ Θεοῦ· καὶ δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖται.

[a] *By faith Abel offered unto God a more excellent sacrifice than Cain,* [b] *by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead* * *yet speaketh.*

* Or, *is yet spoken of.*

[a] And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: But unto Cain, and to his offering, he had not respect. And Cain was very wroth, and his countenance fell, Gen. iv. 3—5. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous, 1 John iii. 11, 12.

[b] From the blood of the righteous Abel, Matt. xxiii. 35.

VER. 5.

Πίστει Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον· καὶ οὐχ εὑρίσκετο, διότι μετέθηκεν αὐτὸν ὁ Θεός· πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ μεμαρτύρηται εὐηρεστηκέναι τῷ Θεῷ.

[a] *By faith Enoch was translated that he should not see death; and was not found, because God had translated him:*

for before his translation he had this testimony, that he pleased God.

[a] And Enoch walked with God, after he begat Methuselah, three hundred years, and begat sons and daughters. And all the days of Enoch were three hundred sixty and five years. And Enoch walked with God: and he *was* not; for God took him, Gen. v. 22—24. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, Jude 14.

VER. 6.

Χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστῆσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ Θεῷ, ὅτι ἐστὶ, καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.

[a] *But without faith* it is *impossible to please* him: [b] *for he that cometh to God* [c] *must believe that he is, and* that *he is a rewarder of them that diligently seek him.*

[a] See on John. iii. ver 18. clause 2.
[b] See on chap. vii. ver. 25. clause 2.
[c] How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Rom. x. 14.

VER. 7.

Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασε κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ· δι' ἧς κατέκρινε τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.

[a] *By faith Noah, being warned of God of things not seen as yet,* * *moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of* [b] *the righteoutness which is by faith.*

* Or, *being wary.*

[a] And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher-wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this *is the fashion* which thou shalt make it *of*: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: *with* lower, second, and third *stories* shalt thou make it. And, behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die. But with thee will I establish my covenant: and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind; of every creeping thing of the earth after his kind; two of every *sort* shall come unto thee, to keep *them* alive. And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he, Gen. vi. 13—22.
[b] See on Rom. i. ver. 17. clause 1.

VER. 8.

Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον ὃν ἤμελλε λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθε, μὴ ἐπιστάμενος ποῦ ἔρχεται.

[a] *By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.*

[a] See on Acts vii. ver. 4. clause 3. and ver. 5. clause 2.

VER. 9.

Πίστει παρῴκησεν εἰς τὴν γῆν τῆς ἐπαγγελίας, ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακὼβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς·

[a] *By faith he sojourned in the land of promise, as in a strange country,* [b] *dwelling in tabernacles with Isaac and Jacob,* [c] *the heirs with him of the same promise:*

[a] And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God, Gen xvii. 8. I *am* a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight, xxiii. 4. And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet he* had no child, Acts vii. 5.

[b] And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord, Gen. xii. 8. Then Abram removed *his* tent, and came and dwelt in the plain of Mamre, which *is* in Hebron, and built there an altar unto the Lord, xiii. 18.

[c] Sojourn in this land, and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I sware unto Abraham thy father: And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed, Gen. xxvi. 3, 4.

VER. 10.

Ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ Θεός.

For he looked for [a] *a city which hath foundations,* [b] *whose builder and maker is God.*

[a] These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned. But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city, ver. 13—16. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, xii. 22. Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear, 28. For here have we no continuing city, but we seek one to come, xiii. 14. In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you, John xiv. 2. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, Rev. xxi. 2. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, 10.

[b] For we know, that, if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens, 2 Cor. v. 1.

VER. 11.

Πίστει καὶ αὐτὴ Σάῤῥα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε, καὶ παρὰ καιρὸν ἡλικίας ἔτεκεν, ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγειλάμενον.

[a] *Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age,* [b] *because she judged him faithful who had promised.*

[a] And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall *a child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall

bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, *and* with his seed after him, Gen. vii. 15—19. Now Abraham and Sarah *were* old, *and* well stricken in age; *and* it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son, xviii. 11—14. And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him, xxi. 1, 2.

[b] See on 1 Cor. i. ver. 9. clause 1.

VER. 12.

Διὸ καὶ ἀφ' ἑνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὡσεὶ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀναρίθμητος.

Therefore sprang there even of one, [a] *and him as good as dead,* [b] *so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.*

[a] And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb, Rom. iv. 19.

[b] See on Rom. iv. ver. 18.

VER. 13.

Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόῤῥωθεν αὐτὰς ἰδόντες, καὶ πεισθέντες, καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς·

These all died * *in faith, not having* [a] *received the promises,* [b] *but having seen them afar off, and were persuaded of them, and embraced them,* [c] *and confessed that they were strangers and pilgrims on the earth.*

* *Gr. according to faith.*

[a] See ver. 39.

[b] Your father Abraham rejoiced to see my day: and he saw *it*, and was glad, John viii. 56. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into, 1 Pet. i. 10—12.

[c] I *am* a stranger and a sojourner with you, Gen. xxiii. 4. And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage, xlvii. 9. Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I *am* a stranger with thee, *and* a sojourner, as all my fathers *were*, Psal. xxxix. 12.

VER. 14.

Οἱ γὰρ τοιαῦτα λέγοντες, ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσι.

[a] *For they that say such things declare plainly that they seek a country.*

[a] See on ver. 10.

VER. 15.

Καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ' ἧς ἐξῆλθον, εἶχον ἂν καιρὸν ἀνακάμψαι·

And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

VER. 16.

Νυνὶ δὲ κρείττονος ὀρέγονται, τουτέστιν, ἐπουρανίου· διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεὸς, Θεὸς ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασε γὰρ αὐτοῖς πόλιν.

[a] *But now they desire a better country, that is, an heavenly:* [b] *wherefore God*

is not ashamed to be called their God: [c]*for he hath prepared for them a city.*

[a] See on ver. 10.

[b] See on Matt. xxii. ver. 32.

[c] See on Matt. xxv. ver. 34. clause 4.

VER. 17.

Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος,

[a] *By faith Abraham, when he was tried, offered up Isaac;* [b] *and he that had received the promises offered up his only-begotten* son,

[a] And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham. And he said, Behold, *here* I *am*. And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt-offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood; but where *is* the lamb for a burnt-offering? And Abraham said, My son, God will provide himself a lamb for a burnt-offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham. And he said, Here *am* I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son*, from me, Gen. xxii. 1—12. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only, Jam. ii. 21—24.

[b] See on chap. vii. ver. 6. clause 2.

VER. 18.

Πρὸς ὃν ἐλαλήθη· Ὅτι ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα·

[*] *Of whom it was said,* [a] *That in Isaac shall thy seed be called:*

[*] Or, *to*.

[a] See on Rom. ix. ver. 7.

VER. 19.

Λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ Θεός, ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.

Accounting that God was able to raise him *up, even from the dead; from whence also he received him in a figure.*

VER. 20.

Πίστει περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακὼβ καὶ τὸν Ἡσαῦ.

[a] *By faith Isaac blessed Jacob and Esau concerning things to come.*

[a] And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed: Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee. And it came

to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn, Esau. And Isaac trembled very exceedingly, and said, Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father! And he said, Thy brother came with subtilty, and hath taken away thy blessing. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me? And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father! And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above: And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck, Gen. xxvii. 26—40. And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel thy mother's father, and take thee a wife from thence of the daughters of Laban thy mother's brother. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham, xxviii. 1—4.

VER. 21.

Πίστει Ἰακὼβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσὴφ εὐλόγησε· καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.

ᵃ *By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped,* leaning *upon the top of his staff.*

ᵃ And Israel beheld Joseph's sons, and said, Who *are* these? And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place.* And he said, Bring them, I pray thee, unto me, and I will bless them. (Now the eyes of Israel were dim for age, *so that* he could not see.) And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face; and, lo, God hath shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him. And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the firstborn. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from

Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head. And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim, and as Manasseh. And he set Ephraim before Manasseh. And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers. Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow, Gen. xlviii. 8—22.

VER. 22.

Πίστει Ἰωσὴφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε, καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.

[a] *By faith Joseph, when he died,* * *made mention of the departing of the children of Israel; and gave commandment concerning his bones.*

* Or, *remembered.*

[a] And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence, Gen. l. 24, 25. And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you, Exod. xiii. 19. And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of silver: and it became the inheritance of the children of Joseph, Josh. xxiv. 32.

VER. 23.

Πίστει Μωσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστεῖον τὸ παιδίον· καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως.

[a] *By faith Moses, when he was born, was hid three months of his parents, because they saw* he was *a proper child;* [b] *and they were not afraid of the king's commandment.*

[a] See on Acts vii. ver. 20.

[b] And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools, if it *be* a son, then ye shall kill him; but if it *be* a daughter, then she shall live, Exod. i. 16. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive, 22.

VER. 24.

Πίστει Μωσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραώ·

[a] *By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;*

[a] See on Acts vii. ver. 21.

VER. 25.

Μᾶλλον ἑλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ, ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν·

Choosing rather to suffer affliction with [a] *the people of God, than to enjoy the pleasures of sin for a season;*

[a] See on chap. iv. ver. 9. clause 2.

VER. 26.

Μείζονα πλοῦτον ἡγησάμενος τῶν ἐν Αἰγύπτῳ θησαυρῶν τὸν ὀνειδισμὸν τοῦ Χριστοῦ· ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν.

[a] *Esteeming the reproach* * *of Christ greater riches than the treasures in Egypt:* [b] *for he had respect unto the recompence of the reward.*

* Or, *for Christ,*

[a] See on Matt. v. ver. 12. clause 1.
[b] See on Matt. v. ver. 12. clause 2.

VER. 27.

Πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησε.

[a] *By faith he forsook Egypt, not fear-*

ing the wrath of the king: for he endured, [b] *as seeing him* [c] *who is invisible.*

[a] And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more: for in *that* day thou seest my face thou shalt die. And Moses said, Thou hast spoken well; I will see thy face again no more, Exod. x. 28, 29. And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: But God led the people about, *through* the way of the wilderness of the Red sea. And the children of Israel went up harnessed out of the land of Egypt, xiv. 17, 18.

[b] I have set the Lord always before me, Psal. xvi. 8.

[c] See on John i. ver. 18. clause 1.

VER. 28.

Πίστει πεποίηκε τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα, θίγῃ αὐτῶν.

[a] ***Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.***

[a] See on Matt. xxvi. ver. 2. clauses 1, 2.

VER. 29.

Πίστει διέβησαν τὴν ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς· ἧς πεῖραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.

[a] *By faith they passed through the Red sea as by dry* land: *which the Egyptians assaying to do were drowned.*

[a] And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace. And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry *ground* through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I *am* the Lord, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen. And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness *to them*, but it gave light by night *to these*: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry *ground*: and the waters *were* a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians. And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them; there remained not so much as one of them, Exod. xiv. 13—28.

VER. 30.

Πίστει τὰ τείχη Ἱεριχὼ ἔπεσε, κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.

a *By faith the walls of Jericho fell down, after they were compassed about seven days.*

a And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour. And ye shall compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns; and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long *blast* with the rams' horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up, every man straight before him. And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the LORD. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD. And it came to pass, when Joshua had spoken unto the people, that the seven priests, bearing the seven trumpets of rams' horns, passed on before the LORD, and blew with the trumpets; and the ark of the covenant of the LORD followed them. And the armed men went before the priests that blew with the trumpets, and the rere-ward came after the ark, *the priests* going on, and blowing with the trumpets. And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout; then shall ye shout. So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp. And Joshua rose early in the morning, and the priests took up the ark of the LORD. And seven priests, bearing seven trumpets of rams' horns before the ark of the LORD, went on continually, and blew with the trumpets: and the armed men went before them; but the rere-ward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets. And the second day they compassed the city once, and returned into the camp: so they did six days. And it came to pass on the seventh day, that they rose early, about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city. And the city shall be accursed, *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because she hid the messengers that we sent. And ye, in any wise keep *yourselves* from the accursed thing, lest ye make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, *are* consecrated unto the LORD: they shall come into the treasury of the LORD. So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city, Josh. vi. 2—20.

VER. 31.

Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασι, δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.

a *By faith the harlot Rahab perished not with them that* * *believed not, when she had received the spies with peace.*

* Or, *that were disobedient.*

a And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there. And it was told the king of Jericho, saying, Behold,

there came men in hither to-night of the children of Israel to search out the country. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country. And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were:* And it came to pass, *about the time* of shutting of the gate, when it was dark, that the men went out; whither the men went, I wot not: pursue after them quickly; for ye shall overtake them. But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate. And, before they were laid down, she came up unto them upon the roof; And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard *these things*, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he *is* God in heaven above, and in earth beneath. Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token: And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee. Then she let them down by a cord through the window; for her house *was* upon the town-wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way. And the men said unto her, We *will be* blameless of this thine oath which thou hast made us swear: Behold, *when* we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. And it shall be, *that* whosoever shall go out of the doors of thy house into the street, his blood *shall be* upon his head, and we *will be* guiltless; and whosoever shall be with thee in the house, his blood *shall be* on our head, if *any* hand be upon him. And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear. And she said, According unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window, Josh. ii. 1—21. But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her. And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel. And they burnt the city with fire, and all that *was* therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD. And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel *even* unto this day; because she hid the messengers which Joshua sent to spy out Jericho, vi. 22—25. Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way? Jam. ii. 25.

VER. 32.

Καὶ τί ἔτι λέγω; ἐπιλείψει γάρ με

διηγούμενον ὁ χρόνος περὶ Γεδεὼν, Βαράκ τε καὶ Σαμψὼν, καὶ Ἰεφθάε, Δαβίδ τε καὶ Σαμουὴλ, καὶ τῶν προφητῶν·

And what shall I more say? for the time would fail me to tell of [a] *Gedeon, and of* [b] *Barak, and of* [c] *Samson, and of* [d] *Jephthae; of David also, and Samuel, and of the prophets:*

[a] See Judg. vi—viii.
[b] See Judg. iv, v.
[c] See Judg. xiii—xvi.
[d] See Judg. xi, xii.

VER. 33.

Οἳ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων,

[a] *Who through faith subdued kingdoms;* [b] *wrought righteousness, obtained promises,* [c] *stopped the mouths of lions,*

[a] See Josh. vi—xiii. and 2 Sam. v.; viii. For who *is* God save the LORD? or who *is* a rock save our God? *It is* God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' *feet,* and setteth me upon my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms, Psal. xviii. 31—34. We have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old. *How* thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them. Thou art my King, O God: command deliverances for Jacob. Through thee will we push down our enemies; through thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that hated us, xliv. 1—6. Blessed *be* the LORD my strength, which teacheth my hands to war, *and* my fingers to fight. My goodness, and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I trust; who subdueth my people under me, cxliv. 1, 2.

[b] See on ver. 4—6.

[c] Then went Samson down, and his father and his mother to Timnath, and came to the vineyards of Timnath; and, behold, a young lion roared against him. And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done, Judg. xiv. 5, 6. And David said unto Saul, Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock; And I went out after him, and smote him, and delivered *it* out of his mouth: and when he rose against me, I caught *him* by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God, 1 Sam. xvii. 34—36. Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee, Dan. vi. 16. And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God, 20—23.

VER. 34.

Ἔσβεσαν δύναμιν πυρὸς, ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων·

[a] *Quenched the violence of fire, escaped the edge of the sword,* [b] *out of weakness were made strong,* [c] *waxed valiant in*

fight, turned to flight the armies of the aliens.

[a] Thou hast caused men to ride over our heads: we went through fire and through water; but thou broughtest us out into a wealthy *place*, Psal. lxvi. 12. When thou passest through the waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee, Isa. xliii. 2. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their *other* garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound in the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonied, and rose up in haste, *and* spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god except their own God, Dan. iii. 19—28. In famine he shall redeem thee from death; and in war from the power of the sword, Job v. 20. *It is he* that giveth salvation unto kings: who delivereth David his servant from the hurtful sword, Psal. xliv. 10.

[b] See Judg. viii. 4—21; xv. 14—19.

[c] See 1 Sam. xvii. 39—53; 2 Chron. xiv. 11—15.

VER. 35.

Ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν·

[a] *Women received their dead raised to life again:* [b] *and others were tortured, not accepting deliverance;* [c] *that they might obtain a better resurrection:*

[a] And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth, 1 Kings xvii. 22, 23. And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the LORD. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. So he called her: and when she was come in unto him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the

ground, and took up her son, and went out, 2 Kings iv. 32—37.

[b] See on Matt. xxi. ver. 35.

[c] See on Matt. xxii. ver. 30. clause 1.

VER. 36.

[a]Ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πεῖραν ἔλαβον ἔτι δὲ δεσμῶν καὶ φυλακῆς·

And others had trial of cruel *mockings and scourgings, yea, moreover, of bonds and imprisonment:*

VER. 37.

Ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον· περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν· ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι·

They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

VER. 38.

Ὧν οὐκ ἦν ἄξιος ὁ κόσμος· ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς.

(Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in *dens and caves of the earth.*

VER. 39.

Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν.

And these all, having obtained a good report through faith, [a] *received not the promise:*

[a] See on ver. 13. clause 2.

VER. 40.

Τοῦ Θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.

[a] *God having * provided some better thing for us,* [b] *that they without us should not be made perfect.*

* Or, *foreseen.*

[a] See on chap. vii. ver. 19. clause 2.

[b] And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they *were*, should be fulfilled, Rev. vi. 11.

CHAP. XII.—VER. 1.

Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα, καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα·

[a] *Wherefore seeing we also are compassed about with so great a cloud of witnesses,* [b] *let us lay aside every weight, and the sin which doth so easily beset* us, [c] *and let us run* [d] *with patience the race that is set before us.*

[a] See chap. xi. ver. 32—38.

[b] See on Matt. x. ver. 38. and Rom. xiii. ver. 12. clause 2.

[c] See on 1 Cor. ix. ver. 24.

[d] See on Luke xxi. ver. 19.

VER. 2.

Ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, ὑπέμεινε σταυρὸν, αἰσχύνης καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ ἐκάθισεν.

[a] *Looking unto Jesus,* [b] *the * author* [c] *and finisher of our faith;* [d] *who for the joy that was set before him,* [e] *endured the cross,* [f] *despising the shame,* [g] *and is set down at the right hand of the throne of God.*

* Or, *beginner.*

[a] And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him, Isa. viii. 17. They look not unto the Holy One of Israel, neither seek the LORD, xxxi. 1. Look unto me, and be ye saved, all the ends of the earth; for I *am* God, and *there is* none else, xlv. 22. Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me, Mic. vii. 7. Without me ye can do nothing, John xv. 5.

[b] See on Mark ix. ver. 24.

[c] For by one offering he hath perfected for ever them that are sanctified, Heb. x. 14.

[d] For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings, Heb. ii. 10.

[e] See on Matt. xxvii. ver. 35. clause 1.

[f] See on Matt. xxvii. ver. 39—44.

[g] See on chap. i. ver. 3. clause 6.

VER. 3.

Ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ κάμητε, ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.

[a] *For consider him* [b] *that endured such contradiction of sinners against himself,* [c] *lest ye be wearied and faint in your minds.*

[a] See on chap. iii. ver. 1. clause 4.
[b] See on Matt. x. ver. 25.
[c] Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord, 1 Cor. xv. 58.

VER. 4.

Οὔπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι·

[a] *Ye have not yet resisted unto blood, striving against sin.*

[a] See on Matt. xxi. ver. 35.

VER. 5.

Καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται· Υἱέ μου, μὴ ὀλιγώρει παιδείας Κυρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος·

And ye have forgotten the exhortation which speaketh unto you as unto children, [a] *My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:*

[a] My son, despise not the chastening of the Lord; neither be weary of his correction: For whom the Lord loveth he correcteth, even as a father the son *in whom* he delighteth, Prov. iii. 11, 12.

VER. 6.

Ὃν γὰρ ἀγαπᾷ Κύριος, παιδεύει· μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

VER. 7.

Εἰ παιδείαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός· τίς γάρ ἐστιν υἱός, ὃν οὐ παιδεύει πατήρ;

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

VER. 8.

Εἰ δὲ χωρίς ἐστε παιδείας, ἧς μέτοχοι γεγόνασι πάντες, ἄρα νόθοι ἐστὲ καὶ οὐχ υἱοί.

But if ye be without chastisement, [a] *whereof all are partakers, then are ye bastards, and not sons.*

[a] See on John xvi. ver. 33. clause 2.

VER. 9.

Εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἴχομεν παιδευτὰς, καὶ ἐνετρεπόμεθα· οὐ πολλῷ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων, καὶ ζήσομεν;

Furthermore we have had fathers of our flesh which corrected us, [a] *and we gave* them *reverence:* [b] *shall we not much rather be in subjection unto* [c] *the Father of spirits, and live?*

[a] See on Matt. xv. ver. 4. clause 2.
[b] A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine honour? and if I *be* a master, where *is* my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Mal. i. 6. Submit yourselves therefore to God, Jam. iv. 7. Humble yourselves in the sight of the Lord, and he shall lift you up, 10. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time, 1 Pet. v. 6.
[c] And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? Numb. xvi. 22. Let the Lord, the God of the spirits of all flesh, set a man over the congregation, xxvii. 16. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it, Eccles. xii. 7. Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein, Isa. xlii. 5. For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls *which* I have made, lvii. 16. The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the

heavens, and layeth the foundation of the earth, and formeth the spirit of man within him, Zech. xii. 1.

VER. 10.

Οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ τὸ δοκοῦν αὐτοῖς, ἐπαίδευον· ὁ δὲ, ἐπὶ τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ.

For they verily for a few days chastened us * *after their own pleasure*; [a] *but he for* our *profit*, [b] *that we might be partakers of his holiness.*

* Or, *as seemed good*, or, *meet* to them.

[a] See on John xv. ver. 2. clause 3.
[b] See on 2 Cor. xi. ver. 2. clause 3.

VER. 11.

Πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης.

Now no chastening for the present seemeth to be joyous, but grievous: [a] *nevertheless afterward it yieldeth the peaceable* [b] *fruit of righteousness unto them which are exercised thereby.*

[a] See on Rom. v. ver. 3, 4.
[b] See on Matt. xiii. ver. 23. clause 3.

VER. 12.

Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε·

[a] *Wherefore lift up the hands which hang down, and the feeble knees;*

[a] Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees, Job xiv. 3, 4. Strengthen ye the weak hands, and confirm the feeble knees. Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you, Isa. xxxv. 3, 4. Comfort the feeble-minded, support the weak, be patient toward all *men*, 1 Thess. v. 14.

VER. 13.

Καὶ τροχιὰς ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον.

[a] *And make* * *straight paths for your feet*, [b] *lest that which is lame be turned out of the way;* [c] *but let it rather be healed.*

* Or, *even*.

[a] Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil, Prov. iv. 26, 27. Because my people hath forgotten me, they have burnt incense to vanity, and they have caused them to stumble in their ways *from* the ancient paths, to walk in paths, *in* a way not cast up, Jer. xviii. 15.
[b] See on Matt. xviii. ver. 7. clause 3.
[c] See on Matt. xviii. ver. 15. clause 3.

VER. 14.

Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἁγιασμὸν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν Κύριον·

[a] *Follow peace with all* men, [b] *and holiness, without which no man shall* [c] *see the Lord:*

[a] See on Mark ix. ver. 50. clause 3.
[b] See on Luke i. ver. 75.
[c] See on Matt. v. ver. 8. clause 2.

VER. 15.

Ἐπισκοποῦντες μήτις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ· μήτις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ, καὶ διὰ ταύτης μιανθῶσι πολλοί.

[a] *Looking diligently lest any man* * *fail of the grace of God; lest any root of bitterness springing up trouble* you, [b] *and thereby many be defiled;*

* Or, *fall from*.

[a] See on chap. iii. ver. 12. clause 1.
[b] See on Matt. xiii. ver. 33. clause 1.

VER. 16.

Μή τις πόρνος, ἢ βέβηλος, ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ.

Lest there be *any* [a] *fornicator*, [b] *or profane person, as Esau, who for one morsel of meat sold his birthright.*

[a] See on Acts xv. ver. 20. clause 2.
[b] And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I *am* at the point to die; and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him:

and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way. Thus Esau despised *his* birthright, Gen. xxv. 31—34.

VER. 17.

Ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομῆσαι τὴν εὐλογίαν, ἀπεδοκιμάσθη· μετανοίας γὰρ τόπον οὐχ εὗρε, καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν.

ª *For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no* * *place of repentance, though he sought it carefully with tears.*

* Or, *way to change his mind.*

ª And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; And by the sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck. And Esau hated Jacob because of the blessing wherewith his father blessed him: Gen. xxvii. 38—41.

VER. 18.

Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει καὶ κεκαυμένῳ πυρὶ, καὶ γνόφῳ, καὶ σκότῳ, καὶ θυέλλῃ,

ª *For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,*

ª And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye* go *not up* into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it *be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount. And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: come not at *your* wives. And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice, Exod. xix. 12—19. And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it* they removed, and stood afar off, xx. 18. These words the LORD spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more: and he wrote them in two tables of stone, and delivered them unto me. And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders; And ye said, Behold, the LORD our God hath shewed us his glory, and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? for this great fire will consume us. If we hear the voice of the LORD our God any more, then we shall die. For who *is there of* all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived? Deut. v. 22—26. See also on Rom. vi. ver. 14. clauses 2, 3.

VER. 19.

Καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρῃτήσαντο μὴ προστεθῆναι αὐτοῖς λόγον·

And the sound of a trumpet, and the voice of words; [a] *which voice they that heard intreated that the word should not be spoken to them any more:*

[a] And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die, Exod. xx. 19.

VER. 20.

(Οὐκ ἔφερον γὰρ τὸ διαστελλόμενον· Κἂν θηρίον θίγῃ τοῦ ὄρους, λιθοβοληθήσεται, ἢ βολίδι κατατοξευθήσεται.

[a] (*For they could not endure that which was commanded,* [b] *And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:*

[a] Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin, Rom. iii. 19, 20.

[b] There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount, Exod. xix. 13.

VER. 21.

Καὶ οὕτω φοβερὸν ἦν τὸ φανταζόμενον, Μωσῆς εἶπεν· Ἔκφοβός εἰμι καὶ ἔντρομος·)

[a] *And so terrible was the sight,* that *Moses said, I exceedingly fear and quake:*)

[a] And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice, Exod. xix. 16—19.

VER. 22.

Ἀλλὰ προσεληλύθατε Σιὼν ὄρει, καὶ πόλει Θεοῦ ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων,

[a] *But ye are come unto mount Sion,* [b] *and unto the city of* [c] *the living God, the heavenly Jerusalem,* [d] *and to an innumerable company of angels,*

[a] Yet have I set my King upon my holy hill of Zion, Psal. ii. 6. Beautiful for situation, the joy of the whole earth, *is* mount Zion, *on* the sides of the north, the city of the great King, xlviii. 2. For the LORD hath chosen Zion; he hath desired *it* for his habitation. This *is* my rest for ever: here will I dwell, for I have desired it, cxxxii. 13, 14. What shall *one* then answer the messengers of the nation? That the LORD hath founded Zion, and the poor of his people shall trust in it, Isa. xiv. 32. Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-*stone*, a sure foundation: he that believeth shall not make haste, xxviii. 16. Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow and mourning shall flee away, li. 11. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD, lix. 20. and Rom. xi. 26. And it shall come to pass, *that* whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call, Joel ii. 32. But Jerusalem which is above is free, which is mother of us all, Gal. iv. 26. And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads, Rev. xiv. 1.

[b] See on Matt. v. ver. 35. clause 2.

[c] See on John v. ver. 26. clause 1.

[d] The chariots of God *are* twenty thousand, *even* thousands of angels; the LORD *is* among them, *as* in Sinai, in the holy *place*, Psal. lxviii. 17.

VER. 23.

Πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἐν οὐρανοῖς ἀπογεγραμμένων, καὶ κριτῇ Θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων.

[a] *To the general assembly and Church of the firstborn,* [b] *which are* * *written in heaven,* [c] *and to God the Judge of all,* [d] *and to the spirits of just men made perfect,*

* Or, *enrolled.*

[a] And thou shalt say unto Pharaoh, Thus saith the LORD, Israel *is* my son, *even* my firstborn, Exod. iv. 22. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim *is* my firstborn, Jer. xxxi. 9. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures, Jam. i. 18. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb, Rev. xiv. 4.

[b] See on Luke. x. ver. 20. clause 2.

[c] That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? Gen. xviii. 25. And the heavens shall declare his righteousness: for God *is* Judge himself. Selah, Psal. l. 6. Lift up thyself, thou judge of the earth: render a reward to the proud, xciv. 2. Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth, xcvi. 13. and xcviii. 9. See also on John v. ver. 22.

[d] See on 1 Cor. xiii. ver. 10.

VER. 24.

Καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ κρείττονα λαλοῦντι παρὰ τὸν Ἄβελ.

[a] *And to Jesus the mediator of the* [b] *new* * *covenant,* [c] *and to the blood of sprinkling,* [d] *that speaketh better things than that of Abel.*

* Or, *testament.*

[a] See on chap. viii. ver. 6. clause 2.

[b] See on chap. vii. ver. 22. clause 2.

[c] See on chap. ix. ver. 21. and Matt. xxvi. ver. 28.

[d] And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground, Gen. iv. 10.

VER. 25.

Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἔφυγον, τὸν ἐπὶ τῆς γῆς παραιτησάμενοι χρηματίζοντα, πολλῷ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι·

[a] *See that ye refuse not him that speaketh.* [b] *For if they escaped not who refused him that spake on earth,* [c] *much more* shall not *we* escape, [d] *if we turn away from him that* speaketh *from heaven:*

[a] See on Matt. xvii. ver. 5.

[b] See on chap. ii. ver. 2. clause 2.

[c] See on chap. ii. ver. 3. clause 1.

[d] And they shall turn away *their* ears from the truth, 2 Tim. iv. 4.

VER. 26.

Οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσε τότε· νῦν δὲ ἐπήγγελται, λέγων· Ἔτι ἅπαξ ἐγὼ σείω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν.

[a] *Whose voice then shook the earth: but now he hath promised, saying,* [b] *Yet once more I shake not the earth only, but also heaven.*

[a] See on ver. 18.

[b] For thus saith the LORD of hosts, Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land,* Hag. ii. 6.

VER. 27.

Τὸ δὲ, Ἔτι ἅπαξ, δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν, ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα.

And this word, Yet once more, signifieth the removing of those things that * *are shaken, as of things that are made, that those things which cannot be shaken may remain.*

* Or, *may be shaken.*

VER. 28.

Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες, ἔχωμεν χάριν, δι' ἧς λατρεύωμεν εὐαρέστως τῷ Θεῷ μετὰ αἰδοῦς καὶ εὐλαβείας·

Wherefore we receiving [a] *a kingdom which cannot be moved, let us* * *have grace, whereby we may* [c] *serve God acceptably* [d] *with reverence and godly fear:*

* Or, *hold fast.* [b]

[a] See on Luke i. ver. 33.
[b] See on chap. iii. ver. 6. clause 3.
[c] See on Rom. xii. ver. 1. clause 2.
[d] See on Acts ix. ver. 31. clause 1.

VER. 29.

Καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ καταναλίσκον.

For [a] *our God* [b] *is a consuming fire.*

[a] See on John xx. ver. 17. clause 6.
[b] See on 2 Thess. i. ver. 8.

CHAP. XIII.—VER. 1.

Ἡ φιλαδελφία μενέτω.

[a] *Let brotherly love continue.*

[a] See on Mark ix. ver. 50. clause 3.

VER. 2.

Τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε· διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους.

[a] *Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.*

[a] See on Rom. xii. ver. 13. clause 2.

VER. 3.

Μιμνήσκεσθε τῶν δεσμίων, ὡς συνδεδεμένοι, τῶν κακουχουμένων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.

[a] *Remember them that are in bonds, as bound with them;* and *them which suffer adversity, as being yourselves also in the body.*

[a] See on Rom. xii. ver. 15. clause 2.

VER. 4.

Τίμιος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος· πόρνους δὲ καὶ μοιχοὺς κρινεῖ ὁ Θεός.

[a] *Marriage* is *honourable in all, and the bed undefiled:* [b] *but whoremongers and adulterers* [c] *God will judge.*

[a] So God created man in his *own* image: in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth, Gen. i. 27, 28. And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him, ii. 18. And the LORD God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh, 21—24. and Matt. xix. 4—6. And he shall take a wife in her virginity. A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take: but he shall take a virgin of his own people to wife. Neither shall he profane his seed among his people: for I the LORD do sanctify him, Lev. xxi. 13—15. Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband, 1 Cor. vii. 2. Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas? ix. 5. A Bishop then must be blameless, the husband of one wife, 1 Tim. iii. 2. and Titus i. 6. Let the Deacons be the husbands of one wife, 12. Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth, iv. 3.

[b] See on Acts xv. ver. 20. clause 2.

[c] O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes *are* upon thee, 2 Chron. xx. 12.

VER. 5.

Ἀφιλάργυρος ὁ τρόπος· ἀρκούμενοι τοῖς

παροῦσιν· αὐτὸς γὰρ εἴρηκεν· Οὐ μή σε ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλίπω.

[a] Let your *conversation* be *without covetousness:* [b] and be *content with such things as ye have:* [c] *for he hath said, I will never leave thee, nor forsake thee.*

[a] See on Eph. v. ver. 5. clause 2.

[b] See on Matt. vi. ver. 25. clause 2.

[c] And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again unto this land; for I will not leave thee, until I have done *that* which I have spoken to thee of, Gen. xxviii. 15. Be strong, and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee; he will not fail thee, nor forsake thee, Deut. xxxi. 6. And the LORD, he *it is* that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed, 8. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee; I will not fail thee, nor forsake thee, Josh. i. 5. For the LORD will not forsake his people for his great name's sake: because it hath pleased the LORD to make you his people, 1 Sam. xii. 22. And David said to Solomon his son, Be strong, and of good courage, and do *it:* fear not, nor be dismayed; for the LORD God, *even* my God, *will be* with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD, 1 Chron. xxviii. 20. I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread, Psal. xxxvii. 25. For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off, 28. Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness, Isa. xli. 10. *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them, 17.

VER. 6.

[a] Ὥστε θαῤῥοῦντας ἡμᾶς λέγειν· Κύριος ἐμοὶ βοηθὸς, καὶ οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος.

So that we may boldly say, [a] *The Lord is my helper, and* [b] *I will not fear what man shall do unto me.*

[a] And the name of the other *was* Eliezer; for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh, Exod. xviii. 4. *There is* none like unto the God of Jeshurun, *who* rideth upon the heaven in thy help, and in his excellency on the sky, Deut. xxxiii. 26. Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, the shield of thy help, and who *is* the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places, 29. The LORD *is* my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, *and* my high tower, Psal. xviii. 2. The LORD *is* my light and my salvation; whom shall I fear? the LORD *is* the strength of my life; of whom shall I be afraid? When the wicked, *even* mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this *will* I *be* confident, xxvii. 1—3 Our soul waiteth for the LORD: he *is* our help and our shield, xxxiii. 20. But I *am* poor and needy; *yet* the LORD thinketh upon me: thou *art* my help and my deliverer; make no tarrying, O my God, xl. 17. Behold, God *is* mine helper: the LORD *is* with them that uphold my soul, liv. 4. Because thou hast been my help therefore in the shadow of thy wings will I rejoice, lxiii. 7. Unless the LORD *had been* my help, my soul had almost dwelt in silence, xciv. 17. O Israel, trust thou in the LORD; he *is* their help and their shield. O house of Aaron, trust in the LORD; he *is* their help and their shield. Ye that fear the LORD, trust in the LORD; he *is* their help and their shield, cxv. 9—11. The LORD taketh my part with them that help me: therefore shall I see *my de-*

sire upon them that hate me. *It is* better to trust in the Lord, than to put confidence in man: *It is* better to trust in the Lord, than to put confidence in princes, cxviii. 7—9. Our help *is* in the name of the Lord, who made heaven and earth, cxxiv. 8. Put not your trust in princes, *nor* in the son of man, in whom *there is* no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy *is he* that *hath* the God of Jocob for his help, whose hope *is* in the Lord his God. Which made heaven and earth, the sea, and all that therein *is*; which keepeth truth for ever, cxlvi. 3—6. What shall we then say to these things? If God *be* for us, who *can be* against us? Rom. viii. 31.

[b] See on Matt. x. ver. 28. clause 1.

VER. 7.

Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ· ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς, μιμεῖσθε τὴν πίστιν.

Remember them [a] *which* * *have the rule over you,* [b] *who have spoken unto you the word of God:* [c] *whose faith follow, considering the end of* their *conversation:*

* Or, *are the guides.*

[a] See on Matt. xxiv. ver. 45. clause 1.
[b] See on Mark iv. ver. 14.
[c] See on 1 Cor. iv. ver. 16.

VER. 8.

Ἰησοῦς Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας.

[a] *Jesus Christ* [b] *the same yesterday, and to-day, and for ever.*

[a] See on 1 Cor. i. ver. 23. clause 1.
[b] See on chap. i. ver. 12.

VER. 9.

Διδαχαῖς ποικίλαις καὶ ξέναις μὴ περιφέρεσθε· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες.

[a] *Be not carried about with divers and strange doctrines:* [b] *for it is a good thing that the heart be established with grace;* [c] *not with meats, which have not profited them that have been occupied therein.*

[a] See on Matt. xxiv. ver. 4.
[b] See on Rom. xiv. ver. 4. clause 2.
[c] See on Matt. xv. ver. 11. clause 1.

VER. 10.

Ἔχομεν θυσιαστήριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες.

[a] *We have an altar,* [b] *whereof they have no right to eat which serve the tabernacle.*

[a] See on Matt. xx. ver. 28. clause 3.
[b] See on 1 Cor. ix. ver. 13.

VER. 11.

Ὧν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς.

[a] *For the bodies of those beasts, whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp.*

[a] But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it *is* a sin-offering, Exod. xxix. 14. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation. And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary. And the priest shall put *some* of the blood upon the horns of the altar of sweet incense before the Lord, which *is* in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which *is at* the door of the tabernacle of the congregation. And he shall take off from it all the fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards. And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away, As it was taken off from the bullock of the sacrifice of peace-offerings; and the priest shall burn them upon the altar of the burnt-offering. And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, Even the whole bullock shall he carry forth

without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt, Lev. iv. 5—12. And no sin-offering, whereof *any* of the blood is brought into the tabernacle of the congregation, to reconcile *withal* in the holy *place*, shall be eaten; it shall be burnt in the fire, vi. 30. And the sons of Aaron brought the blood unto him; and he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar. But the fat, and the kidneys, and the caul above the liver of the sin-offering, he burnt upon the altar; as the LORD commanded Moses. And the flesh and the hide he burnt with fire without the camp, ix. 9—11. And he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy-seat eastward: and before the mercy-seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin-offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat and before the mercy-seat. And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the live goat. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments which he put on when he went into the holy *place*, and shall leave them there: And he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people. And the fat of the sin-offering shall he burn upon the altar. And he that let go the goat for the scape-goat shall wash his clothes, and bathe his flesh in water, and afterward come into the camp. And the bullock *for* the sin-offering, and the goat *for* the sin-offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung, xvi. 14—27.

VER. 12.

Διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαὸν, ἔξω τῆς πύλης ἔπαθε.

[a] ***Wherefore Jesus also, that he might sanctify the people with his own blood,*** [b] ***suffered without the gate.***

[a] See on chap. x. ver. 10.

[b] And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a scull. And they gave him to drink wine mingled with myrrh: but he received *it* not. And when they had crucified

him, they parted his garments, casting lots upon them, what every man should take, Mark xv. 20—24.

VER. 13.

Τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμὸν αὐτοῦ φέροντες·

[a] *Let us go forth therefore unto him without the camp, bearing his reproach:*

[a] By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward, Heb. xi. 24—26. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds, xii. 3. Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely for my sake, Matt. v. 10, 11. Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me, xvi. 24. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name, Acts v. 41. We *are* fools for Christ's sake, but ye *are* wise in Christ: we *are* weak, but ye *are* strong: ye *are* honourable, but we *are* despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it; Being defamed, we entreat; we are made as the filth of the world, *and are* the off-scouring of all things unto this day, 1 Cor. iv. 10—13. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong, 2 Cor. xii. 10. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy *are ye*; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or *as* a thief, or *as* an evil doer, or *as* a busybody in other men's matters. Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf, 1 Pet. iv. 13—16.

VER. 14.

Οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν.

[a] *For here have we no continuing city, but we seek one to come.*

[a] See on chap. xi. ver. 10.

VER. 15.

Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διαπαντὸς τῷ Θεῷ, τουτέστι, καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ.

[a] *By him therefore* [b] *let us offer the sacrifice of praise to God continually, that is, the fruit of* our *lips* * *giving thanks to his name.*

* Gr. *confessing to.*

[a] See on John xiv. ver. 13. clause 2.
[b] See on Eph. v. ver. 4. clause 3.

VER. 16.

Τῆς δὲ εὐποιΐας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός.

[a] *But to do good and to communicate forget not: for with such sacrifices God is well pleased.*

[a] See on Matt. v. ver. 42. and Rom. xii. ver. 13. clause 2.

VER. 17.

Πείθεσθε τοῖς ἡγουμένοις ὑμῶν, καὶ ὑπείκετε· αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσοντες, ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι, καὶ μὴ στενάζοντες· ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.

[a] *Obey them that have the* * *rule over you,* [b] *and submit yourselves:* [c] *for they watch for your souls,* [d] *as they that must give account,* [e] *that they may do it with joy, and not with grief: for that* is *unprofitable for you.*

* Or, *guide.*

[a] See on 1 Cor. iv. ver. 16.
[b] See on Matt. xx. ver. 26. clause 1.
[c] See on Acts xx. ver. 26.
[d] See on Matt. xviii. ver. 23. clause 2.
[e] See on 2 Cor. i. ver. 14.

VER. 18.

Προσεύχεσθε περὶ ἡμῶν· πεποίθαμεν γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσι καλῶς θέλοντες ἀναστρέφεσθαι.

[a] *Pray for us:* [b] *for we trust we have a good conscience,* [c] *in all things willing to live honestly.*

[a] See on Rom. xv. ver. 30.
[b] See on 2 Cor. i. ver. 12. clause 1.
[c] See on Rom. xii. ver. 17. clause 2.

VER. 19.

Περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.

But I beseech you *the rather to do this,* [a] *that I may be restored to you the sooner.*

[a] But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you, Philem. 22.

VER. 20.

Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν,

Now [a] *the God of peace,* [b] *that brought again from the dead our Lord Jesus,* [c] *that great Shepherd of the sheep, through* [d] *the blood of the everlasting* [e]* *covenant,*

* Or, *testament.*

[a] See on Rom. xv. ver. 33.
[b] See on Acts ii. ver. 24. clause 1.
[c] See on John x. ver. 2. clause 2.
[d] See on chap. ix. ver. 20. clause 2. and Matt. xx. ver. 28. clause 4.
[e] See on chap. viii. ver. 8. clause 3.

VER. 21.

Καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ, εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ· ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ, διὰ Ἰησοῦ Χριστοῦ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

[a] *Make you perfect* [b] *in every good work* [c] *to do his will,* [d]* *working in you that which is well-pleasing in his sight,* [e] *through Jesus Christ;* [f] *to whom be for ever and ever. Amen.*

* Or, *doing.*

[a] See on Matt. v. ver. 48. clause 1.
[b] See on Matt. v. ver. 16. clause 1.
[c] See on Matt. vii. ver. 21. clause 3.
[d] See on Phil. ii. ver. 13.
[e] See on John xiv. ver. 13. clause 2.
[f] See on Rom. xi. ver. 36. clause 2.

VER. 22.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως· καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν.

[a] *And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.*

[a] See on chap. iii. ver. 13. clause 1.

VER. 23.

Γινώσκετε τὸν ἀδελφὸν Τιμόθεον ἀπολελυμένον· μεθ' οὗ ἐὰν τάχιον ἔρχηται ὄψομαι ὑμᾶς.

Know ye that [a] our *brother Timothy is set at liberty;* [b] *with whom, if he come shortly, I will see you.*

[a] See on 1 Cor. xvi. ver. 10.
[b] See ver. 19.

VER. 24.

Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἁγίους. Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.

[a] *Salute all them* [b] *that have the rule over you, and all the saints. They of Italy salute you.*

[a] See Rom. xvi. ver. 3—16.
[b] See on Matt. xxiv. ver. 45. clause 1.

VER. 25.

Ἡ χάρις μετὰ πάντων ὑμῶν. Ἀμήν.

[a] *Grace* be *with you all. Amen.*

[a] See on Rom. i. ver. 7. clauses 4—7.

Πρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰταλίας διὰ Τιμοθέου.

Written to the Hebrews from Italy by Timothy.

END OF THE EPISTLE TO THE HEBREWS.

THE

GENERAL EPISTLE

OF

JAMES.

[Supposed to have been written from Jerusalem, A.D. *circa* 60.]

CHAP. I.—VER. 1.

ΙΑΚΩΒΟΣ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δοῦλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ, χαίρειν.

[a] *James,* [b] *a servant of God and of the Lord Jesus Christ,* [c] *to the twelve tribes which are scattered abroad, greeting.*

[a] See on Acts xv. ver. 13.

[b] See on Rom. i. ver. 1. clause 2.

[c] And Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles, Acts viii. 1. Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, 1 Pet. i. 1.

VER. 2.

Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποικίλοις·

[a] *My brethren, count it all joy when ye fall into divers temptations;*

[a] See on Rom. v. ver. 3. clause 1.

VER. 3.

Γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν·

Knowing this, [a] *that the trying of your faith worketh patience.*

[a] See on Rom. v. ver. 3. clause 2.

VER. 4.

Ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ἦτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.

[a] *But let patience have* her *perfect work,* [b] *that ye may be perfect and entire, wanting nothing.*

[a] See on Luke xxi. ver. 19.

[b] See on 2 Cor. xi. ver. 2. clause 3.

VER. 5.

Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος Θεοῦ πᾶσιν ἁπλῶς, καὶ μὴ ὀνειδίζοντος· καὶ δοθήσεται αὐτῷ.

[a] *If any of you lack wisdom, let him ask of God, that giveth to all* men *liberally, and upbraideth not; and it shall be given him.*

[a] See on Matt. vii. ver. 7, 8.

VER. 6.

Αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος ἔοικε κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ.

[a] *But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.*

[a] See on 1 Tim. ii. ver. 8. clause 4.

VER. 7.

Μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι λήψεταί τι παρὰ τοῦ Κυρίου.

[a] *For let not that man think that he shall receive any thing of the Lord.*

[a] Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts, Jam. iv. 3. The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight, Prov. xv. 8. The sacrifice of the wicked is abomination: how much more, *when he* bringeth it with a wicked mind? xxi. 27. And when ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers I will not hear: your hands are full of blood, Isa. i. 15.

VER. 8.

Ἀνὴρ δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

[a] *A double-minded man is unstable in all his ways.*

[a] Purify *your* hearts, *ye* double-minded, Jam. iv. 8. And Elijah came unto all the people, and said, How long halt ye between two opinions? If the LORD *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word, 1 Kings xviii. 21. Their heart is divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images, Hos. x. 2. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon, Matt. vi. 24. As also in all *his* epistles, speaking in them of these things: in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other Scriptures, unto their own destruction, 2 Pet. iii. 16.

VER. 9.

Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ·

[a] *Let the brother of low degree* * *rejoice in that he is exalted:*

* Or, *glory.*

[a] See on Luke i. ver. 52. clause 2.

VER. 10.

Ὁ δὲ πλούσιος, ἐν τῇ ταπεινώσει αὐτοῦ· ὅτι ὡς ἄνθος χόρτου παρελεύσεται.

[a] *But the rich, in that he is made low:* [b] *because as the flower of the grass he shall pass away.*

[a] See on Matt. v. ver. 3. clause 2.
[b] See on Matt. vi. ver. 30. clause 1.

VER. 11.

Ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτω καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.

For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: [a] *so also shall the rich man fade away in his ways.*

[a] See on Luke xii. ver. 20.

VER. 12.

Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος λήψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ Κύριος τοῖς ἀγαπῶσιν αὐτόν.

[a] *Blessed is the man that endureth temptation:* [b] *for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.*

[a] See on Matt. x. ver. 22. clause 3.
[b] See on 1 Cor. ix. ver. 25.

VER. 13.

Μηδεὶς πειραζόμενος λεγέτω, ὅτι ἀπὸ τοῦ Θεοῦ πειράζομαι· ὁ γὰρ Θεὸς ἀπείραστός ἐστι κακῶν, πειράζει δὲ αὐτὸς οὐδένα.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with * *evil, neither tempteth he any man:*

* Or, *evils.*

VER. 14.

Ἕκαστος δὲ πειράζεται, ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος.

[a] *But every man is tempted, when he is drawn away with his own lust, and enticed.*

[a] From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members? Jam. iv. 1. See also on Matt. vii. ver. 11. clause 1.

VER. 15.

Εἶτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν· ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον.

[a] *Then when lust hath conceived, it bringeth forth sin:* [b] *and sin, when it is finished, bringeth forth death.*

[a] Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood, Psal. vii. 14. None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity, Isa. lix. 4.

[b] See on Rom. v. ver. 12. clause 2.

VER. 16.

Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί.

Do not err, my beloved brethren.

VER. 17.

Πᾶσα δόσις ἀγαθὴ, καὶ πᾶν δώρημα τέλειον ἄνωθέν ἐστι, καταβαῖνον ἀπὸ τοῦ Πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι παραλλαγὴ ἢ τροπῆς ἀποσκίασμα.

[a] *Every good gift and every perfect gift is from above, and cometh down from* [b] *the Father of lights,* [c] *with whom is no variableness, neither shadow of turning.*

[a] See on Matt. vii. ver. 11. clause 4.
[b] See on John i. ver. 4. clause 2.
[c] See on Rom. xi. ver. 29.

VER. 18.

Βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν τινα τῶν αὐτοῦ κτισμάτων.

[a] *Of his own will begat he us* [b] *with the word of truth,* [c] *that we should be a kind of firstfruits of his creatures.*

[a] See on John i. ver. 13.
[b] See on John xvii. ver. 17.
[c] See on Heb. xii. ver. 23. clause 1.

VER. 19.

Ὥστε, ἀδελφοί μου ἀγαπητοὶ, ἔστω πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν·

Wherefore, my beloved brethren, let every man be swift to hear, [a] *slow to speak,* [b] *slow to wrath:*

[a] If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion *is* vain, ver. 26. My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which, though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; *it is* an unruly evil, full of deadly poison, iii. 1—8. In the multitude of words there wanteth not sin: but he that refraineth his lips *is* wise. The tongue of the just *is as* choice silver: the heart of the wicked *is* little worth, Prov. x. 19, 20. He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction, xiii. 3. A soft answer turneth away wrath; but grievous words stir up anger. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness, xv. 1, 2. He that hath knowledge spareth his words; *and* a man of understanding is of an excellent spirit. Even a fool, when he holdeth his peace, is counted wise; *and* he that shutteth his lips *is esteemed* a man of understanding, xvii. 27, 28. He that answereth a matter before he heareth *it*, it *is* folly and shame unto him, xviii. 13. Death and life *are* in the power of the tongue; and they that love it shall eat the fruit thereof, 21. Whoso keepeth his mouth and his tongue, keepeth his soul from troubles, xxi. 23. Be not rash with thy mouth, and let not thine heart be hasty to utter *any* thing before God: for God *is* in heaven, and thou upon earth; therefore let thy words be few. For a dream cometh through the multitude of business: and a fool's voice *is known* by multitude of words, Eccles. v. 2, 3.

[b] See on Matt. v. ver. 24. clause 1.

VER. 20.

Ὀργὴ γὰρ ἀνδρὸς, δικαιοσύνην Θεοῦ οὐ κατεργάζεται.

[a] *For the wrath of man worketh not the righteousness of God.*

[a] See on 1 Tim. iii. ver. 3. clause 2.

VER. 21.

Διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ πε-

ῥυπαρίαν καὶ περισσείαν κακίας, ἐν πραΰτητι δέξασθε τὸν ἔμφυτον λόγον, τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

[a] *Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness,* [b] *the engrafted word,* [c] *which is able to save your souls.*

[a] See on Eph. v. ver. 4. clause 1.
[b] See on John vi. ver. 43. clause 3.
[c] See on Rom. i. ver. 16. clause 3.

VER. 22.

Γίνεσθε δὲ ποιηταὶ λόγου, καὶ μὴ μόνον ἀκροαταὶ, παραλογιζόμενοι ἑαυτούς.

[a] *But be ye doers of the word, and not hearers only, deceiving your own selves.*

[a] See on Matt. vii. ver. 21—25.

VER. 23

Ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶ καὶ οὐ ποιητὴς, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ·

[a] *For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:*

[a] See on Matt. vii. ver. 26, 27.

VER. 24.

Κατενόησε γὰρ ἑαυτὸν, καὶ ἀπελήλυθε, καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν.

For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

VER. 25.

Ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας, καὶ παραμείνας, οὗτος οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος, ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

[a] *But whoso looketh into the perfect law af liberty,* [b] *and continueth* therein, *he being not a forgetful hearer, but a doer of the work,* [c] *this man shall be blessed in his* * *deed.*

* Or, *doing.*

[a] See on John viii. ver. 32. clause 2.
[b] See on Heb. iii. ver. 6. clause 3.
[c] See on 1 Cor. xv. ver. 58. clauses 3, 4.

VER. 26.

Εἴ τις δοκεῖ θρῆσκος εἶναι ἐν ὑμῖν, μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία.

[a] *If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart,* [b] *this man's religion* is *vain.*

[a] See on ver. 19. clause 1.
[b] See on Matt. xv. ver. 9. clause 1.

VER. 27.

Θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ Θεῷ καὶ Πατρὶ, αὕτη ἐστὶν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

[a] *Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction,* [b] and *to keep himself unspotted from the world.*

[a] Because I delivered the poor that cried, and the fatherless, and *him that had* none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy, Job xxix. 12, 13. If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail; Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; (For from my youth he was brought up with me, as *with* a father, and I have guided her from my mother's womb;) If I have seen any perish for want of clothing, or any poor without covering; If his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep; If I have lifted up my hand against the fatherless, when I saw my help in the gate; *Then* let mine arm fall from my shoulderblade, and mine arm be broken from the bone, xxxi. 16—22. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow, Isa. i. 16, 17. *Is* not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou

hide not thyself from thine own flesh? lviii. 6, 7. Then shall the King say unto them on the right hand, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me, Matt. xxv. 34—36. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him, 1 John iii. 17—19.

[b] See on Rom. xii. ver. 2. clause 1.

CHAP. II.—VER. 1.

Ἀδελφοί μου, μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης.

My brethren, have not the faith of our Lord Jesus Christ, [a] the Lord *of glory,* [b] *with respect of persons.*

[a] See on 1 Cor. ii. ver. 8. clause 3.
[b] See on Rom. ii. ver. 11.

VER. 2.

Ἐὰν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι,

For if there come unto your * *assembly a man with a gold ring, in goodly apparel; and there come in also a poor man in vile raiment;*

* Gr. *synagogue.*

VER. 3.

Καὶ ἐπιβλέψητε ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν, καὶ εἴπητε αὐτῷ· Σὺ κάθου ὧδε καλῶς· καὶ τῷ πτωχῷ εἴπητε· Σὺ στῆθι ἐκεῖ, ἢ κάθου ὧδε ὑπὸ τὸ ὑποπόδιόν μου·

And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here * *in a good place; and say to the poor, Stand thou there, or sit here under my footstool:*

* Or, *well,* or, *seemly.*

VER. 4.

Καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;

Are ye not then partial in yourselves, and are become judges of evil thoughts?

VER. 5.

Ἀκούσατε, ἀδελφοί μου ἀγαπητοί· οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου τούτου πλουσίους ἐν πίστει, καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν;

Hearken, my beloved brethren, [a] *Hath not God chosen the poor of this world,* [b] *rich in faith,* [c] *and heirs of* * *the kingdom* [d] *which he hath promised to them that love him?*

* Or, *that.*

[a] See on Matt. xi. ver. 5. clause 6.
[b] See on Luke xii. ver. 21. clause 2.
[c] See on Acts xx. ver. 32. clause 2.
[d] See on Matt. xix. ver. 16. clause 3.

VER. 6.

Ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν. Οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἕλκουσιν ὑμᾶς εἰς κριτήρια;

But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

VER. 7.

Οὐκ αὐτοὶ βλασφημοῦσι τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς;

Do not they blaspheme [a] *that worthy name* [b] *by the which ye are called?*

[a] He sent redemption unto his people; he hath commanded his covenant for ever: holy and reverend *is* his name, Psal. cxi. 9. Because of the savour of thy good ointments, thy name *is as* ointment poured forth, therefore do the virgins love thee, Cant. i. 3.

[b] And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name, Isa. lxv. 15. And the disciples were first called Christians at Antioch, Acts xi. 26. For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, Eph. iii. 14. 15.

VER. 8.

Εἰ μέντοι νόμον τελεῖτε βασιλικὸν, κατὰ τὴν γραφήν· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν, καλῶς ποιεῖτε·

[a] *If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself,* [b] *ye do well:*

[a] See on Matt. xxii. ver. 39.
[b] See on Matt. xxv. ver. 21. clause 1.

VER. 9.

Εἰ δὲ προσωποληπτεῖτε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.

[a] *But if ye have respect to persons,* [b] *ye commit sin,* [c] *and are convinced of the law as transgressors.*

[a] See ver. 1—4.
[b] See on Rom. ii. ver. 11.
[c] See on Rom. iii. ver. 20. clause 3.

VER. 10.

Ὅστις γὰρ ὅλον τὸν νόμον τηρήσει, πταίσει δὲ ἐν ἑνὶ, γέγονε πάντων ἔνοχος.

[a] *For whosoever shall keep the whole law, and yet offend in one* point, *he is guilty of all.*

[a] See on Gal. iii. ver. 10.

VER. 11.

Ὁ γὰρ εἰπών· Μὴ μοιχεύσῃς, εἶπε καί· Μὴ φονεύσῃς. Εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δὲ, γέγονας παραβάτης νόμου.

[a] *For* [*] *he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.*

[*] *Or, that* law *which said.*

[a] See on Matt. xix. ver. 18.

VER. 12.

Οὕτω λαλεῖτε, καὶ οὕτω ποιεῖτε, ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι.

[a] *So speak ye, and so do, as they that shall be judged by* [b] *the law of liberty.*

[a] See on Matt. xvi. ver. 27. clause 3.
[b] See on John viii. ver. 32. clause 2.

VER. 13.

Ἡ γὰρ κρίσις ἀνίλεως τῷ μὴ ποιήσαντι ἔλεος· καὶ κατακαυχᾶται ἔλεος κρίσεως.

[a] *For he shall have judgment without mercy, that hath shewed no mercy;* [b] *and mercy* [*] *rejoiceth against judgment.*

[*] Or, *glorieth.*

[a] See on Matt. xviii. ver. 33—35.
[b] Mercy and truth are met together; righteousness and peace have kissed *each other,* Psal. lxxxv. 10.

VER. 14.

Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν, ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν;

[a] *What* doth it *profit, my brethren, though a man say he hath faith, and have not works? can faith save him?*

[a] See on Matt. vii. ver. 21—23.

VER. 15.

Ἐὰν δὲ ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσι, καὶ λειπόμενοι ὦσι τῆς ἐφημέρου τροφῆς,

If a brother or sister be naked, and destitute of daily food,

VER. 16.

Εἴπῃ δέ τις αὐτοῖς ἐξ ὑμῶν· Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε· μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος;

And one of you say unto them, Depart in peace, be ye *warmed and filled; notwithstanding ye give them not those things which are needful to the body; what* doth it *profit?*

VER. 17.

Οὕτω καὶ ἡ πίστις, ἐὰν μὴ ἔργα ἔχῃ, νεκρά ἐστι καθ' ἑαυτήν.

[a] *Even so faith, if it hath not works, is dead, being* [*] *alone.*

[*] Gr. *by itself.*

[a] Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, Psal. xv. 1, 2. By this shall all *men* know that ye are my disciples, if ye have love one to another, John xiii. 35. He that believeth on me, the works that I do shall he do also. He that hath my commandments, and keepeth them, he it is that loveth me, xiv. 12. 21. Every branch in me that beareth not fruit he taketh away, and every *branch* that beareth fruit he purgeth it, that it may bring forth more fruit, xv. 2.

Abide in me, and I in you. As the branch cannot bring forth fruit of itself except it abide in the vine, no more can ye, except ye abide in me, 4. Herein is my father glorified, that ye bear much fruit, 8. I pray,—that thou shouldest keep them from the evil, xvii. 15. If while we seek to be justified by Christ we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid, Gal. ii. 17. For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them, Eph. ii. 10. For it is God that worketh in you, both to will and to do of *his* good pleasure, Phil. ii. 13. They profess that they know God; but in works they deny *him*, being abominable and disobedient, Tit. i. 16. The grace of God, that bringeth salvation, hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, ii. 11, 12. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, 14. This is the victory that overcometh the world, *even* our faith, 1 John. v. 4. Add to your faith virtue, to virtue knowledge, &c. 2 Pet. i. 5. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth, 1 John i. 6. He that saith he abideth in him, ought himself also to walk, even as he walked, ii. 6. Ye know that every one that doth righteousness is born of him, 29. And now abide in him; that when he shall appear, we may have confidence and not be ashamed before him. v. 28.

VER. 18.

Ἀλλ' ἐρεῖ τις, Σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω· δεῖξόν μοι τὴν πίστιν σου ἐκ τῶν ἔργων σου, κἀγὼ δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου.

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith * *without thy works, and I will shew thee my faith by my works.*

* Some copies read, *by thy works.*

VER. 19.

Σὺ πιστεύεις ὅτι ὁ Θεὸς εἷς ἐστι· καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσι, καὶ φρίσσουσι.

Thou believest that there is one God; thou doest well: [a] *the devils also believe, and tremble.*

[a] See on Matt. viii. ver. 29.

VER. 20.

Θέλεις δὲ γνῶναι, ὦ ἄνθρωπε κενὲ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστιν;

[a] *But wilt thou know, O vain man, that faith without works is dead?*

[a] See on ver. 17.

VER. 21.

Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον;

[a] *Was not Abraham our father* [b] *justified by works,* [c] *when he had offered Isaac his son upon the altar?*

[a] See on Matt. iii. ver. 9. clause 2.

[b] For by thy words thou shalt be justified, and by thy words thou shalt be condemned, Matt. xii. 37.

[c] And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me, Gen. xxii. 9—12. And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only *son*: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice, 16—18.

VER. 22.

Βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη;

* *Seest thou* ᵃ *how faith wrought with his works, and by works was faith made perfect?*

* Or, *thou seest.*

ᵃ For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love, Gal. v. 6. By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises, offered up his only-begotten *son*, Heb. xi. 17.

VER. 23.

Καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα· Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ φίλος Θεοῦ ἐκλήθη.

And the Scripture was fulfilled which saith, ᵃ *Abraham believed God, and it was imputed unto him for righteousness:* ᵇ *and he was called the Friend of God.*

ᵃ See on Rom. iv. ver. 3. and ver. 5. clause 4.

ᵇ *Art* not thou our God, *who* didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? 2 Chron. xx. 7. But thou, Israel, *art* my servant, Jacob whom I have chosen, the seed of Abraham my friend, Isa. xli. 8.

VER. 24.

Ὁρᾶτε τοίνυν ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον;

ᵃ *Ye see then how that by works a man is justified, and not by faith only.*

ᵃ See on Matt. xvi. ver. 27. clause 3.

VER. 25.

Ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους, καὶ ἑτέρᾳ ὁδῷ ἐκβαλοῦσα;

ᵃ *Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent* them *out another way?*

ᵃ See on Heb. xi. ver. 31.

VER. 26.

Ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτω καὶ ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστι.

ᵃ *For as the body without the* * *spirit is dead, so faith without works is dead also.*

* Or, *breath.*

ᵃ See on ver. 17.

CHAP. III.—VER. 1.

Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρίμα ληψόμεθα·

ᵃ *My brethren,* ᵇ *be not many* * *masters, knowing that we shall receive the greater* † *condemnation.*

* Gr. *teachers.* † Or, *judgment.*

ᵃ See on Matt. xxiii. ver. 8. clause 1.

ᵇ And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron, Heb. v. 4.

VER. 2.

Πολλὰ γὰρ πταίομεν ἅπαντες. Εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα.

ᵃ *For in many things we offend all. If any man offend not in word, the same is a perfect man,* and *able also to bridle the whole body.*

ᵃ If they sin against thee, (for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near, 1 Kings viii. 46. Who can say, I have made my heart clean, I am pure from my sin? Prov. xx. 9. For *there is* not a just man upon earth, that doeth good, and sinneth not, Eccl. vii. 20. As it is written, There is none righteous, no, not one, Rom. iii. 10. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin, 20. If we say that we have no sin, we deceive ourselves, and the truth is not in us, 1 John. i. 8.

VER. 3.

Ἰδοὺ, τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν πρὸς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν.

Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

VER. 4.

Ἰδοὺ, καὶ τὰ πλοῖα τηλικαῦτα ὄντα, καὶ ὑπὸ σκληρῶν ἀνέμων ἐλαυνόμενα, με-

τάγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου ἂν ἡ ὁρμὴ τοῦ εὐθύνοντος βούληται.

Behold also the ships, which though they be *so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.*

VER. 5.

Οὕτω καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ, καὶ μεγαλαυχεῖ. Ἰδοὺ, ὀλίγον πῦρ ἡλίκην ὕλην ἀνάπτει.

Even so the tongue is a little member, and boasteth great things. Behold, how great * *a matter a little fire kindleth!*

* Or, *wood.*

VER. 6.

Καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας· οὕτως ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς γεέννης.

And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the * *course of nature; and it is set on fire of hell.*

* Gr. *wheel.*

VER. 7.

Πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἑρπετῶν τε καὶ ἐναλίων, δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ·

For every * *kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of* † *mankind:*

* Gr. *nature.*
† Gr. *the nature of man.*

VER. 8.

Τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι· ἀκατάσχετον κακὸν, μεστὴ ἰοῦ θανατηφόρου.

But the tongue can no man tame: [a] *it is an unruly evil, full of deadly poison.*

[a] See on Rom. iii. ver. 13.

VER. 9.

Ἐν αὐτῇ εὐλογοῦμεν τὸν Θεὸν καὶ Πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονότας·

Therewith bless we God, even the Father; [a] *and therewith curse we men,* [b] *which are made after the similitude of God.*

[a] See on Rom. iii ver. 14.
[b] And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his *own* image; in the image of God created he him; male and female created he them, Gen. i. 26, 27.

VER. 10.

Ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. Οὐ χρὴ, ἀδελφοί μου, ταῦτα οὕτω γίνεσθαι.

Out of the same mouth proceedeth blessing and cursing. [a] *My brethren, these things ought not so to be.*

[a] Bless them which persecute you: bless, and curse not, Rom. xii. 14.

VER. 11.

Μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρύει τὸ γλυκὺ καὶ τὸ πικρόν;

Doth a fountain send forth at the same * *place sweet* water *and bitter?*

* Or, *hole.*

VER. 12.

Μὴ δύναται, ἀδελφοί μου, συκῆ ἐλαίας ποιῆσαι, ἢ ἄμπελος σῦκα; οὕτως οὐδεμία πηγὴ ἁλυκὸν καὶ γλυκὺ ποιῆσαι ὕδωρ.

[a] *Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.*

[a] See on Matt. vii. ver. 16. clause 2.

VER. 13.

Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραΰτητι σοφίας.

[a] *Who is a wise man and endued with knowledge among you?* [b] *let him shew out of a good conversation his works with meekness of wisdom.*

[a] See on Matt. vii. ver. 24. clause 2.
[b] See on Eph. iv. ver. 29.

VER. 14.

Εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐρίθειαν ἐν

τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας.

But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

VER. 15.

Οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλ' ἐπίγειος, ψυχική, δαιμονιώδης.

[a] *This wisdom descendeth not from above,* [b] *but is earthly,* * *sensual, devilish.*

* Or, *natural.*

[a] See on Matt. xxvii. ver. 18.
[b] See on Matt. vii. ver. 11. clause 1.

VER. 16.

Ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.

For where envying and strife is, there is * *confusion and every evil work.*

* Gr. *tumult,* or, *unquietness.*

VER. 17.

Ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἁγνή ἐστιν, ἔπειτα εἰρηνική, ἐπιεικής, εὐπειθής, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπόκριτος.

[a] *But the wisdom that is from above is first pure,* [b] *then peaceable,* [c] *gentle,* and *easy to be intreated,* [d] *full of mercy and good fruits,* [e] *without* * *partiality, and without hypocrisy.*

* Or, *wrangling.*

[a] See on Matt. v. ver. 8. clause 1.
[b] See on Mark ix. ver. 50. clause 3.
[c] See on 1 Cor. xiii. ver. 4. clauses 1, 2.
[d] See on Matt. v. ver. 42.
[e] Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law, Mal. ii. 9. Observe these things, without prefering one before another, doing nothing by partiality, 1 Tim. v. 21.

VER. 18.

Καρπὸς δὲ τῆς δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

[a] *And the fruit of righteousness* [b] *is sown in peace of them that make peace.*

[a] See on John iv. ver. 36.
[b] Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves, Matt. x. 16.

CHAP. IV.—VER. 1.

Πόθεν πόλεμοι καὶ μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν;

[a] *From whence* come *wars and* * *fightings among you?* come they *not hence,* even *of your* † *lusts that war in your members?*

* Or, *brawlings.* † Or, *pleasures.*

[a] See on Rom. vii. ver. 5. clauses 3, 4.

VER. 2.

Ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε δὲ, διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς.

Ye lust, and have not: ye * *kill, and desire to have, and cannot obtain: ye fight and war,* [a] *yet ye have not, because ye ask not.*

* Or, *envy.*

[a] See on Matt. vii. ver. 7, 8.

VER. 3.

Αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε.

[a] *Ye ask, and receive not, because ye ask amiss, that ye may consume* it *upon your* * *lusts.*

* Or, *pleasures.*

[a] See on chap. i. ver. 7.

VER. 4.

Μοιχοὶ καὶ μοιχαλίδες, οὐκ οἴδατε, ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἐστιν; ὃς ἂν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ Θεοῦ καθίσταται.

[a] *Ye adulterers and adulteresses,* [b] *know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is* [c] *the enemy of God.*

[a] See on Matt. xii. ver. 39. clause 1.
[b] See on 1 John ii. ver. 15, 16.
[c] See on Rom. v. ver. 10. clause 1.

VER. 5.

Ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει· Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα, ὃ κατῴκησεν ἐν ἡμῖν;

Do ye think that the Scripture saith

in vain. The spirit that dwelleth in us lusteth * *to envy?*

* Or, *enviously*.

VER. 6.

Μείζονα δὲ δίδωσι χάριν· διὸ λέγει· Ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν.

But he giveth more grace. [a] *Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.*

[a] See on Matt. xxiii. ver. 12.

VER. 7.

Ὑποτάγητε οὖν τῷ Θεῷ· ἀντίστητε τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν.

[a] *Submit yourselves therefore to God.* [b] *Resist the devil, and he will flee from you.*

[a] See on Rom. x. ver. 3. clause 3. and Heb. xii. ver. 9. clause 2.
[b] See on Eph. iv. ver. 27.

VER. 8.

Ἐγγίσατε τῷ Θεῷ, καὶ ἐγγιεῖ ὑμῖν· καθαρίσατε χεῖρας, ἁμαρτωλοὶ, καὶ ἁγνίσατε καρδίας, δίψυχοι.

[a] *Draw nigh to God, and he will draw nigh to you.* [b] *Cleanse* your *hands, ye sinners; and purify* your *hearts, ye* [c] *double minded.*

[a] See on Heb. vii. ver. 19. clause 3.
[b] See on Matt. xxiii. ver. 26.
[c] See on chap. i. ver. 8.

VER. 9.

Ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω, καὶ ἡ χαρὰ εἰς κατήφειαν.

[a] *Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and* your *joy to heaviness.*

[a] Godly sorrow worketh repentance to salvation not to be repented of, 2 Cor. vii. 10.

VER. 10.

Ταπεινώθητε ἐνώπιον τοῦ Κυρίου, καὶ ὑψώσει ὑμᾶς.

[a] *Humble yourselves in the sight of the Lord, and he shall lift you up.*

[a] See on Matt. xxiii. ver. 12.

VER. 11.

Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ, καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ νόμου, καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς νόμου, ἀλλὰ κριτής.

[a] *Speak not evil one of another, brethren. He that speaketh evil of* his *brother,* [b] *and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.*

[a] See on Rom. i. ver. 29. clause 2.
[b] See on Matt. vii. ver. 1. clause 1.

VER. 12.

Εἷς ἐστιν ὁ νομοθέτης, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ τίς εἶ, ὃς κρίνεις τὸν ἕτερον;

[a] *There is one lawgiver,* [b] *who is able to save* [c] *and to destroy:* [d] *who art thou that judgest another?*

[a] For the LORD *is* our judge, the LORD *is* our lawgiver, the LORD *is* our king; he will save us, Isa. xxxiii. 22.
[b] See on Heb. vii. ver. 25. clause 1.
[c] See on Matt. v. ver. 22. clause 8.
[d] See on Rom. xiv. ver. 4. clause 1.

VER. 13.

Ἄγε νῦν οἱ λέγοντες· Σήμερον καὶ αὔριον πορευσόμεθα εἰς τήνδε τὴν πόλιν, καὶ ποιήσωμεν ἐκεῖ ἐνιαυτὸν ἕνα, καὶ ἐμπορευσώμεθα, καὶ κερδήσωμεν·

Go to now, ye that say, To-day or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

VER. 14.

Οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον· ποία γὰρ ἡ ζωὴ ὑμῶν; ἀτμὶς γάρ ἐστιν ἡ πρὸς ὀλίγον φαινομένη, ἔπειτα δὲ ἀφανιζομένη.

Whereas ye know not what shall be *on the morrow.* [a] *For what* is *your life?* * *It is even a vapour, that appeareth for a little time, and then vanisheth away.*

* Or, *For it is.*

[a] My days are swifter than a weaver's shuttle, and are spent without hope. O remember that my life *is* wind; mine eye shall no more see good, Job vii. 6, 7. Now my days are swifter than a post: they flee away, they see no good. They are passed away as the swift ships; as the eagle *that* hasteth to the prey, ix. 25, 26. Man *that is* born of a woman *is*

of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not, xiv. 1, 2. Behold, thou hast made my days *as* an handbreath, and mine age *is* as nothing before thee: verily every man at his best state is altogether vanity. Selah, Psal. xxxix. 5. Remember how short my time is: wherefore hast thou made all men in vain? lxxxix. 47. Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth, xc. 5, 6. For my days are consumed like smoke, cii. 3. Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life; he will cut me off with pining sickness: from day *even* to night wilt thou make an end of me, Isa. xxxviii. 12. For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, 1 Pet. i. 24.

VER. 15.

Ἀντὶ τοῦ λέγειν ὑμᾶς· Ἐὰν ὁ Κύριος θελήσῃ, καὶ ζήσωμεν, καὶ ποιήσωμεν τοῦτο ἢ ἐκεῖνο.

[a] *For that ye* ought *to say, If the Lord will, we shall live, and do this, or that.*

[a] See on Acts xviii. ver. 21.

VER. 16.

Νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα καύχησις τοιαύτη, πονηρά ἐστιν.

But now ye rejoice in your boastings: all such rejoicing is evil.

VER. 17.

Εἰδότι οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστιν.

[a] *Therefore to him that knoweth to do good, and doeth* it *not, to him it is sin.*

[a] See on Luke xii. ver. 47.

CHAP. V.—VER. 1.

Ἄγε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις.

[a] *Go to now,* ye *rich men,* [b] *weep and howl for your miseries that shall come upon* you.

[a] See on Matt. xix. ver. 23. clause 1.
[b] See on Matt. xxiv. ver. 21.

VER. 2.

Ὁ πλοῦτος ὑμῶν σέσηπε, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν.

[a] *Your riches are corrupted, and your garments are moth-eaten.*

[a] See on Matt. vi. ver. 19.

VER. 3.

Ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν, ὡς πῦρ· ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις.

Your gold and silver is cankered: and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. [a] *Ye have heaped treasure together for the last days.*

[a] See on Rom. ii. ver. 5. clause 2.

VER. 4.

Ἰδοὺ, ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος ἀφ' ὑμῶν, κράζει· καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίου σαβαὼθ εἰσεληλύθασιν.

Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of [a] *the Lord of sabaoth.*

[a] See on Rom. ix. ver. 29.

VER. 5.

Ἐτρυφήσατε ἐπὶ τῆς γῆς, καὶ ἐσπαταλήσατε· ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς.

Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

VER. 6.

Κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον· οὐκ ἀντιτάσσεται ὑμῖν.

[a] *Ye have condemned* and *killed the just;* [b] and *he doth not resist you.*

[a] See on Acts iii. ver. 14. clause 2.
[b] And, behold, one of them which were with Jesus, stretched out *his* hand, and drew his sword, and struck

a servant of the High Priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? Matt. xxvi. 51—54.

VER. 7.

Μακροθυμήσατε οὖν, ἀδελφοὶ, ἕως τῆς παρουσίας τοῦ Κυρίου. Ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ, ἕως ἂν λάβῃ ὑετὸν πρώϊμον καὶ ὄψιμον.

a * *Be patient, therefore, brethren,* b *unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.*

* Or, *Be long patient*, or, *Suffer with long patience.*

a See on Luke xxi. ver. 19.
b See on Matt. xxiv. ver. 30. clause 3.

VER. 8.

Μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ Κυρίου ἤγγικε.

a *Be ye also patient;* b *stablish your hearts:* c *for the coming of the Lord draweth nigh.*

a See on Luke xxi. ver. 19.
b Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord, Psal. xxvii. 14.
c See on Matt. xxiv. ver. 44.

VER. 9.

Μὴ στενάζετε κατ' ἀλλήλων, ἀδελφοὶ, ἵνα μὴ κατακριθῆτε· ἰδοὺ, κριτὴς πρὸ τῶν θυρῶν ἕστηκεν.

* *Grudge not one against another, brethren, lest ye be condemned:* a *behold, the judge standeth before the door.*

* Or, *Groan*, or, *grieve not.*

a So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors. Verily I say unto you, This generation shall not pass till all these things be fulfilled, Matt. xxiv. 33, 34.

VER. 10.

Ὑπόδειγμα λάβετε τῆς κακοπαθείας, ἀδελφοί μου, καὶ τῆς μακροθυμίας, τοὺς προφήτας οἳ ἐλάλησαν τῷ ὀνόματι Κυρίου.

Take, my brethren, the prophets, a *who have spoken in the name of the Lord,* b *for an example of suffering affliction, and of patience.*

a See on Matt. x. ver. 20. clause 1.
b See on Matt. xxi. ver. 35.

VER. 11.

Ἰδοὺ, μακαρίζομεν τοὺς ὑπομένοντας. Τὴν ὑπομονὴν Ἰὼβ ἠκούσατε, καὶ τὸ τέλος Κυρίου εἴδετε, ὅτι πολύσπλαγχνός ἐστιν ὁ Κύριος καὶ οἰκτίρμων.

a *Behold, we count them happy which endure.* b *Ye have heard of the patience of Job,* c *and have seen the end of the Lord;* d *that the Lord is very pitiful, and of tender mercy.*

a See on Matt. x. ver. 22. clause 3.
b Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away: blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly, Job i. 20—22. Then said his wife unto him, Dost thou still retain thine integrity? curse God and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips, ii. 9, 10. Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. He also *shall be* my salvation: for an hypocrite shall not come before him, xiii. 15, 16. But he knoweth the way that I take: *when* he hath tried me, I shall come forth as gold. My foot hath held his steps; his way have I kept, and not declined, xxiii. 10, 11.
c And it was *so*, that, after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and

against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath.* Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering, and my servant Job shall pray for you, for him will I accept; lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right, like my servant Job. So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite, went and did according as the LORD commanded them: the LORD also accepted Job. And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an ear-ring of gold. So the LORD blessed the latter end of Job more than his beginning; for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. He had also seven sons and three daughters. And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch. And in all the land were no women found *so* fair as the daughters of Job: and their father gave them inheritance among their brethren. After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations. So Job died, *being* old, and full of days, Job xlii. 7—17. Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace, Psal. xxxvii. 37. Though these three men, Noah, Daniel, and Job, were in it, they should deliver *but* their own souls by their righteousness, said the Lord GOD, Ezek. xiv. 14.

[d] See on Luke i. ver. 50.

VER. 12.

Πρὸ πάντων δὲ, ἀδελφοί μου, μὴ ὀμνύετε μήτε τὸν οὐρανὸν, μήτε τὴν γῆν, μήτε ἄλλον τινὰ ὅρκον· ἤτω δὲ ὑμῶν τὸ ναὶ, ναὶ, καὶ τὸ οὒ, οὔ· ἵνα μὴ εἰς ὑπόκρισιν πέσητε.

[a] *But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.*

[a] Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, Swear not at all: neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil, Matt. v. 33—37. Woe unto you, *ye* blind guides! which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. *Ye* fools, and blind! for whether is greater, the gold, or the temple that sanctifieth the gold? And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. *Ye* fools, and blind! for whether *is* greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon, xxiii. 16—22.

VER. 13.

Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ τις; ψαλλέτω.

[a] *Is any among you afflicted? let him pray.* [b] *Is any merry? let him sing psalms.*

[a] And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me, Psal. xv. 15.

[a] See on Matt. xxvi. ver. 30. clause 1.

VER. 14.

Ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω

τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ' αὐτὸν, ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ Κυρίου·

Is any sick among you? let him call for [a] *the elders of the church;* [b] *and let them pray over him,* [c] *anointing him with oil in the name of the Lord:*

[a] See on Acts xi. ver. 30.
[b] See on Acts ix. ver. 40.
[c] And they cast out many devils, and anointed with oil many that were sick, and healed *them*, Mark vi. 30.

VER. 15.

Καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ Κύριος· κἂν ἁμαρτίας ᾖ πεποιηκὼς, ἀφεθήσεται αὐτῷ.

[a] *And the prayer of faith shall save the sick, and the Lord shall raise him up;* [b] *and if he have committed sins, they shall be forgiven him.*

[a] And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting, Matt. xvii. 20, 21. Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive, xxi. 21, 22. And God hath set some in the church, first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, 1 Cor. xii. 28.
[b] See on Matt. ix. ver. 2. clause 4.

VER. 16.

Ἐξομολογεῖσθε ἀλλήλοις τὰ παραπτώματα, καὶ εὔχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε. Πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη.

[a] *Confess* your *faults one to another,* [b] *and pray one for another, that ye may be healed. The effectual fervent prayer of* [c] *a righteous man* [d] *availeth much.*

[a] And were baptized of him in Jordan, confessing their sins, Matt. iii. 6. And many that believed, came, and confessed, and shewed their deeds, Acts xix. 18.
[b] See on Rom. xv. ver. 30.
[c] See on Luke i. ver. 6. clause 1.
[d] See on Matt. vii. ver. 7. clause 1.

VER. 17.

Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι· καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ.

[a] *Elias was a man subject to like passions as we are,* [b] *and he prayed* * *earnestly that it might not rain; and it rained not on the earth by the space of three years and six months.*

* Or, *in his prayer.*

[a] We also are men of like passions with you, Acts xiv. 15.
[b] And Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As* the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word, 1 Kings xvii. 1.

VER. 18.

Καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκε, καὶ ἡ γῆ ἐβλάστησε τὸν καρπὸν αὐτῆς.

[a] *And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.*

[a] And Elijah said unto Ahab, Get thee up, eat and drink; for *there is* a sound of abundance of rain. So Ahab went up to eat and to drink: and Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times. And it came to pass, at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare *thy chariot*, and get thee down, that the rain stop thee not. And it came to pass, in the mean while, that the heaven was black with clouds and

wind, and there was a great rain, 1 Kings xviii. 41—45.

VER. 19.

Ἀδελφοί, ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας, καὶ ἐπιστρέψῃ τις αὐτόν,

Brethren, [a] *if any of you do err from the truth,* [b] *and one convert him;*

[a] See on 1 Tim. i. ver. 6.
[b] See on Matt. xviii. ver. 15. clause 3.

VER. 20.

Γινωσκέτω, ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ, σώσει ψυχὴν ἐκ θανάτου, καὶ καλύψει πλῆθος ἁμαρτιῶν.

Let him know, that he which converteth the sinner from the error of his way [a] *shall save a soul* [b] *from death,* [c] *and shall hide a multitude of sins.*

[a] See on Rom. xi. ver. 14.
[b] See on John v. ver. 24. clause 3.
[c] Blessed *is he whose* transgression *is* forgiven, *whose* sin *is* covered. Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile, Psal. xxxii. 1, 2.

END OF THE EPISTLE OF ST. JAMES.

THE

FIRST EPISTLE GENERAL

OF

PETER.

[Written from Rome, A. D. 64.]

CHAP. I.—VER. 1.

ΠΕΤΡΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας,

[a] *Peter an apostle of Jesus Christ,* [b] *to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,*

[a] See on John i. ver. 42.

[b] Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, 1 Pet. ii. 11. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them,* and embraced *them,* and confessed that they were strangers and pilgrims on the earth, Heb. xi. 13.

VER. 2.

Κατὰ πρόγνωσιν Θεοῦ πατρὸς ἐν ἁγιασμῷ Πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

[a] *Elect according to the foreknowledge of God the Father,* [b] *through sanctification of the Spirit,* [c] *unto obedience* [d] *and sprinkling of the blood* [e] *of Jesus Christ:* [f] *Grace unto you, and peace, be multiplied.*

[a] See on Rom. viii. ver. 29. clauses 1, 2.
[b] See on Luke i. ver. 75.
[c] See on Rom. i. ver. 5. clause 3.
[d] See on Heb. ix. ver. 19—22.
[e] See on Matt. xx. ver. 28. clause 4.
[f] See on Rom. i. ver. 7. clauses 4—7.

VER. 3.

Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,

[a] *Blessed* be [b] *the God* [c] *and Father of* [d] *our Lord Jesus Christ, which* [e] *according to his* * *abundant mercy* [f] *hath begotten us again* [g] *unto a lively hope* [h] *by the resurrection of Jesus Christ from the dead,*

* Gr. *much mercy.*

[a] Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, 2 Cor. i. 3. Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ, Eph. i. 3.

[b] See on John xx. ver. 17. clause 5.
[c] See on Matt. vii. ver. 21. clause 4.
[d] See on Luke ii. ver. 11. clause 3.
[e] See on Rom. v. ver. 20. clause 2.
[f] See on John i. ver. 13. clause 5.
[g] See on Rom. v. ver. 2. clause 3.
[h] See on Acts ii. ver. 24. clause 1.

VER. 4.

Εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ἡμᾶς.

[a] *To an inheritance* [b] *incorruptible,* [c] *and undefiled,* [d] *and that fadeth not away,* [e] *reserved in heaven for* * *you.*

* Or, *us.*

[a] See on Acts xx. ver. 32. clause 2.

[b] See on Matt. vi. ver. 20.

[c] And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie; but they which are written in the Lamb's book of life, Rev. xxi. 27.

[d] And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away, 1 Pet. v. 4. The grass withereth, the flower fadeth; because the Spirit of the LORD bloweth upon it: surely the people *is* grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever, Isa. xl. 7, 8. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways, Jam. i. 11.

[e] For the hope which is laid up for you in heaven, Col. i. 5. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 8.

VER. 5.

Τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως, εἰς σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ,

[a] *Who are kept by the power of God* [b] *through faith unto salvation, ready to be revealed in the last time.*

[a] And now I am no more in the world, but these are in the world, and I come to thee. Holy father, keep through thine own name those whom thou hast given me, that they may be one, as we *are*, John xvii. 11. Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called, Jude 1. See also on John x. ver. 28. clause 2.

[b] Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed, John viii. 31. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, *take heed* lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness; otherwise thou also shalt be cut off, Rom. xi. 20—22. By faith ye stand, 2 Cor. i. 24. The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me, Gal. ii. 20. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God, Eph. ii. 8. That Christ may dwell in your hearts by faith, iii. 17. To present you holy and unblameable, and unreproveable in his sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, Col. i. 22, 23. That ye be not slothful, but followers of them who through faith and patience inherit the promises, Heb. vi. 12. That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords, 1 Tim. vi. 14, 15.

VER. 6.

Ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι εἰ δέον ἐστὶ, λυπηθέντες ἐν ποικίλοις πειρασμοῖς·

[a] *Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness* [b] *through manifold temptations:*

[a] See on Rom. v. ver. 2. clause 3.
[b] See on John xvi. ver. 33. clause 2.

VER. 7.

Ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολὺ τιμιώτερον χρυσίου, τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζομένου, εὑρεθῇ εἰς ἔπαινον καὶ τιμὴν καὶ δόξαν, ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ·

[a] *That the trial of your faith, being much more* [b] *precious than of gold that perisheth, though it be tried with fire,* [c] *might be found unto praise and honour and glory* [d] *at the appearing of Jesus Christ:*

[a] See on Rom. v. ver. 3. clause 2.

[b] Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God

and our Saviour Jesus Christ, 2 Pet. i. 1.

c See on Matt. xxv. ver. 21. clause 1.

d See on Matt. xxiv. ver. 30. clause 3.

VER. 8.

Ὃν οὐκ εἰδότες ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὁρῶντες, πιστεύοντες δὲ, ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ·

a *Whom having not seen,* b *ye love;* c *in whom, though now ye see* him *not, yet believing,* d *ye rejoice with joy unspeakable and full of glory:*

a Blessed *are* they which have not seen, and *yet* have believed, John xx. 29. For we walk by faith, not by sight, 2 Cor. v. 7. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 1 John iv. 20.

b See on Matt. x. ver. 37. clause 1.

c See on John v. ver. 23. clause 1.

d See on Rom. v. ver. 2. clause 3.

VER. 9.

Κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν.

a *Receiving the end of your faith,* even *the salvation of* your *souls.*

a See on Mark xvi. ver. 16. clause 1. and Rom. vi. ver. 22. clause 4.

VER. 10.

Περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες·

a *Of which salvation the prophets have inquired and searched diligently,* a *who prophesied of the grace* that should come *unto you:*

a See on Matt. xiii. ver. 17.

b See on Luke i. ver. 54. and John i. ver. 17. clause 2.

VER. 11.

Ἐρευνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς Πνεῦμα Χριστοῦ, προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα, καὶ τὰς μετὰ ταῦτα δόξας·

a *Searching what, or what manner of time the Spirit of Christ which was in them did signify,* b *when it testified beforehand the sufferings of Christ,* c *and the glory that should follow.*

a Being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water, 1 Pet. iii. 18—20. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his, Rom. viii. 9. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, Gal. iv. 6. For the prophecy came not in old time by the will of man; but holy men of God spake *as they were* moved by the Holy Ghost, 2 Pet. i. 21.

b See on Luke xxiv. ver. 44.

c See on Matt. viii. ver. 11. clause 1.

VER. 12.

Οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς, ἡμῖν δὲ διηκόνουν αὐτὰ, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν Πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

a *Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by* b *them that have preached the Gospel unto you with the Holy Ghost sent down from heaven;* c *which things the angels desire to look into.*

a Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy, Dan. ix. 24. But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased. Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be* to the end of these wonders? And

I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished. And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*? And he said, Go thy way, Daniel; for the words *are* closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end *be*: for thou shalt rest, and stand in the lot at the end of the days, xii. 4—13. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect, Heb. xi. 39, 40.

[b] See on Rom. xv. ver. 19. clause 1.

[c] And the cherubims shall stretch forth *their* wings on high, covering the mercy-seat with their wings, and their faces *shall look* one to another; toward the mercy-seat shall the faces of the cherubims be, Exod. xxv. 20. Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? Dan. viii. 13.

VER. 13.

Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, νήφοντες, τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ,

[a] *Wherefore gird up the loins of your mind,* [b] *be sober,* [c] *and hope* * *to the end* [d] *for the grace that is to be brought unto you* [e] *at the revelation of Jesus Christ;*

* Gr. *perfectly.*

[a] See on Luke xii. ver. 35. clause 1.

[b] See on 1 Thess. v. ver. 6. clause 3.

[c] See on Heb. iii. ver. 6. clauses 3, 4.

[d] See on Matt. xxv. ver. 21.

[e] See on Matt. xvi. ver. 27. clause 1.

VER. 14.

Ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις·

As [a] *obedient children,* [b] *not fashioning yourselves according to the former lusts* [c] *in your ignorance:*

[a] The spirit that now worketh in the children of disobedience, Eph. ii. 2. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience, v. 6. See also on Rom. i. ver. 5. clause 3.

[b] See on Rom. vi. ver. 4. clause 3.

[c] See on Rom. i. ver. 28. clause 1.

VER. 15.

Ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον, καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε.

But as [a] *he which hath called you* [b] *is holy,* [c] *so be ye holy* [d] *in all manner of conversation;*

[a] See on Rom. i. ver. 6. clause 2.

[b] See on John xvii. ver. 11. clause 2.

[c] See on Matt. v. ver. 48. clause 1.

[d] See on Eph. iv. ver. 29.

VER. 16.

Διότι γέγραπται· Ἅγιοι γένεσθε, ὅτι ἐγὼ ἅγιός εἰμι.

[a] *Because it is written, Be ye holy; for I am holy.*

[a] For I *am* the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth, Lev. xi. 44. Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God *am* holy, xix. 2.

VER. 17.

Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἑκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε·

[a] *And if ye call on the Father,* [b] *who without respect of persons* [c] *judgeth according to every man's work,* [d] *pass the time of your sojourning* here [e] *in fear:*

[a] See on John xiv. ver. 13. clause 2.
[b] See on Rom. ii. ver. 11.
[c] See on Rom. ii. ver. 2.
[d] See on ver. 1. clause 2.
[e] See on Acts ix. ver. 31. clause 1.

VER. 18.

Εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου·

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received *by tradition from your fathers;*

VER. 19.

Ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ·

[a] *But with the precious blood of Christ,* [b] *as of a lamb without blemish and without spot:*

[a] See on 1 Cor. vi. ver. 20. clause 1.
[b] See on John i. ver. 29. clause 1.

VER. 20.

Προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἐσχάτων τῶν χρόνων δι' ὑμᾶς,

[a] *Who verily was fore-ordained before the foundation af the world,* [b] *but was manifest in these last times for you,*

[a] Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, Acts ii. 23. According to the eternal purpose which he purposed in Christ Jesus our Lord, Eph. iii. 11. According to his own purpose and grace, which was given us in Christ Jesus before the world began, 2 Tim. i. 9. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world, Rev. xiii. 8.

[b] But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Gal. iv. 4.

VER. 21.

Τοὺς δι' αὐτοῦ πιστεύοντας εἰς Θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν.

[a] *Who by him do believe in God,* [b] *that raised him up from the dead,* [c] *and gave him glory;* [d] *that your faith and hope might be in God.*

[a] Jesus cried, and said, He that believeth on me, believeth not on me, but on him that sent me, John xii. 44. Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me, xiv. 6.
[b] See on Acts ii. ver. 24.
[c] See on Matt. xxviii. ver. 18.
[d] See on Rom. v. ver. 2. clause 3.

VER. 22.

Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ Πνεύματος, εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ καθαρᾶς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς·

Seeing [a] *ye have purified your souls* [b] *in obeying the truth* [c] *through the Spirit* [d] *unto unfeigned love of the brethren,* see that ye *love one another with a pure heart fervently.*

[a] See on Matt. xxiii. ver. 26.
[b] See on John xvii. ver. 17. clause 2.
[c] See on Rom. viii. ver. 14. clause 1.
[d] See on Mark ix. ver. 50. clause 3.

VER. 23.

Ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ λόγου ζῶντος Θεοῦ καὶ μένοντος εἰς τὸν αἰῶνα.

[a] *Being born again,* [b] *not of corruptible seed, but of incorruptible,* [c] *by the word of God,* [d] *which liveth and abideth for ever.*

[a] See on John i. ver. 13. clause 5.
[b] Whosoever is born of God doth not commit sin; for his seed remaineth in him, 1 John iii. 9.
[c] See on Mark iv. ver. 14.
[d] See on Matt. xxiv. ver. 35. clause 2.

VER. 24.

Διότι πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου. Ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε·

[a] * *For all flesh* is *as grass, and all the*

glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.

* Or, *for that.*

[a] See on Matt. vi. ver. 30. clause 1.; and Jam. iv. ver. 14.

VER. 25.

Τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα· τοῦτο δέ ἐστι τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

[a] *But the word of the Lord endureth for ever.* [b] *And this is the word which by the Gospel is preached unto you.*

[a] See on Matt. xxiv. ver. 35. clause 2.
[b] See on Mark iv. ver. 14.

CHAP. II.—VER. 1.

Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλιάς,

Wherefore [a] *laying aside* [b] *all malice and all guile,* [c] *and hypocrisies,* [d] *and envies,* [e] *and all evil speakings,*

[a] See on Rom. xiii. ver. 12. clause 2.
[b] See on Eph. iv. ver. 31. clause 4.
[c] See on Matt. vi. ver. 2. clause 2.
[d] See on Rom. xiii. ver. 13. clause 4.
[e] See on Rom. i. ver. 29. clause 2.

VER. 2.

Ὡς ἀρτιγέννητα βρέφη, τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε·

[a] *As new-born babes, desire* [b] *the sincere milk of the word,* [c] *that ye may grow thereby:*

[a] See on Matt. xviii. ver. 3. clause 3.
[b] See on 1 Cor. iii. ver. 2.
[c] See on 1 Thess. iv. ver. 1. clause 3.

VER. 3.

Εἴπερ ἐγεύσασθε ὅτι χρηστὸς ὁ Κύριος·

[a] *If so be ye have tasted that the Lord is gracious.*

[a] See on Heb. vi. ver. 5. clause 1.

VER. 4.

Πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένον, παρὰ δὲ Θεῷ ἐκλεκτὸν, ἔντιμον·

[a] *To whom coming,* as unto [b] *a living stone,* [c] *disallowed indeed of men,* [d] *but chosen of God,* [e] and *precious,*

[a] See on Matt. xi. ver. 28. clause 1.
[b] See on John v. ver. 26. clause 2.
[c] See on Matt. xxi. ver. 42.
[d] See on Matt. xii. ver. 18. clause 2.
[e] Unto you therefore which believe he is precious, ver. 7. But with the precious blood of Christ, i. 19.

VER. 5.

Καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε, οἶκος πνευματικὸς, ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας, εὐπροσδέκτους τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ.

[a] *Ye also, as lively stones,* * *are built up a spiritual house,* [b] *an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*

* Or, *be ye built.*

[a] See on Eph. ii. ver. 20—22.

[b] But ye are a chosen generation, a royal priesthood, ver. 9. But ye shall be named the Priests of the LORD: *men* shall call you the Ministers of our God, Isa. lxi. 6. And I will also take of them for priests, *and* for Levites, saith the LORD, lxvi. 21. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father: to him *be* glory and dominion for ever and ever. Amen, Rev. i. 5, 6. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: And hast made us unto our God kings and priests: and we shall reign on the earth, v. 9, 10. Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years, xx. 6.

VER. 6.

Διὸ καὶ περιέχει ἐν τῇ γραφῇ· Ἰδοὺ τίθημι ἐν Σιὼν λίθον ἀκρογωνιαῖον, ἐκλεκτὸν, ἔντιμον καὶ ὁ πιστεύων ἐπ' αὐτῷ, οὐ μὴ καταισχυνθῇ.

[a] *Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded.*

[a] Therefore thus saith the Lord GOD, Behold, I lay in Zion for a

foundation a stone, a tried stone, a precious corner *stone*, a sure foundation: he that believeth shall not make haste, Isa. xxviii. 16.

VER. 7.

Ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν· ἀπειθοῦσι δὲ, λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας, καὶ λίθος προσκόμματος, καὶ πέτρα σκανδάλου·

[a] *Unto you therefore which believe* he is * *precious:* [c] *but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,*

* Or, *an honour.* [b]

[a] For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better, Phil. i. 23. But what things were gain to me, those I counted loss for Christ, Yea, doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, iii. 7, 8.

[b] In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, Isa. xxviii. 5. A light to lighten the Gentiles, and the glory of thy people Israel, Luke ii. 32.

[c] See on Matt. xxi. ver. 42.

VER. 8.

Οἳ προσκόπτουσι τῷ λόγῳ, ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθησαν.

[a] *And a stone of stumbling, and a rock of offence,* even to them *which stumble at the word, being disobedient:* [b] *whereunto also they were appointed.*

[a] See on Luke ii. ver. 34. clause 1.

[b] And in very deed for this *cause* have I raised thee up, for to shew *in* thee my power; and that my name may be declared throughout all the earth, Exod. ix. 16. *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, Rom. ix. 22. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, 1 Thess. v. 9.

VER. 9.

Ὑμεῖς δὲ γένος ἐκλεκτὸν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν· ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς.

[a] *But ye are a chosen generation,* [b] *a royal priesthood,* [c] *an holy nation,* [d] *a* * *peculiar people;* [f] *that ye should shew forth the* † *praises of him* [g] *who hath called you out of darkness into his marvellous light:*

* Or, *purchased.* [e] † Or, *virtues.*

[a] See on Rom. viii. ver. 29. clauses 1, 2.

[b] And ye shall be unto me a kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel, Exod. xix. 6. See also on ver. 5. clause 2.

[c] See on Luke i. ver. 75.

[d] See on Tit. ii. ver. 14. clause 4.

[e] See on Matt. xx. ver. 28. clauses 3, 4.

[f] See on Matt. v. ver. 16. clause 1.

[g] See on Matt. iv. ver. 16. clause 1.

VER. 10.

Οἵ ποτε οὐ λαὸς, νῦν δὲ λαὸς Θεοῦ· οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες.

[a] *Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.*

[a] See on Rom. ix. ver. 25, 26.

VER. 11.

Ἀγαπητοὶ, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους, ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·

Dearly beloved, I beseech you [a] *as strangers and pilgrims,* [b] *abstain from fleshly lusts,* [c] *which war against the soul;*

[a] See on chap. i. ver. 1. clause 2.

[b] See on Rom. xiii. ver. 12, 13, and 14. clause 2.

[c] See on Rom. vii. ver. 23.

VER. 12.

Τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν· ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύσαντες, δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

[a] *Having your conversation* [b] *honest among the Gentiles:* [c] *that,* * *whereas they speak against you as evil doers,* [d] *they may by* your *good works, which they shall behold, glorify God* [e] *in the day of visitation.*

* Or, *wherein.*

[a] See on Eph. iv. ver. 29.
[b] See on Rom. xii. ver. 17. clause 2.
[c] See on Matt. v. ver. 11. clause 1.
[d] See on Matt. v. ver. 16.
[e] See on Luke iv. ver. 19.

VER. 13.

Ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει, διὰ τὸν Κύριον· εἴτε ϐασιλεῖ, ὡς ὑπερέχοντι·

[a] *Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;*

[a] See on Rom. xiii. ver. 1.

VER. 14.

Εἴτε ἡγεμόσιν, ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν μὲν κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν.

[a] *Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.*

[a] See on Rom. xiii. ver. 3, 4.

VER. 15.

Ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ Θεοῦ, ἀγαθοποιοῦντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν·

For so is the will of God, [a] *that with well doing ye may put to silence the ignorance of foolish men:*

[a] See on Matt. v. ver. 16.

VER. 16.

Ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς δοῦλοι Θεοῦ.

[a] *As free,* [b] *and not* * *using* your *liberty* [c] *for a cloke of maliciousness, but as the servants of God.*

* Gr. *having.*

[a] See on John viii. ver. 32. clause 2.
[b] For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4.
[c] See on Matt. xxiii. ver. 14. clause 1.
[d] See on Rom. i. ver. 1. clause 2.

VER. 17.

Πάντας τιμήσατε. Τὴν ἀδελφότητα ἀγαπᾶτε. Τὸν Θεὸν φοϐεῖσθε. Τὸν ϐασιλέα τιμᾶτε.

[a] * *Honour all* men. [b] *Love the brotherhood.* [c] *Fear God.* [d] *Honour the king.*

* Or, *esteem.*

[a] See on Matt. xx. ver. 26. clause 1.
[b] See on Mark ix. ver. 50. clause 3.
[c] See on Acts ix. ver. 31. clause 1.
[d] Then he said, I have sinned; *yet* honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the LORD thy God, 1 Sam. xv. 30. And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD, and the king, 1 Chron. xxix. 20. Render therefore to all their dues; tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour, Rom. xiii. 7.

VER. 18.

Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόϐῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς σκολιοῖς.

[a] *Servants,* be *subject to* your *masters with all fear; not only to the good and gentle, but also to the froward.*

[a] See on Matt. viii. ver. 2. clause 2.

VER. 19.

Τοῦτο γὰρ χάρις, εἰ διὰ συνείδησιν Θεοῦ ὑποφέρει τις λύπας, πάσχων ἀδίκως·

[a] *For this is* * *thankworthy,* [b] *if a man for conscience toward God endure grief, suffering wrongfully.*

* Or, *thank.*

[a] See ver. 20. For if ye love them which love you, what thank have ye? Luke vi. 32.
[b] See on Matt. v. ver. 10. clause 1.

VER. 20.

Ποῖον γὰρ κλέος, εἰ ἁμαρτάνοντες καὶ

κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ Θεῷ.

For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? [a] *but if, when ye do well, and suffer* for it, *ye take it patiently, this* is * *acceptable with God.*

* Or, *thank.*

[a] See on Matt. v. ver. 10.

VER. 21.

Εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ἡμῶν, ἡμῖν ὑπολιμπάνων ὑπογραμμὸν, ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ·

[a] *For even hereunto were ye called:* [b] *because Christ also suffered for* * *us,* [c] *leaving us an example, that ye should follow his steps:*

* Some read, *you.*

[a] See on John xvi. ver. 33. clause 2.
[b] See on Matt. xx. ver. 28. clause 3.
[c] See on John x. ver. 4.

VER. 22.

Ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ·

[a] *Who did no sin, neither was guile found in his mouth:*

[a] See on Heb. vii. ver. 26. clause 3.

VER. 23.

Ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει· παρεδίδου δὲ τῷ κρίνοντι δικαίως·

[a] *Who, when he was reviled, reviled not again; when he suffered, he threatened not;* [b] *but committed* * himself *to him* [c] *that judgeth righteously:*

* Or, *his cause.*

[a] And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests, mocking *him,* with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth, Matt. xxvii. 39—44.

[b] See on Luke xxiii. ver. 46.
[c] See on Rom. ii. ver. 2.

VER. 24.

Ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον· ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν· οὗ τῷ μώλωπι αὐτοῦ ἰάθητε.

[a] *Who his own self bare our sins in his own body* * *on* [b] *the tree,* [c] *that we, being dead to sins, should live unto righteousness:* [d] *by whose stripes ye were healed.*

* Or, *to.*

[a] See on John i. ver. 29. clause 2.

[b] The God of our fathers raised up Jesus, whom ye slew and hanged on a tree, Acts v. 30. Whom they slew and hanged on a tree, x. 39. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree, Gal. iii. 13.

[c] See on Rom. vi. ver. 2, 18.

[d] But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed, Isa. liii. 5.

VER. 25.

Ἦτε γὰρ ὡς πρόβατα πλανώμενα· ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

[a] *For ye were as sheep going astray; but are now returned unto* [b] *the Shepherd and* [c] *Bishop of your souls.*

[a] See on Matt. ix. ver. 36. clause 2.
[b] See on John x. ver. 2. clause 2.
[c] Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus, Heb. iii. 1.

CHAP. III.—VER. 1.

Ὁμοίως αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσωνται·

[a] *Likewise, ye wives,* be *in subjection to your own husbands;* [b] *that, if any obey not the word, they also may without the word* [c] *be won by the conversation of the wives;*

[a] See on 1 Cor. xi. ver. 3. clause 2.

[b] For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife? 1 Cor. vii. 16.

[c] For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more, 1 Cor. ix. 19. Brethren, if any of you do err from the truth, and one convert him, Let him know, that he which converteth the sinner from the error of his way shall save his soul from death, and shall hide a multitude of sins, Jam. v. 19, 20.

VER. 2.

Ἐποπτεύσαντες τὴν ἐν φόβῳ ἁγνὴν ἀναστροφὴν ὑμῶν.

While they behold your chaste conversation coupled *with fear.*

VER. 3.

Ὧν ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν, καὶ περιθέσεως χρυσίων, ἢ ἐνδύσεως ἱματίων κόσμος·

[a] *Whose adorning let it not be that outward* adorning *of plaiting the hair, and of wearing of gold, or of putting on of apparel;*

[a] See on 1 Tim. ii. ver. 9.

VER. 4.

Ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρτῳ τοῦ πρᾳέος καὶ ἡσυχίου Πνεύματος, ὅ ἐστιν ἐνώπιον τοῦ Θεοῦ πολυτελές.

[a] *But* let it be *the hidden man of the heart, in that which is not corruptible,* even the ornament *of a* [b] *meek and quiet spirit,* [c] *which is in the sight of God of great price.*

[a] See on Rom. ii. ver. 29. clauses 1, 4.

[b] See on Matt. v. ver. 5. clause 1.

[c] But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: *for the LORD seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart, 1 Sam. xvi. 7. The LORD taketh pleasure in them that fear him, in those that hope in his mercy, Psal. cxlvii. 11. For the LORD taketh pleasure in his people: he will beautify the meek with salvation, cxlix. 4.

VER. 5.

Οὕτω γάρ ποτε καὶ αἱ ἅγιαι γυναῖκες, αἱ ἐλπίζουσαι ἐπὶ τὸν Θεὸν, ἐκόσμουν ἑαυτὰς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν·

[a] *For after this manner in the old time* [b] *the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:*

[a] See on 1 Tim. v. ver. 5.

[b] See on 1 Cor. xi. ver. 3. clause 2.

VER. 6.

Ὡς Σάῤῥα ὑπήκουσε τῷ Ἀβραὰμ, κύριον αὐτὸν καλοῦσα· ἧς ἐγενήθητε τέκνα, ἀγαθοποιοῦσαι, καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

[a] *Even as Sara obeyed Abraham, calling him lord: whose* * *daughters ye are, as long as ye do well,* [b] *and are not afraid with any amazement.*

* Gr. *children.*

[a] Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? Gen. xviii. 12.

[b] See on Matt. x. ver. 26. clause 1, and 28. clause 1.

VER. 7.

Οἱ ἄνδρες ὁμοίως συνοικοῦντες κατὰ γνῶσιν ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ, ἀπονέμοντες τιμὴν, ὡς καὶ συγκληρονόμοι χάριτος ζωῆς, εἰς τὸ μὴ ἐκκόπτεσθαι τὰς προσευχὰς ὑμῶν.

[a] *Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel,* [b] *and as being heirs together of the grace of life;* [c] *that your prayers be not hindered.*

[a] See on Matt. xix. ver. 5. clause 1. and ver. 6.

[b] See on Acts xx. ver. 32. clause 2.

[c] Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven, Matt. xviii. 19.

VER. 8.

Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὔσπλαγχνοι, φιλόφρονες·

[a] *Finally,* be ye *all of one mind,* [b] *having compassion one of another;* [c] * *love as brethren,* be *pitiful,* be *courteous:*

* Or, *loving to the brethren.*

[a] See on John xvii. ver. 11. clause 6.
[b] See on Matt. xviii. ver. 33.
[c] See on Mark ix. ver. 50. clause 3.

VER. 9.

Μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας· τοὐναντίον δὲ, εὐλογοῦντες· εἰδότες ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρονομήσητε.

[a] *Not rendering evil for evil, or railing for railing: but contrariwise blessing;* [b] *knowing that ye are thereunto called,* [c] *that ye should inherit a blessing.*

[a] See on Matt. v. ver. 39. clause 2, and 44. clause 2.

[b] See on Rom. xii. ver. 18.

[c] Blessed are the peace-makers, for they shall be called the children of God, Matt. v. 9.

VER. 10.

Ὁ γὰρ θέλων ζωὴν ἀγαπᾷν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, καὶ χείλη αὐτοῦ τοῦ μὴ λαλῆσαι δόλον·

[a] *For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:*

[a] What man *is he that* desireth life, *and* loveth *many* days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the Lord *are* upon the righteous, and his ears *are open* unto their cry. The face of the Lord *is* against them that do evil, to cut off the remembrance of them from the earth, Psal. xxxiv. 12—16.

VER. 11.

Ἐκκλινάτω ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν· ζητησάτω εἰρήνην, καὶ διωξάτω αὐτήν.

Let him eschew evil, and do good; let him seek peace, and ensue it.

VER. 12.

Ὅτι οἱ ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά.

For the eyes of the Lord are *over the righteous, and his ears* are open *unto their prayers: but the face of the Lord* is * *against them that do evil.*

* Gr. *upon.*

VER. 13.

Καὶ τίς ὁ κακώσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ μιμηταὶ γένησθε;

[a] *And who is he that will harm you,* [b] *if ye be followers of that which is good?*

[a] When a man's ways please the Lord, he maketh even his enemies to be at peace with him, Prov. xvi. 7. And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose, Rom. viii. 28.

[b] See on 1 Cor. xiv. ver. 1. clause 1.

VER. 14.

Ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι· τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆτε·

[a] *But and if ye suffer for righteousness sake, happy* are ye: [b] *and be not afraid of their terror, neither be troubled;*

[a] See on Matt. v. ver. 10, 11. and 12. clauses 2, 3.

[b] See on Matt. x. ver. 26. clause 1, and 28. clause 1.

VER. 15.

Κύριον δὲ τὸν Θεὸν ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν· ἕτοιμοι δὲ ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος μετὰ πραΰτητος καὶ φόβου·

[a] *But sanctify the Lord God in your hearts:* [b] *and* be *ready always to give an answer to every man that asketh you a reason of* [c] *the hope that is in you* [d] *with meekness and* * *fear:*

* Or, *reverence.*

[a] But the Lord of hosts shall be exalted in judgment, and God, *that is* holy, shall be sanctified in righteousness, Isa. v. 16. Sanctify the Lord of hosts himself; and *let* him *be* your fear, and *let* him *be* your dread, viii. 13. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel, xxix. 23.

[b] Let your speech *be* always with grace, seasoned with salt, that ye may know how ye ought to answer every man, Col. iv. 6.

[c] See on Rom. v. ver. 5. clause 1.

[d] In meekness instructing those that oppose themselves, 2 Tim. ii. 25.

VER. 16

Συνείδησιν ἔχοντες ἀγαθήν· ἵνα ἐν ᾧ καταλαλῶσιν ὑμῶν ὡς κακοποιῶν, καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν.

[a] *Having a good conscience;* [b] *that, whereas they speak evil of you, as of evil doers,* [c] *they may be ashamed that falsely accuse your good conversation in Christ.*

[a] See on 2 Cor. i. ver. 12. clause 1.

[b] See on Matt. v. ver. 11. clause 1.

[c] For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men, 1 Pet. ii. 15.

VER. 17.

Κρεῖττον γὰρ ἀγαθοποιοῦντας, εἰ θέλει τὸ θέλημα τοῦ Θεοῦ, πάσχειν, ἢ κακοποιοῦντας·

For it is *better, if the will of God be so, that ye suffer for well doing than for evil doing.*

VER. 18.

Ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθε, δίκαιος ὑπὲρ ἀδίκων· ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, θανατωθεὶς μὲν σαρκὶ, ζωοποιηθεὶς δὲ τῷ Πνεύματι·

[a] *For Christ also hath once suffered for sins,* [b] *the just for the unjust,* [c] *that he might bring us to God,* [d] *being put to death in the flesh,* [e] *but quickened by the Spirit:*

[a] See on Matt. xx. ver. 28. clauses 3, 4.

[b] See on Heb. vii. ver. 26. clause 3.

[c] See on Heb. vii. ver. 25. clause 3.

[d] For though he was crucified through weakness, yet he liveth by the power of God: for we also are weak in him, but we shall live with him by the power of God toward you, 2 Cor. xiii. 4. Yet now hath he reconciled in the body of his flesh through death, Col. i. 21, 22.

[e] See on Acts ii. ver. 24. clause 1.

VER. 19.

Ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν,

[a] *By which also he went and preached unto the spirits* [b] *in prison;*

[a] Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets: yet would they not give ear: therefore gavest thou them into the hands of the people of the lands, Neh. ix. 30.

[b] To open the blind eyes, to bring out the prisoners from the prison, *and* them that sit in darkness out of the prison-house, Isa. xlii. 7.

VER. 20.

Ἀπειθήσασί ποτε, ὅτε ἅπαξ ἐξεδέχετο ἡ τοῦ Θεοῦ μακροθυμία ἐν ἡμέραις Νῶε, κατασκευαζομένης κιβωτοῦ, εἰς ἣν ὀλίγαι, τουτέστιν ὀκτὼ, ψυχαὶ διεσώθησαν δι' ὕδατος.

[a] *Which sometime were disobedient, when once* [b] *the long-suffering of God waited* [c] *in the days of Noah, while the ark was a preparing,* [d] *wherein few, that is, eight souls, were saved by water.*

[a] And the Lord said, My Spirit shall not always strive with man, for that he also *is* flesh, Gen. vi. 3. And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them. But Noah found grace in the eyes of the Lord, 5.—8. The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt: for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth, 11—13.

[b] See on Rom. ii. ver. 4. clause 3.

[c] See on Matt. xxiv. ver. 37.

[d] And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood, Gen. vii. 7.

VER. 21.

Ὃ καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, (οὐ σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεὸν) δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,

[a] *The like figure whereunto* even *bap-*

tism doth also now save us (not the putting away of the filth of the flesh, [b] *but the answer of a good conscience toward God,)* [c] *by the resurrection of Jesus Christ:*

[a] See on Matt. iii. ver. 6. clause 1.
[b] See on 2 Cor. i. ver. 12. clause 1.
[c] See on Rom. iv. ver. 25. clause 2.

VER. 22.

Ὅς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς οὐρανὸν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

[a] *Who is gone into heaven, and is on the right hand of God;* [b] *angels and authorities and powers* [c] *being made subject unto him.*

[a] See on Mark xvi. ver. 19. clauses 2, 3.
[b] See on Rom. viii. ver. 38. clause 2.
[c] See on Matt. xxviii. ver 18.

CHAP. IV.—VER. 1.

Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκὶ, καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὁπλίσασθε, ὅτι ὁ παθὼν ἐν σαρκὶ, πέπαυται ἁμαρτίας·

Forasmuch then [a] *as Christ hath suffered for us* [b] *in the flesh,* [c] *arm yourselves likewise with the same mind:* [d] *for he that hath suffered in the flesh hath ceased from sin;*

[a] See on Matt. xx. ver. 28. clauses 3, 4.
[b] See on chap. iii. ver. 18. clause 4.
[c] See on Rom. xiii. ver. 12. clause 3.
[d] See on Matt. x. ver. 38, 39.

VER. 2.

Εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις, ἀλλὰ θελήματι Θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιῶσαι χρόνον.

[a] *That he no longer should live the rest of* his *time in the flesh to the lusts of men,* [b] *but to the will of God.*

[a] See on Rom. vi. ver. 13.
[b] See on Matt. vii. ver. 21. clause 3.

VER. 3.

Ἀρκετὸς γὰρ ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου τὸ θέλημα τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρείαις·

[a] *For the time past of* our *life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:*

[a] See on Rom. i. ver. 21—31.

VER. 4.

Ἐν ᾧ ξενίζονται, μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες·

Wherein they think it strange that ye run not with them *to the same excess of riot, speaking evil of* you:

VER. 5.

Οἳ ἀποδώσουσι λόγον τῷ ἑτοίμως ἔχοντι κρῖναι ζῶντας καὶ νεκρούς.

[a] *Who shall give account to him that is ready to judge the quick and the dead.*

[a] See on Matt. xviii. ver. 23. clause 2.

VER. 6.

Εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ, ζῶσι δὲ κατὰ Θεὸν πνεύματι.

For for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

VER. 7.

Πάντων δὲ τὸ τέλος ἤγγικε. Σωφρονήσατε οὖν καὶ νήψατε εἰς τὰς προσευχάς.

[a] *But the end of all things is at hand:* [b] *be ye therefore sober,* [c] *and watch unto prayer.*

[a] See on 1 Cor. vii. ver. 29.
[b] See on 1 Thess. v. ver. 6. clause 3.
[c] See on Matt. xxiv. ver. 42. clause 1.

VER. 8.

Πρὸ πάντων δὲ τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες· ὅτι ἡ ἀγάπη καλύψει πλῆθος ἁμαρτιῶν.

[a] *And above all things have fervent charity among yourselves:* [b] *for charity* * *shall cover the multitude of sins.*

* Or, *will.*

[a] See on Mark ix. ver. 50. clause 3.
[b] Hatred stirreth up strifes: but love covereth all sins, Prov. x. 12. A fool's wrath is presently known; but a prudent *man* covereth shame, xii. 16. He that covereth a transgression seeketh love: but he that repeateth a matter separateth *very*

friends, xvii. 9. Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things, 1 Cor. xiii. 4—7.

VER. 9.

Φιλόξενοι εἰς ἀλλήλους, ἄνευ γογγυσμῶν.

a *Use hospitality one to another without grudging.*

a See on Rom. xii. ver. 13. clause 2.

VER. 10.

Ἕκαστος καθὼς ἔλαβε χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ.

a *As every man hath received the gift, even so minister the same one to another,* b *as good stewards of the manifold grace of God.*

a See on Matt. xxv. ver. 14.
b See on Matt. xxiv. ver. 45.

VER. 11.

Εἴ τις λαλεῖ, ὡς λόγια Θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ Θεός· ἵνα ἐν πᾶσι δοξάζηται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

a *If any man speak,* let him speak *as* b *the oracles of God;* c *if any man minister,* let him do it *as of the ability which God giveth:* d *that God in all things may be glorified* e *through Jesus Christ,* f *to whom be praise* g *and dominion for ever and ever. Amen.*

a To the law and to the testimony: if they speak not according to this word, *it is* because *there is* no light in them, Isa. viii. 20. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings, Jer. xxiii. 22.
b See on Acts vii. ver. 38. clause 3.
c See on Matt. xxiv. ver. 45.
d See on Matt. v. ver. 16. clause 2.
e Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing, John xv. 4, 5. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil. i. 11.
f See on Rom. xi. ver. 36. clause 2.
g See on Matt. xxviii. ver. 18.

VER. 12.

Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένῃ, ὡς ξένου ὑμῖν συμβαίνοντος·

a *Beloved, think it not strange concerning the fiery trial* b *which is to try you, as though some strange thing happened unto you:*

a See on John xvi. ver. 33. clause 2.
b Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is, 1 Cor. iii. 13.

VER. 13.

Ἀλλὰ καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι.

a *But rejoice,* b *inasmuch as ye are partakers of Christ's sufferings;* c *that, when his glory shall be revealed,* d *ye may be glad also with exceeding joy.*

a See on Matt. v. ver. 12. clause 1.
b See on 2 Cor. i. ver. 7. clause 2.
c See on Matt. xxiv. ver. 30. clause 3.
d See on Matt. xxv. ver. 21.

VER. 14.

Εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ Θεοῦ Πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται.

a *If ye be reproached for the name of Christ, happy* are ye; b *for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of,* c *but on your part he is glorified.*

a See on Matt. v. ver. 11.
b And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave it unto the seventy elders: and it came to pass, *that,* when the spirit

rested upon them, they prophesied, and did not cease. But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them, (and they *were* of them that were written, but went not out unto the tabernacle,) and they prophesied in the camp, Numb. xi. 25, 26. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord, Isa. xi. 2.

c See on Matt. v. ver. 16. clause 2.

VER. 15.

Μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιὸς, ἢ ὡς ἀλλοτριοεπίσκοπος.

But let none of you suffer as a murderer, or as *a thief, or* as *an evildoer, or as a busybody in other men's matters.*

VER. 16.

Εἰ δὲ ὡς Χριστιανὸς, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν ἐν τῷ μέρει τούτῳ,

a *Yet if* any man suffer *as a Christian, let him not be ashamed;* b *but let him glorify God on this behalf.*

a For the which cause I suffer these things: nevertheless I am not ashamed, 2 Tim. i. 12.

b See on Matt. v. ver. 12. clause 1.

VER. 17.

Ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ Θεοῦ εὐαγγελίῳ;

a *For the time* is come *that judgment must begin at the house of God: and if* it *first* begin *at us,* b *what shall the end* be *of them that* c *obey not the Gospel of God?*

a Wherefore it shall come to pass, *that,* when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks, Isa. x. 12. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts, Jer. xxv. 29. Slay utterly old *and* young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which *were* before the house, Ezek. ix. 6. And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire, Matt. iii. 9, 10. But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes.* For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more, Luke xii. 48.

b For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him,* Heb. ii. 2, 3.

c See on 2 Thess. i. ver. 8.

VER. 18.

Καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται;

a *And if the righteous scarcely be saved,* b *where shall the ungodly and the sinner appear?*

a See on Matt. x. ver. 38.

b See on Rom. i. ver. 18. clause 1.

VER. 19.

Ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ Θεοῦ, ὡς πιστῷ κτίστῃ παρατιθέσθωσαν τὰς ψυχὰς ἑαυτῶν ἐν ἀγαθοποιΐᾳ.

a *Wherefore let them that suffer according to the will of God* b *commit the keeping of their souls* to him *in well doing, as unto a faithful Creator.*

a See on John xvi. ver. 33. clause 2.

b Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth, Psal. xxxi. 5. And they stoned Stephen, calling upon *God,*

and saying, Lord Jesus, receive my spirit, Acts vii. 59.

CHAP. V.—VER. 1.

Πρεσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός·

[a] *The elders which are among you I exhort, who am also an elder, and* [b] *a witness of the sufferings of Christ,* [c] *and also a partaker of the glory that shall be revealed:*

[a] See on Acts xi. ver. 30.
[b] See on Luke xxiv. ver 48.
[c] See on Matt. xxv. ver. 21. clauses 2, 3.

VER. 2.

Ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ, ἐπισκοποῦντες μὴ ἀναγκαστῶς, ἀλλ' ἑκουσίως· μηδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως·

[a] *Feed the flock of God* * *which is among you, taking the oversight* thereof, *not by constraint, but willingly;* [b] *not for filthy lucre, but of a ready mind;*

* Or, *as much as in you is.*

[a] See on Acts xx. ver. 28. clause 4.
[b] See on 1 Tim. iii. ver. 3. clauses 3, 4.

VER. 3.

Μηδ' ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου.

[a] *Neither as* * *being lords over* God's *heritage,* [b] *but being ensamples to the flock.*

* Or, *over-ruling.*

[a] See on Matt. xx. ver. 26.
[b] See on 1 Cor. iv. ver. 16.

VER. 4.

Καὶ φανερωθέντος τοῦ ἀρχιποίμενος, κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

And when [a] *the chief* [b] *Shepherd* [c] *shall appear,* [d] *ye shall receive a crown of glory that fadeth not away.*

[a] And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all *things* he might have the pre-eminence, Col. i. 18. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Heb. xiii. 20.

[b] See on John x. ver. 2. clause 2.
[c] See on Matt. xxiv. ver. 30. clause 3.
[d] See on 1 Cor. ix. ver. 25.

VER. 5.

Ὁμοίως νεώτεροι ὑποτάγητε πρεσβυτέροις· πάντες δὲ ἀλλήλοις ὑποτασσόμενοι, τὴν ταπεινοφροσύνην ἐγκομβώσασθε· ὅτι ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν.

[a] *Likewise, ye younger, submit yourselves unto the elder: yea, all* of y*ou be subject one to another,* [b] *and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.*

[a] See on Matt. xx. ver. 26. clause 1.
[b] See on Matt. xxiii. ver. 12.

VER. 6.

Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ,

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

VER. 7.

Πᾶσαν τὴν μέριμναν ὑμῶν ἐπιῤῥίψαντες ἐπ' αὐτὸν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.

[a] *Casting all your care upon* [b] *him; for he careth for you.*

[a] Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved, Psal. lv. 22.

[b] See on Matt. vi. ver. 33. clause 4.

VER. 8.

Νήψατε, γρηγορήσατε· ὅτι ὁ ἀντίδικος ὑμῶν διάβολος, ὡς λέων ὠρυόμενος, περιπατεῖ, ζητῶν τίνα καταπίῃ·

[a] *Be sober,* [b] *be vigilant;* [c] *because your adversary* [d] *the devil,* [e] *as a roaring lion, walketh about* [f] *seeking whom he may devour:*

[a] See on 1 Thess. v. ver. 6. clause 3.
[b] See on Matt. xxv. ver. 5. clause 2.
[c] See on Matt. iv. ver. 3. clause 1.
[d] See on Matt. iv. ver. 1. clause 4.
[e] Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time, Rev. xii. 12.

[f] *There is* a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey: they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof, Ezek. xxii. 25. Therefore I will be unto them as a lion; as a leopard by the way will I observe *them*. I will meet them as a bear *that is* bereaved *of her whelps*, and will rend the caul of their heart, and there will I devour them like a lion: the wild beast shall tear them, Hos. xiii. 7, 8.

VER. 9.

Ὧ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.

[a] *Whom resist, stedfast in the faith,* [b] *knowing that the same afflictions are accomplished in your brethren that are in the world.*

[a] See on Eph. iv. ver. 27.
[b] See on John xvi. ver. 33. clause 2.

VER. 10.

Ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ἡμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγον παθόντας, αὐτὸς καταρτίσαι ὑμᾶς, στηρίξαι, σθενώσαι, θεμελιώσαι.

But [a] *the God of all grace,* [b] *who hath called us unto his* [c] *eternal glory by Christ Jesus,* [d] *after that ye have suffered a while,* [e] *make you perfect,* [f] *stablish, strengthen, settle* you.

[a] See on Rom v. ver. 20.
[b] See on Rom. i. ver. 6. clause 2.
[c] See on Matt. xxv. ver. 21. clause 3.
[d] Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ, 1 Pet. i. 6, 7.
[e] See on Matt. v. ver. 48. clause 1.
[f] See on Rom. i. ver. 11. clause 3.

VER. 11.

Αὐτῷ ἡ δόξα, καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

[a] *To him* be *glory* [b] *and dominion for ever and ever. Amen.*

[a] See on Rom. xi. ver. 36. clause 2.
[b] See on Matt. vi. ver. 13. clause 3.

VER. 12.

Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ, εἰς ἣν ἑστήκατε.

By [a] *Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is* [b] *the true grace of God wherein ye stand.*

[a] See on Acts xviii. ver. 5.
[b] See on Rom. v. ver. 2. clause 2.

VER. 13.

Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ, καὶ Μάρκος ὁ υἱός μου.

The church that is *at Babylon,* [a] *elected together with* you, [b] *saluteth you;* and so doth [c] *Marcus my son.*

[a] See on Rom. viii. ver. 29. clauses 1, 2.
[b] See on 1 Cor xvi. ver. 20. clause 1.
[c] And when he had considered *the thing,* he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying, Acts xii. 12. And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark, 25.

VER. 14.

Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. Εἰρήνη ὑμῖν πᾶσι τοῖς ἐν Χριστῷ Ἰησοῦ. Ἀμήν.

[a] *Greet ye one another with a kiss of charity.* [b] *Peace* be *with you all that are* [c] *in Christ Jesus. Amen.*

[a] See on Rom. xvi. ver. 16. clause 1.
[b] See on Rom. i. ver. 7. clause 5.
[c] See on John vi. ver. 56.

END OF THE FIRST EPISTLE OF PETER.

THE

SECOND EPISTLE GENERAL

OF

PETER.

[Written from Rome, A.D. 65.]

CHAP. I.—VER. 1.

ΣΥΜΕΩΝ Πέτρος, δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ, τοῖς ἰσότιμον ἡμῖν λαχοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν, καὶ σωτῆρος Ἰησοῦ Χριστοῦ·

a * *Simon Peter*, b *a servant and* c *an apostle of Jesus Christ*, d *to them that have obtained like precious faith with us* e *through the righteousness* † *of God and* g *our Saviour Jesus Christ:*

* Or, *Symeon.*
† Gr. *of our God* f *and Saviour.*

a Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name, Acts xv. 14.
b See on Rom. i. ver. 1. clause 2.
c See on Matt. iv. ver. 18. clause 2.
d And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us; And put no difference between us and them, purifying their hearts by faith, Acts xv. 8, 9.
e See on Rom. i. ver. 17. clause 1.
f See on John i. ver. 1. clause 4.
g See on Matt. i. ver. 21. clause 3.

VER. 2.

Χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ Κυρίου ἡμῶν·

a *Grace and peace be multiplied unto you* b *through the knowledge of God, and of Jesus* c *our Lord,*

a See on Rom. i. ver. 7. clauses 4, 5.
b And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent, John xvii. 3. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. iv. 6. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ, 1 John v. 20.
c See on Luke ii. ver. 11. clause 3.

VER. 3.

Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς·

a *According as his divine power hath given unto us all things that* pertain *unto life and godliness,* b *through the knowledge of him* c *that hath called us* * *to glory and virtue:*

* Or, *by.*

a See on Matt. vi. ver. 33. clause 4.
b See on ver. 2. clause 2.
c See on Rom. i. ver. 6. clause 2.

VER. 4.

Δι' ὧν τὰ μέγιστα ἡμῖν καὶ τίμια ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς.

a *Whereby are given unto us exceeding great and precious promises: that by these ye might be* b *partakers of the divine nature,* c *having escaped the corruption that is in the world through lust.*

a See on Matt. i. ver. 21. clause 3.

[b] See on John i. ver. 13. clause 5.
[c] See on Matt. vi. ver. 13. clause 2.

VER. 5.

Καὶ αὐτὸ τοῦτο δὲ σπουδὴν πᾶσαν παρεισενέγκαντες, ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν,

[a] *And beside this giving all diligence,* [b] *add to your faith virtue;* [c] *and to virtue knowledge;*

[a] See on Matt. xi. ver. 12.
[b] Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things, Phil. iv. 8.
[c] And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment, Phil. i. 9.

VER. 6.

Ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονὴν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν,

[a] *And to knowledge temperance;* [b] *and to temperance patience;* [c] *and to patience godliness;*

[a] See on Acts xxiv. ver. 25. clause 2.
[b] See on Luke xxi. ver. 19.
[c] That we may lead a quiet and peaceable life in all godliness and honesty, 1 Tim. ii. 2. But (which becometh women professing godliness) with good works, 10. But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness. For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come, iv. 7, 8. But godliness with contentment is great gain, vi. 6. Having a form of godliness, but denying the power thereof: from such turn away, 2 Tim. iii. 5. Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness, Tit. i. 1.

VER. 7.

Ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην.

[a] *And to godliness brotherly kindness;* [b] *and to brotherly kindness charity.*

[a] See on Mark ix. ver. 50. clause 3.
[b] See on Matt. v. ver. 42.

VER. 8.

Ταῦτα γὰρ ὑμῖν ὑπάρχοντα, καὶ πλεονάζοντα, οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν.

[a] *For if these things be in you, and abound, they make* you that ye shall *neither* be * *barren nor unfruitful* [b] *in the knowledge of our Lord Jesus Christ.*

* Or, *idle.*

[a] See on Matt. vii. ver. 17. clause 1.
[b] See on ver. 2. clause 2.

VER. 9.

Ὧ γὰρ μὴ πάρεστι ταῦτα, τυφλός ἐστι, μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν.

But he that lacketh these things [a] *is blind, and cannot see afar off,* [b] *and hath forgotten that he was purged from his old sins.*

[a] See on Matt. xiii. ver. 13.
[b] The like figure whereunto baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ, 1 Pet. iii. 21.

VER. 10.

Διὸ μᾶλλον, ἀδελφοὶ σπουδάσατε βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε·

Wherefore the rather, brethren, [a] *give diligence to make your calling and election sure:* [b] *for if ye do these things, ye shall never fall:*

[a] See on Matt. xi. ver. 12.
[b] See on Heb. iii. ver. 14. clause 2.

VER. 11.

Οὕτω γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

[a] *For so an entrance shall be ministered unto you abundantly into* [b] *the everlasting kingdom of* [c] *our Lord* [d] *and Saviour Jesus Christ.*

[a] See on Matt. xxiv. ver. 46.

[b] Of the increase *of his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this, Isa. ix. 7. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed, Dan. vii. 14. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him, 27.

[c] See on Luke ii. ver. 11. clause 3.

[d] See on Matt. i. ver. 21. clause 3.

VER. 12.

Διὸ οὐκ ἀμελήσω ὑμᾶς ἀεὶ ὑπομιμνήσκειν περὶ τούτων, καίπερ εἰδότας, καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ.

[a] *Wherefore I will not be negligent to put you always in remembrance of these things, though ye know* them, *and be established in the present truth.*

[a] See on Rom. xv. ver. 15. clause 1.

VER. 13.

Δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει·

Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you *in remembrance;*

VER. 14.

Εἰδὼς ὅτι ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέ μοι.

[a] *Knowing that shortly I must put off* this *my tabernacle, even as our Lord Jesus Christ hath shewed me.*

[a] Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me, John xxi. 18, 19.

VER. 15.

Σπουδάσω δὲ καὶ ἑκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον, τὴν τούτων μνήμην ποιεῖσθαι·

Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

VER. 16.

Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος.

For we have not followed cunning devised fables, when we made known unto you [a] *the power and coming of our Lord Jesus Christ,* [b] *but were eyewitnesses of his majesty.*

[a] See on Matt. xxviii. ver. 18.

[b] See on Matt. xvii. ver. 2—4.

VER. 17.

Λαβὼν γὰρ παρὰ Θεοῦ πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιᾶσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς, εἰς ὃν ἐγὼ εὐδόκησα.

For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased:

VER. 18.

Καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν, σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ.

And this voice which came from heaven we heard, when we were with him in the holy mount.

VER. 19.

Καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες, ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ, καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν,

[a] *We have also a more sure word of prophecy; whereunto ye do well that ye take heed,* [b] *as unto a light that shineth*

in a dark place, until [c] *the day dawn, and the day-star arise in your hearts:*

[a] See on John v. ver. 39. clause 1.

[b] Thy word *is* a lamp unto my feet, and a light unto my path, Psal. cxix. 105. For the commandment *is* a lamp; and the law *is* light; and reproofs of instruction *are* the way of life, Prov. vi. 23.

[c] See on John i. ver. 4. clause 2.

VER. 20.

Τοῦτο πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς, ἰδίας ἐπιλύσεως οὐ γίνεται.

Knowing this first, [a] *that no prophecy of the Scripture is of any private interpretation.*

[a] Having then gifts, differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith, Rom. xii. 6.

VER. 21.

Οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη ποτὲ προφητεία, ἀλλ' ὑπὸ Πνεύματος ἁγίου φερόμενοι ἐλάλησαν οἱ ἅγιοι Θεοῦ ἄνθρωποι.

[a] *For the prophecy came not* * *in old time by the will of man: but holy men of God spake* as they were *moved by the Holy Ghost.*

* Or, *at any time.*

[a] See on Luke i. ver. 70.

CHAP. II.—VER. 1.

Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἱρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν.

[a] *But there were false prophets also among the people,* [b] *even as there shall be false teachers among you, who privily shall bring in damnable heresies, even* [c] *denying the Lord* [d] *that bought them,* [e] *and bring upon themselves swift destruction.*

[a] See on Matt. vii. ver. 15. clause 1.

[b] See on Matt. xxiv. ver. 5.

[c] Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also,* 1 John ii. 23.

[d] Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood, Acts xx. 28. See also on Matt. xx. ver. 28. clauses 3, 4.

[e] See on Matt. iii. ver. 12. clause 5.

VER. 2.

Καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀπωλείαις, δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται.

[a] *And many shall follow their* * *pernicious ways;* [b] *by reason of whom the way of truth shall be evil spoken of.*

* Or, *lascivious,* as some copies read.

[a] See on Matt. xxiv. ver. 5.

[b] See on Rom. ii. ver. 24.

VER. 3.

Καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει.

[a] *And through covetousness shall they* [b] *with feigned words make merchandise of you:* [c] *whose judgment now of a long time lingereth not, and their damnation slumbereth not.*

[a] Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core, Jude 11.

[b] For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple, Rom. xvi. 18.

[c] See on Matt. xviii. ver. 7. clause 3.

VER. 4.

Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τετηρημένους·

[a] *For if God spared not the angels that sinned,* [b] *but cast* them *down to hell, and delivered* them *into chains of darkness,* [c] *to be reserved unto judgment;*

[a] And the angels which kept not their first estate, but left their own habitation, he hath reserved in ever-

lasting chains, under darkness, unto the judgment of the great day, Jude 6.

[b] And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? Matt. viii. 29. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, xxv. 41. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not: neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him, Rev. xii. 7—9. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever, xx. 10.

[c] See ver. 9. That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath, Job xxi. 30. Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever, Jude 13.

VER. 5.

Καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλ' ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξε, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας·

[a] *And spared not the old world, but saved Noah the eighth* person, *a preacher of righteousness, bringing in the flood upon the world of the ungodly;*

[a] See on 1 Pet. iii. ver. 20.

VER. 6.

Καὶ πόλεις Σοδόμων καὶ Γομόῤῥας τεφρώσας καταστροφῇ κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς·

[a] *And turning the cities of Sodom and Gomorrha into ashes condemned* them *with an overthrow,* [b] *making* them *an ensample unto those that after should live ungodly;*

[a] Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven: And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground, Gen. ix. 24, 25. And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace, 28. *And that* the whole land thereof *is* brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the LORD overthrew in his anger, and in his wrath, Deut. xxix. 23. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah, Isa. xiii. 19. As God overthrew Sodom and Gomorrah, and the neighbour *cities* thereof, saith the LORD; *so* shall no man abide there, neither shall any son of man dwell therein, Jer. l. 40. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw *good*, Ezek. xvi. 49, 50. I have overthrown *some* of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD, Amos iv. 11. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all, Luke xvii. 29. Even as Sodom and Gomorrha, and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire, Jude 7.

[b] Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth take heed lest he fall, 1 Cor. x. 11, 12.

VER. 7.

Καὶ δίκαιον Λὼτ, καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς, ἐῤῥύσατο·

a *And delivered just Lot, vexed with the filthy conversation of the wicked:*

a And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And, while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, the Lord being merciful unto him: and they brought him forth, and set him without the city. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain: escape to the mountain, lest thou be consumed. And Lot said unto them, Oh! not so, my lord. Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die. Behold now, this city *is* near to flee unto, and it *is* a little one: Oh! let me escape thither, (*is* it not a little one?) and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken. Haste thee, escape thither; for I cannot do any thing till thou be come thither: therefore the name of the city was called Zoar. The sun was risen upon the earth when Lot entered into Zoar, Gen. xix. 15—23.

VER. 8.

(Βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος ἐγκατοικῶν ἐν αὐτοῖς, ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν.)

(*For that* a *righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with* their *unlawful deeds;*)

a See on Luke i. ver. 6. clause 1.

VER. 9.

Οἶδε Κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν·

a *The Lord knoweth how to deliver the godly out of temptations, and to* b *reserve the unjust unto* c *the day of judgment* d *to be punished:*

a See on 1 Cor. x. ver. 13. clause 2.
b See on ver. 4. clause 3.
c See on Matt. x. ver. 15. clause 2.
d See on Matt. xxv. ver. 46. clause 1.

VER. 10.

Μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μιασμοῦ πορευομένους, καὶ κυριότητος καταφρονοῦντας· τολμηταὶ, αὐθάδεις, δόξας οὐ τρέμουσι βλασφημοῦντες.

But chiefly them that walk after a *the flesh* b *in the lust of uncleannes,* c *and despise* * *government. Presumptuous are* they, *self-willed, they are not afraid to speak evil of dignities.*

* Or, *dominion.*

a See on John iii. ver. 6. clause 1.
b See on Rom. i. ver. 24. 26.
c See on Rom. xiii. ver. 1. clause 1.

VER. 11.

Ὅπου ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες, οὐ φέρουσι κατ' αὐτῶν παρὰ Κυρίῳ βλάσφημον κρίσιν.

a *Whereas angels, which are greater in power and might, bring not railing accusation* * *against them before the Lord.*

* Some read, *against themselves.*

a Yet Michael the archangel, when contending with the devil, (he disputed about the body of Moses,) durst not bring against him a railing accusation, but said, The Lord rebuke thee, Jude 9.

VER. 12.

Οὗτοι δὲ, ὡς ἄλογα ζῶα φυσικὰ, γεγεννημένα εἰς ἅλωσιν καὶ φθορὰν, ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καταφθαρήσονται·

a *But these, as natural brute beasts,* b *made to be taken and destroyed, speak evil of the things that they understand not;* c *and shall utterly perish in their own corruption;*

a For he seeth *that* wise men die, likewise the fool and the brutish person perish, and leave their wealth to others, Psal. xlix. 10. A brutish man

knoweth not; neither doth a fool understand this, xcii. 6. Understand, ye brutish among the people: and *ye* fools, when will ye be wise? xciv. 8. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves, Jude 10.

[b] See on Rom. ix. ver. 22. clause 4.

[c] See on Matt. xxv. ver. 46. clause 1.

VER. 13.

Κομιούμενοι μισθὸν ἀδικίας, ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν, σπῖλοι καὶ μῶμοι, ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν, συνευωχούμενοι ὑμῖν,

[a] *And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time.* [b] *Spots* they are *and blemishes, sporting themselves with their own deceivings* [c] *while they feast with you;*

[a] See on Rom. ii. ver. 8, 9.

[b] These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots, Jude 12.

[c] When ye come together therefore into one place, *this* is not to eat the Lord's supper. For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not, 1 Cor. xi. 20—22.

VER. 14.

Ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος, καὶ ἀκαταπαύστους ἁμαρτίας· δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίαις ἔχοντες, κατάρας τέκνα·

[a] *Having eyes full of* [*] *adultery,* [b] *and that cannot cease from sin;* [c] *beguiling unstable souls:* [d] *an heart they have exercised with covetous practices;* [e] *cursed children:*

[*] Gr. *an adultress.*

[a] To keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eyelids, Prov. vi. 24, 25. But I say unto you, That whosever looketh on a woman to lust after her, hath committed adultery with her already in his heart, Matt. v. 28. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, 1 John ii. 16.

[b] Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are accustomed to do evil, Jer. xiii. 23. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh, Matt. xii. 34.

[c] See on Matt. xxiv. ver. 5.

[d] See on ver. 3. clauses 1, 2.

[e] See on Matt. xxv. ver. 41. clause 2.

VER. 15.

Καταλιπόντες τὴν εὐθεῖαν ὁδὸν, ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσὸρ, ὃς μισθὸν ἀδικίας ἠγάπησεν·

[a] *Which have forsaken the right way, and are gone astray,* [b] *following the way of* [c] *Balaam* the son *of Bosor, who loved the wages of unrighteousness;*

[a] See on 1 Tim. i. ver. 6.

[b] Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core, Jude 11.

[c] See Numb. xxii.—xxiv.

VER. 16.

Ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον, ἐν ἀνθρώπου φωνῇ φθεγξάμενον, ἐκώλυσε τὴν τοῦ προφήτου παραφρονίαν.

But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

VER. 17.

Οὗτοί εἰσι πηγαὶ ἄνυδροι, νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.

[a] *These are wells without water,* [b] *clouds that are carried with a tempest;* [c] *to whom the mist of darkness is reserved for ever.*

[a] These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever, Jude 12, 13.

[b] That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive, Eph. iv. 14.

[c] See on Matt. viii. ver. 12. clause 2.

VER. 18.

Ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς, ἀσελγείαις, τοὺς ὄντως ἀποφυγόντας τοὺς ἐν πλάνῃ ἀναστρεφομένους·

[a] *For when they speak great swelling* words *of vanity, they allure through the lusts of the flesh,* through much *wantonness, those that were* * *clean escaped from them who live in error.*

* Or, *for a little*, or, *a while*, as some read.

[a] To execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage, Jude 15, 16.

VER. 19.

Ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γάρ τις ἥττηται, τούτῳ καὶ δεδούλωται.

[a] *While they promise them liberty,* [b] *they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage.*

[a] For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another, Gal. v. 13.

[b] See on John viii. ver. 34.

VER. 20.

Εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ Κυρίου καὶ σωτῆρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων.

[a] *For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.*

[a] See on Matt. xii. ver. 45. clause 3.

VER. 21.

Κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν ἐπιστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἁγίας ἐντολῆς.

[a] *For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.*

[a] See on Luke xii. ver. 47.

VER. 22.

Συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας· Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα· καί· Ὗς λουσαμένη, εἰς κύλισμα βορβόρου.

[a] *But it is happened unto them according to the true proverb, The dog* is *turned to his own vomit again; and the sow that was washed to her wallowing in the mire.*

[a] As a dog returneth to his vomit; *so* a fool returneth to his folly, Prov. xxvi. 11.

CHAP. III.—VER. 1.

Ταύτην ἤδη, ἀγαπητοὶ, δευτέραν ὑμῖν γράφω ἐπιστολὴν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν·

This second epistle, beloved, I now write unto you; in both *which I stir up your pure minds by way of remembrance:*

VER. 2.

Μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς, τοῦ Κυρίου καὶ σωτῆρος·

[a] *That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of* [b] *the Lord* [c] *and Saviour:*

[a] But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts, Jude 17, 18. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, 1 Tim. iv. 1.

[b] See on Luke ii. ver. 11. clause 3.

[c] See on Matt. i. ver. 21. clause 3.

VER. 3.

Τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ' ἐσχάτου τῶν ἡμερῶν ἐμπαῖκται, κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας πορευόμενοι,

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

VER. 4.

Καὶ λέγοντες· Ποῦ ἐστιν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτω διαμένει ἀπ' ἀρχῆς κτίσεως.

[a] *And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as* they were *from the beginning of the creation.*

[a] See on Matt. xxiv. ver. 48. clause 2.

VER. 5.

Λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἔκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα, τῷ τοῦ Θεοῦ λόγῳ·

For this they willingly are ignorant of, [a] *that by the word of God the heavens were of old, and the earth* [*] *standing out of the water and in the water:*

[*] Gr. *consisting.*

[a] And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters, Gen. i. 6. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so, 9. By the word of the LORD were the heavens made; and all the host of them by the breath of his month. He gathereth the waters of the sea together as an heap; he layeth up the depth in storehouses, Psal. xxxiii. 6, 7. Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear, Heb. xi. 3.

VER. 6.

Δι' ὧν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο·

[a] *Whereby the world that then was, being overflowed with water, perished:*

[a] And it came to pass after seven days, that the waters of the flood were upon the earth. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights, Gen. vii. 10—12. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills that *were* under the whole heaven were covered. Fifteen cubits upwards did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: All in whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died, 17—22.

VER. 7.

Οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ αὐτοῦ λόγῳ τεθησαυρισμένοι εἰσὶ, πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.

[a] *But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against* [b] *the day of judgment and perdition of ungodly men.*

[a] See on Matt. v. ver. 18. clause 1.

[b] See on Matt. x. ver. 15. clause 2.

VER. 8.

Ἓν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοὶ, ὅτι μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία.

But, beloved, be not ignorant of this one thing, [a] *that one day is with the Lord as a thousand years, and a thousand years as one day.*

[a] For a thousand years in thy sight *are but* as yesterday when it is past, and *as* a watch in the night, Psal xc. 4.

VER. 9.

Οὐ βραδύνει ὁ Κύριος τῆς ἐπαγγελίας ὥς τινες βραδυτῆτα ἡγοῦνται· ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, μὴ βουλόμενός τινας ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.

[a] *The Lord is not slack concerning his promise, as some men count slackness;* [b] *but is longsuffering to us-ward,* [c] *not willing that any should perish, but that all should come to repentance.*

[a] See on Luke xviii. ver 7. clause 2.
[b] See on Rom. ii. ver. 4. clause 3.
[c] Have I any pleasure at all that the wicked should die? saith the Lord God; *and* not that he should return from his ways, and live? Ezek. xviii. 23. For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves,* and live ye, 32. Say unto them, *As* I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? xxxiii. 11.

VER. 10.

Ἥξει δὲ ἡ ἡμέρα Κυρίου ὡς κλέπτης ἐν νυκτὶ, ἐν ᾗ οἱ οὐρανοὶ ῥοιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται.

But [a] *the day of the Lord will come* [b] *as a thief in the night;* [c] *in the which the heavens shall pass away with a great noise,* [d] *and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.*

[a] See on 1 Cor. i. ver. 8. clause 3.
[b] See on Matt. xxiv. ver. 43.
[c] See on Matt. v. ver. 18. clause 1.
[d] See ver. 12.

VER. 11.

Τούτων οὖν πάντων λυομένων, ποταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ἁγίαις ἀναστροφαῖς καὶ εὐσεβείαις·

Seeing *then* that *all these things shall be dissolved, what manner* of persons *ought ye to be* [a] *in* all *holy conversation and* [b] *godliness,*

[a] See on Eph. iv. ver. 29.
[b] See on chap. i. ver. 6. clause 3.

VER. 12.

Προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκεται;

[a] *Looking for and* * *hasting unto the coming of* [b] *the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?*

* Or, *hastening the coming.*

[a] See on 1 Thess. i. ver. 10. clause 1.
[b] See ver. 10.

VER. 13.

Καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.

[a] *Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*

[a] For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind, Isa. lxv. 17. For as the new heavens, and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain, lxvi. 22. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea, Rev. xxi. 1.

VER. 14.

Διὸ, ἀγαπητοὶ, ταῦτα προσδοκῶντες, σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ·

Wherefore, beloved, seeing that ye look for such things, [a] *be diligent,* [b] *that ye may be found of him in peace, without spot, and blameless.*

[a] See on Matt. xi. ver. 12.
[b] See on 2 Cor. xi. ver. 2. clause 3.

VER. 15.

Καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν, σωτηρίαν ἡγεῖσθε· καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν αὐτῷ δοθεῖσαν σοφίαν ἔγραψεν ὑμῖν·

And account that [a] *the longsuffering of our Lord* is *salvation; even as* [b] *our beloved brother Paul also* [c] *according to the wisdom given unto him hath written unto you;*

[a] See on Rom. ii. ver. 4. clause 3.

[b] It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, Acts xv. 25.

[c] Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual, 1 Cor. ii. 13. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit, xii. 8.

VER. 16.

Ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν οἷς ἐστι δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν, ὡς καὶ τὰς λοιπὰς γραφὰς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.

As also in all his *epistles,* [a] *speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and* [b] *unstable wrest,* as they do *also the other Scriptures, unto their own destruction.*

[a] For I reckon, that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God, Rom. viii. 18, 19. For this we say unto you by the word of the Lord, that we which are alive, *and* remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord, 1 Thess. iv. 15—17.

[b] See on Jam. i. ver. 8.

VER. 17.

Ὑμεῖς οὖν, ἀγαπητοὶ, προγινώσκοντες, φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ.

Ye therefore, beloved, seeing ye know these things *before,* [a] *beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.*

[a] See on Heb. iii. ver. 14. clause 2.

VER. 18.

Αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. Αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. Ἀμήν.

[a] *But grow in grace,* [b] *and in the knowledge of* [c] *our Lord* [d] *and Saviour Jesus Christ.* [e] *To him* be *glory both now and for ever. Amen.*

[a] See on Eph. iv. ver. 15. clause 2.
[b] See on chap. i. ver. 2. clause 2.
[c] See on Luke ii. ver. 11. clause 5.
[d] See on Matt. i. ver. 21. clause 3.
[e] See on Rom. xi. ver. 36. clause 2.

END OF THE SECOND EPISTLE OF PETER.

THE

FIRST EPISTLE GENERAL

OF

JOHN.

CHAP. I.—VER. 1.

Ὃ ΗΝ ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ τοῦ λόγου τῆς ζωῆς·

[a] *That which was from the beginning,* [b] *which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of* [c] *the Word* [d] *of life;*

[a] See on John i. ver. 1. clause 1.
[b] See on John i. ver. 14. clauses 1, 2.
[c] See on John i. ver. 1. clause 2.
[d] See on John i. ver. 4. clause 1.

VER. 2.

(Καὶ ἡ ζωὴ ἐφανερώθη· καὶ ἑωράκαμεν, καὶ μαρτυροῦμεν καὶ ἐπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν·)

(*For the life was manifested, and we have seen it,* [a] *and bear witness, and shew unto you that eternal life,* [b] *which was with the Father, and was manifested unto us;)*

[a] See on Luke xxiv. ver. 48.
[b] See on John i. ver. 1. clause 3.

VER. 3.

Ὃ ἑωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ.

That which we have seen and heard declare we unto you, that ye also may have fellowship with us: [a] *and truly our fellowship is with the Father, and with his Son Jesus Christ.*

[a] See on John vi. ver. 56.

VER. 4.

Καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη.

[a] *And these things write we unto you, that your joy may be full.*

[a] See on John xv. ver. 11.

VER. 5.

Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ, καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ Θεὸς φῶς ἐστὶ, καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.

This then is the message which we have heard of him, and declare unto you, [a] *that God is light, and in him is no darkness at all.*

[a] See on John i. ver. 4. clause 2.

VER. 6.

Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν.

[a] *If we say that we have fellowship with him, and walk in darkness, we lie,* [b] *and do not the truth:*

[a] See on John viii. ver. 12.
[b] But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God, John iii. 21.

VER. 7.

Ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.

[a] *But if we walk in the light,* [b] *as he is in the light, we have fellowship one with another,* [c] *and the blood of Jesus Christ his Son* [d] *cleanseth us from all sin.*

[a] See on Matt. vi. ver. 16. clause 1.
[b] See on 1 Tim. vi. ver. 16. clause 2.
[c] See on Matt. xxvi. ver. 28.
[d] See on 2 Cor. xi. ver. 2. clause 3.

VER. 8.

Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.

[a] *If we say that we have no sin, we deceive ourselves, and the truth is not in us.*

[a] See on Rom. iii. ver. 19. clause 3.

VER. 9.

Ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας, καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας.

[a] *If we confess our sins,* [b] *he is faithful* [c] *and just to* [d] *forgive us* our *sins,* [e] *and to cleanse us from all unrighteousness.*

[a] See on Matt. iii. ver. 6. clause 2.
[b] See on 1 Cor. i. ver. 9 clause 1.
[c] To declare, *I say*, at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus, Rom. iii. 26.
[d] See on Matt. ix. ver. 2. clause 4.
[e] See on 1 Cor. i. ver. 8. clause 2.

VER. 10.

Ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

[a] *If we say that we have not sinned,* [b] *we make him a liar, and his word is not in us.*

[a] See on Rom. iii. ver. 19. clause 3.
[b] He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son, 1 John v. 10.

CHAP. II.—VER. 1.

Τεκνία μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμάρτητε· καὶ ἐάν τις ἁμάρτῃ, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον·

[a] *My little children,* [b] *these things write I unto you, that ye sin not.* [c] *And if any man sin, we have an advocate with the Father,* [d] *Jesus Christ the righteous:*

[a] For the same form of expresson, see ver. 12, 13.; iii. 7. 18.; iv. 4.; v. 21.; John xiii. 33.; xxi. 5.; Gal. iv. 19.
[b] But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name, John xx. 31.
[c] See on Heb. vii. ver. 25. clause 4.
[d] See on Heb. vii. ver. 26. clause 3.

VER. 2.

Καὶ αὐτὸς ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

[a] *And he is the propitiation for our sins:* [b] *and not for ours only, but also for* the sins of *the whole world.*

[a] See on Rom. iii. ver. 25.
[b] See on John iii. ver. 16. clause 1.

VER 3.

Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτὸν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν·

[a] *And hereby we do know that we know him, if we keep his commandments.*

[a] We know that we have passed from death unto life, because we love the brethren: he that loveth not *his* brother abideth in death, 1 John iii. 14. We know that he abideth in us, by the Spirit which he hath given us, 24. *And* we know that we are of God, and the whole world lieth in wickedness, v. 19. He that hath received his testimony hath set to his seal that God is true, John iii. 33. See also on Rom. viii. ver. 16.

VER. 4.

Ὁ λέγων, ἔγνωκα αὐτὸν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστὶ, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν.

[a] *He that saith, I know him,* [b] *and keepeth not his commandments, is a liar, and the truth is not in him.*

[a] They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate, Tit. i. 16.
[a] And this is the love of God, that we keep his commandments: and his commandments are not grievous,

1 John v. 3. See also on Matt. vii. ver. 21. clause 3.

VER. 5.

Ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείωται· ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμεν.

[a] *But whoso keepeth his word, in him verily is the love of God* [b] *perfected: hereby know we that* [c] *we are in him.*

[a] And hereby we do know that we know him, if we keep his commandments, ver. 3. And every man that hath this hope in him, purifieth himself even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness, is righteous even as he is righteous, 1 John iii. 3—7. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God, 9.

[b] See on Matt. v. ver. 48. clause 1.

[c] See on John xiv. ver. 18.

VER. 6.

Ὁ λέγων ἐν αὐτῷ μένειν, ὀφείλει, καθὼς ἐκεῖνος περιεπάτησε, καὶ αὐτὸς οὕτως περιπατεῖν.

[a] *He that saith he abideth in him, ought himself also so to walk, even as he walked.*

[a] See on John x. ver. 4.

VER. 7.

Ἀδελφοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιὰν, ἣν εἴχετε ἀπ' ἀρχῆς. Ἡ ἐντολὴ ἡ παλαιά ἐστιν ὁ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς.

[a] *Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.*

[a] See on John x. ver. 4.

VER. 8.

Πάλιν, ἐντολὴν καινὴν γράφω ὑμῖν, ὅ ἐστιν ἀληθὲς ἐν αὐτῷ, καὶ ἐν ὑμῖν ὅτι ἡ σκοτία παράγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει

[a] *Again, a new commandment I write unto you; which thing is true in him and in you:* [b] *because the darkness is past, and the true light now shineth.*

[a] See on John xiii. ver. 34. clause 1.

[b] See on John i. ver. 4. clause 2.

VER. 9.

Ὁ λέγων ἐν τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.

[a] *He that saith he is in the light, and hateth his brother, is in darkness even until now.*

[a] Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him, 1 John iii. 17.

VER. 10.

Ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν.

He that [a] *loveth his brother abideth in the light,* [b] *and there is none* * *occasion of stumbling in him.*

* Gr. *scandal.*

[a] See on Mark ix. ver. 50. clause 3.

[b] See on Matt. xviii. ver. 6, 7.

VER. 11.

Ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστὶ, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ.

[a] *But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth,* [b] *because that darkness hath blinded his eyes.*

[a] See on ver. 9.

[b] See on Matt. xiii. ver. 14, 15.

VER. 12.

Γράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

I write unto you, [a] *little children,* [b] *because your sins are forgiven you for his name's sake.*

[a] See on ver. 1. clause 1.

[b] See on Matt. vi. ver. 12. clause 1, and ix. ver. 2. clause 4.

VER. 13.

Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν. Γράφω ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα.

I write unto you, fathers, [a] *because ye have known him* that is *from the beginning. I write unto you, young men,* [b] *because ye have overcome the wicked one. I write unto you,* [c] *little children,* [d] *because ye have known the Father.*

[a] See on John i. ver. 1. clause 1.
[b] See on Eph. iv. ver. 27.
[c] See on ver. 1. clause 1.
[d] See on Matt. xi. ver. 27. clause 3.

VER. 14.

Ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί ἐστε, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν πονηρόν.

I have written unto you, fathers, because ye have known him that is *from the beginning. I have written unto you, young men,* [a] *because ye are strong,* [b] *and the word of God abideth in you, and ye have overcome the wicked one.*

[a] See on 2 Cor. xii. ver. 9. clause 2.
[b] See on John xv. ver. 7. clause 1.

VER. 15.

Μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ· ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ.

[a] *Love not the world, neither the things* that are *in the world.* [b] *If any man love the world, the love of the Father is not in him.*

[a] See on John xv. ver. 19, and Rom. xii. ver. 2. clause 1.
[b] See on Matt. vi. ver. 24. clause 1.

VER. 16.

Ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλ' ἐκ τοῦ κόσμου ἐστί.

For all that is in the world, [a] *the lust of the flesh,* [b] *and the lust of the eyes, and the pride of life,* [c] *is not of the Father, but is of the world.*

[a] See on Rom. xiii. ver. 14. clause 2.
[b] See on Matt. v. ver. 28. clause 2.
[c] This wisdom descendeth not from above, but is earthly, sensual, devilish, Jam. iii. 15.

VER. 17.

Καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ, μένει εἰς τὸν αἰῶνα.

[a] *And the world passeth away, and the lust thereof: but* [b] *he that doeth the will of God* [c] *abideth for ever.*

[a] And they that use this world, as not abusing *it*: for the fashion of this world passeth away, 1 Cor. vii. 31. See also on Matt. v. ver. 18. clause 1.
[b] See on Matt. vii. ver. 21. clause 3.
[c] See on Matt. xix. ver. 16. clause 3.

VER. 18.

Παιδία, ἐσχάτη ὥρα ἐστί· καὶ καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν.

[a] *Little children,* [b] *it is the last time:* [c] *and as ye have heard that* [d] *antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.*

[a] See on ver 1. clause 1.
[b] See on 1 Tim. iv. ver. 1. clause 2.
[c] See on Matt. xxiv. ver. 5.
[d] See ver. 22.; iv. 3.; 2 John 7.

VER. 19.

Ἐξ ἡμῶν ἐξῆλθον, ἀλλ οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενήκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν.

[a] *They went out from us, but they were not of us;* [b] *for if they had been of us, they would* no doubt *have continued with us:* [c] *but* they went out, *that they might be made manifest that they were not all of us.*

[a] See on Matt. xiii. ver. 21. clause 1, and 1 Tim. i. ver. 6.
[b] See on John x. ver. 28. clause 2.
[c] For there must be also heresies among you, that they which are approved may be made manifest among you, 1 Cor. xi. 19.

VER. 20.

Καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα.

[a] *But ye have an unction from* [b] *the Holy One,* [c] *and ye know all things.*

[a] See on John xiv. ver. 26. clauses 3, 4.
[b] See on Mark i. ver. 24. clause 2.
[c] See on clause 1.

VER. 21.

Οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτὴν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστι.

I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

VER. 22.

Τίς ἐστιν ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν.

[a] *Who is a liar but he that denieth that Jesus is the Christ? He is antichrist,* [b] *that denieth the Father and the Son.*

[a] See on Luke ii. ver. 11. clause 2.

[b] See ver. 23. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God, 1 John iv. 15. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son, 2 John 9.

VER. 23.

Πᾶς ὁ ἀρνούμενος τὸν υἱὸν, οὐδὲ τὸν πατέρα ἔχει.

Whosoever denieth the Son, the same hath not the Father: [but] he that acknowledgeth the Son, hath the Father also.

[a] See on ver. 22, and John. v. ver. 23.

VER. 24.

Ὑμεῖς οὖν ὃ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω· ἐὰν ἐν ὑμῖν μείνῃ ὃ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.

[a] *Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you,* [b] *ye also shall continue in the Son, and in the Father.*

[a] See on John xv. ver. 7. clause 1.

[b] See on John xiv. ver. 18.

VER. 25.

Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγείλατο ἡμῖν τὴν ζωὴν τὴν αἰώνιον.

[a] *And this is the promise that he hath promised us,* even *eternal life.*

[a] See on Matt. xix. ver. 16. clause 3.

VER. 26.

Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς.

These things *have I written unto you concerning them that seduce you.*

[a] See on Acts xx. ver. 30.

VER. 27.

Καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν μένει, καὶ οὐ χρείαν ἔχετε ἵνα τὶς διδάσκῃ ὑμᾶς· ἀλλ' ὡς τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστι, καὶ οὐκ ἔστι ψεῦδος· καὶ καθὼς ἐδίδαξεν ὑμᾶς, μενεῖτε ἐν αὐτῷ.

[a] *But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie,* [b] *and even as it hath taught you, ye shall abide in* * *him.*

* Or, *it.*

[a] See on John xiv. ver. 26. clauses 3, 4.

[b] See on John viii. ver. 31. clause 1.

VER. 28.

Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ· ἵνα ὅταν φανερωθῇ, ἔχωμεν παῤῥησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ, ἐν τῇ παρουσίᾳ αὐτοῦ.

And now, [a] *little children,* [b] *abide in him; that,* [c] *when he shall appear,* [d] *we may have confidence, and not be ashamed before him at his coming.*

[a] See on ver. 1. clause 1.

[b] I am the true vine, and my Fa- is the husbandman. Every branch in me that beareth not fruit he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye *are* the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you, John xv. 1—7.

[e] See on Matt. xxiv. ver. 30. clause 3.
[d] See on Rom. v. ver. 5. clause 1.

VER. 29.

Ἐὰν εἰδῆτε ὅτι δίκαιός ἐστι, γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην, ἐξ αὐτοῦ γεγέννηται.

[a] *If ye know that he is righteous,* * *ye know* [b] *that every one that doeth righteousness is born of him.*

* Or, *know ye.*

[a] See on Heb. vii. ver. 26. clause 3.
[b] See on John iii. ver. 6. clause 2.

CHAP. III.—VER. 1.

Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ, ἵνα τέκνα Θεοῦ κληθῶμεν. Διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν.

Behold, [a] *what manner of love the Father hath bestowed upon us,* [b] *that we should be called the sons of God!* [c] *therefore the world knoweth us not, because it knew him not.*

[a] See on John iii. ver. 16. clause 1.
[b] See on Matt. v. ver. 9. clause 3.
[c] If the world hate you, ye know that it hated me before *it hated* you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me, John xv. 18—21. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word, xvii. 6. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world, 14—16. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me, 25.

VER. 2.

Ἀγαπητοὶ, νῦν τέκνα Θεοῦ ἐσμεν, καὶ οὔπω ἐφανερώθη τί ἐσόμεθα· οἴδαμεν δὲ ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὀψόμεθα αὐτὸν καθώς ἐστι.

Beloved, [a] *now are we the sons of God;* [b] *and it doth not yet appear what we shall be: but we know that,* [c] *when he shall appear,* [d] *we shall be like him;* [e] *for we shall see him as he is.*

[a] See on Matt. v. ver. 9. clause 3.
[b] See on 1 Cor. ii. ver. 9.
[c] See on Matt. xxiv. ver. 30. clause 3.
[d] See on Rom. viii. ver. 29. clause 3.
[e] See on Matt. v. ver. 8. clause 2.

VER. 3.

Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ, ἁγνίζει ἑαυτὸν, καθὼς ἐκεῖνος ἁγνός ἐστι.

[a] *And every man that hath this hope in him purifieth himself, even as he is pure.*

[a] See on Matt. v. ver. 48. clause 1. and xxiii. ver. 26.

VER. 4.

Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

VER. 5.

Καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστι.

And ye know that [a] *he was manifested* [b] *to take away our sins;* [c] *and in him is no sin.*

[a] See ver. 8. For the life was manifested, and we have seen it, 1 John i. 1. And we have seen, and do testify, that the Father sent the Son *to be* the Saviour of the world, iv. 14.
[b] See on John i. ver. 29. clauses 2, 3.
[c] See on Heb. vii. ver. 26. clause 3.

VER. 6.

Πᾶς ὁ ἐν αὐτῷ μένων, οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων, οὐχ ἑώρακεν αὐτὸν, οὐδὲ ἔγνωκεν αὐτόν.

Whosoever [a] *abideth in him* [b] *sinneth not: whosoever sinneth, hath not seen him, neither known him.*

[a] See on chap. ii. ver. 28. clause 2.
[b] See on chap. ii. ver. 5. clause 1.

VER. 7.

Τεκνία, μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην, δίκαιός ἐστι, καθὼς ἐκεῖνος δίκαιός ἐστιν·

Little children, let no man deceive you: [a] *he that doeth righteousness, is righteous, even as* [b] *he is righteous.*

[a] See on Luke i. ver. 75.
[b] See on John xvii. ver. 11. clause 2.

VER. 8.

Ὁ ποιῶν τὴν ἁμαρτίαν, ἐκ τοῦ διαβόλου ἐστίν· ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. Εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.

[a] *He that committeth sin is of the devil;* [b] *for the devil sinneth from the beginning. For this purpose* [c] *the Son of God* [d] *was manifested,* [e] *that he might destroy the works of the devil.*

[a] See on John viii. ver. 38. clause 2.
[b] See on John viii. ver. 44. clauses 2, 3.
[c] See on Matt. xiv. ver. 33. clause 2.
[d] See on ver. 5. clause 1.
[e] See on Luke x. ver. 18. clause 2.

VER. 9.

Πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέννηται.

Whosoever [a] *is born of God,* [b] *doth not commit sin; for* [c] *his seed remaineth in him:* [d] *and he cannot sin, because he is born of God.*

[a] See on John i. ver. 13. clause 5.
[b] See on chap. ii. ver. 5. clause 1.
[c] See on Mark iv. ver. 14.
[d] See on Matt. vii. ver. 18.

VER. 10.

Ἐν τούτῳ φανερά ἐστι τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην, οὐκ ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ.

In this [a] *the children of God are manifest, and* [b] *the children of the devil:* [c] *whosoever doeth not righteousness is not of God,* [d] *neither he that loveth not his brother.*

[a] See on Matt. v. ver. 9. clause 3.
[b] See on John viii. ver. 38. clause 2.
[c] See on ver. 7, 8.
[d] See on Mark ix. ver. 50. clause 3.

VER. 11.

Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους.

[a] *For this is the* * *message that ye heard from the beginning, that we should love one another.*

* Or, *commandment.*

[a] See on Mark ix. ver. 50. clause 3.

VER. 12.

Οὐ καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν, καὶ ἔσφαξε τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ, δίκαια.

[a] *Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.*

[a] See on Heb. xi. ver. 4.

VER. 13.

Μὴ θαυμάζετε, ἀδελφοί μου, εἰ μισεῖ ὑμᾶς ὁ κόσμος.

[a] *Marvel not, my brethren, if the world hate you.*

[a] See on Matt. x. ver. 22. clause 1.

VER. 14.

Ἡμεῖς οἴδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν, μένει ἐν τῷ θανάτῳ.

[a] *We know* [b] *that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.*

[a] See on chap. ii. ver. 3.
[b] Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life, John v. 24. To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me, Acts xxvi. 18. And you *hath he quickened,* who were dead in trespasses and sins, Eph. ii. 1.

Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved,) 5.

VER. 15.

Πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἀνθρωποκτόνος ἐστί· καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν.

[a] *Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.*

[a] Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; But whosoever shall say, Thou fool, shall be in danger of hell fire, Matt. v. 21, 22. Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God, Gal. v. 21. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death, Rev. xxi. 8.

VER. 16.

Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκε· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθέναι.

[a] *Hereby perceive we the love* of God, [b] *because he laid down his life for us:* [c] *and we ought to lay down our lives for the brethren.*

[a] See on John iii. ver. 16. clause 1.
[b] See on Matt. xx. ver. 28. clauses 3, 4.
[c] See on Mark ix. ver. 50. clause 3.

VER. 17.

Ὃς δ' ἂν ἔχῃ τὸν βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρείαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ;

[a] *But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels* of compassion *from him,* [b] *how dwelleth the love of God in him?*

[a] See on Matt. v. ver. 42.
[b] See ver. 10. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments, v. 1, 2.

VER. 18.

Τεκνία μου, μὴ ἀγαπῶμεν λόγῳ μηδὲ γλώσσῃ, ἀλλ' ἔργῳ καὶ ἀληθείᾳ.

[a] *My little children,* [b] *let us not love in word, neither in tongue; but in deed and in truth.*

[a] See on chap. ii. ver. 1. clause 1.
[b] See on Mark ix. ver. 50. clause 3.

VER. 19.

Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐκ τῆς ἀληθείας ἐσμὲν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν.

[a] *And hereby we know that we are of the truth, and shall* * *assure our hearts before him.*

* Gr. *persuade.*

[a] See on chap. ii. ver. 3.

VER. 20.

Ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν, καὶ γινώσκει πάντα.

For [a] *if our heart condemn us, God is greater than our heart,* [b] *and knoweth all things.*

[a] See on Rom. ii. ver. 15. clause 2.
[b] See on Heb. iv. ver. 13. clause 1.

VER. 21.

Ἀγαπητοὶ, ἐὰν ἡ καρδία ἡμῶν μὴ καταγινώσκῃ ἡμῶν, παῤῥησίαν ἔχομεν πρὸς τὸν Θεόν.

[a] *Beloved, if our heart condemn us not,* then *have we confidence toward God.*

[a] Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, Heb. x. 22.

VER. 22.

Καὶ ὃ ἐὰν αἰτῶμεν, λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.

[a] *And whatsoever we ask, we receive of him,* [b] *because we keep his commandments, and do those things that are pleasing in his sight.*

[a] See on Matt. vii. ver. 7, 8.
[b] See on Matt. vii. ver. 24.

VER. 23.

Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν.

[a] *And this is his commandment, That we should believe on the name of his Son Jesus Christ,* [b] *and love one another, as he gave us commandment.*

[a] See on John vi. ver. 29.
[b] See on Mark ix. ver. 50. clause 3.

VER. 24.

Καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ Πνεύματος οὗ ἡμῖν ἔδωκεν.

[a] *And he that keepeth his commandments* [b] *dwelleth in him, and he in him.* [c] *And hereby we know that he abideth in us, by the Spirit which he hath given us.*

[a] See John xiv. ver. 21.
[b] See on John xiv. ver. 18.
[c] See on Rom. viii. ver. 16. clauses 1, 2.

CHAP. IV.—VER. 1.

Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστιν· ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον.

[a] *Beloved, believe not every spirit,* [b] *but try the spirits whether they are of God: because many false prophets are gone out into the world.*

[a] See on Matt. xxiv. ver. 4.
[b] These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so, Acts xvii. 11.

VER. 2.

Ἐν τούτῳ γινώσκετε τὸ Πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστι·

[a] *Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God:*

[a] Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and *that* no man can say that Jesus is the Lord, but by the Holy Ghost, 1 Cor. xii. 3.

VER. 3.

Καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ ἔστι· καὶ τοῦτό ἐστι τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.

And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: [a] *and this is that* spirit *of* [b] *antichrist, whereof ye have heard that it should come; and even now already is it in the world.*

[a] For the mystery of iniquity doth already work: only he who now letteth, *will let,* until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: *Even him,* whose coming is after the working of Satan, with all power and signs and lying wonders, 2 Thess. ii. 7—9.

[b] See chap. ii. ver. 18.; 22.; 2 John 7.

VER. 4.

Ὑμεῖς ἐκ τοῦ Θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ.

[a] *Ye are of God, little children, and have overcome them:* [b] *because greater is he that is in you,* [c] *than he that is in the world.*

[a] See on Matt. v. ver. 9. clause 2.
[b] And I give unto them eternal life: and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave *them* me, is greater than all; and none is able to

pluck *them* out of my Father's hand. I and *my* Father are one, John x. 28—30.

[c] See on John xii. ver. 31.

VER. 5.

Αὐτοὶ ἐκ τοῦ κόσμου εἰσί· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν ἀκούει.

[a] *They are of the world: therefore speak they of the world, and the world heareth them.*

[a] See on John vii. ver. 7.

VER. 6.

Ἡμεῖς ἐκ τοῦ Θεοῦ ἐσμέν· ὁ γινώσκων τὸν Θεὸν, ἀκούει ἡμῶν· ὃς οὐκ ἔστιν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει ἡμῶν. Ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

[a] *We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.*

[a] See on John viii. ver. 47.

VER. 7.

Ἀγαπητοὶ, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστι· καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ Θεοῦ γεγέννηται, καὶ γινώσκει τὸν Θεόν·

[a] *Beloved, let us love one another:* [b] *for love is of God; and every one that loveth* [c] *is born of God,* [d] *and knoweth God.*

[a] See on Mark ix. ver. 50. clause 3.

[b] But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Gal. v. 22. But as touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another, 1 Thess. iv. 9.

[c] See on John i. ver. 13. clause 5.

[d] See on Matt. xi. ver. 27. clause 3.

VER. 8.

Ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸν Θεόν· ὅτι ὁ Θεὸς ἀγάπη ἐστίν.

He that loveth not knoweth not God; [a] *for God is love.*

[a] See on Rom. ii. ver. 4. clause 2.

VER. 9.

Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ.

[a] *In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.*

[a] See on John iii. ver. 16.

VER. 10.

Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεὸν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.

Herein is love, [a] *not that we loved God, but that he loved us,* [b] *and sent his Son* to be *the propitiation for our sins.*

[a] See on Rom. v. ver. 10. clause 1.

[b] See on Rom. iii. ver. 25. clause 1.

VER. 11.

Ἀγαπητοὶ, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾷν.

[a] *Beloved, if God so loved us,* [b] *we ought also to love one another.*

[a] See on Matt. xviii. ver. 33.

[b] See on Mark ix. ver. 50. clause 3.

VER. 12.

Θεὸν οὐδεὶς πώποτε τεθέαται. Ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν.

[a] *No man hath seen God at any time. If we love one another,* [b] *God dwelleth in us, and his love is perfected in us.*

[a] See on John i. ver. 18. clause 1.

[b] See on John xiv. ver. 18.

VER. 13.

Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν.

[a] *Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.*

[a] See on Rom. viii. ver. 16. clauses 1, 2.

VER. 14.

Καὶ ἡμεῖς τεθεάμεθα, καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκε τὸν υἱὸν σωτῆρα τοῦ κόσμου.

And we have seen and do testify

[a] *that the Father sent* [b] *the Son* to be [c] *the Saviour of the world.*

[a] See on John viii. ver. 42. clause 3.
[b] See on Matt. xiv. ver. 33. clause 3.
[c] See on Matt. i. ver. 21. clause 3.

VER. 15.

Ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ.

[a] *Whosoever shall confess* [b] *that Jesus is the Son of God,* [c] *God dwelleth in him, and he in God.*

[a] See on Matt. x. ver. 32. clause 1.
[b] See on Matt. xiv. ver. 33. clause 2.
[c] See on John xiv. ver. 18.

VER. 16.

Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. Ὁ Θεὸς ἀγάπη ἐστί· καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ μένει, καὶ ὁ Θεὸς ἐν αὐτῷ.

[a] *And we have known and believed the love that God hath to us.* [b] *God is love; and he that dwelleth in love* [c] *dwelleth in God, and God in him.*

[a] Now they have known that all things, whatsoever thou hast given me, are of thee: For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me, John xvii. 7, 8. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare *it*; that the love wherewith thou hast loved me may be in them, and I in them, 25, 26.
[b] See on Rom. ii. ver 4. clause 2.
[c] See on John xiv. ver. 18.

VER. 17.

Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παῤῥησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως· ὅτι καθὼς ἐκεῖνός ἐστι, καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ.

[a] *Herein is* * *our love made perfect,* [b] *that we may have boldness in* [c] *the day of judgment:* [d] *because as he is, so are we in this world.*

* Gr. *love with us.*

[a] See on Luke i. ver. 6.
[b] See on Rom. v. ver. 5. clause 1.
[c] See on Matt. x. ver. 15. clause 2.
[d] And every man that hath this hope in him purifieth himself, even as he is pure, 1 John iii. 3. See also on Matt. v. ver. 48. clause 1.

VER. 18.

Φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον· ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.

[a] *There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth, is not made perfect in love.*

[b] See on Rom. viii. ver. 15. clause 1.

VER. 19.

Ἡμεῖς ἀγαπῶμεν αὐτὸν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.

[a] *We love him because* [b] *he first loved us.*

[a] See on Rom. v. ver. 5. clause 2.
[b] See on John iii. ver. 16. clause 1.

VER. 20.

Ἐάν τις εἴπῃ· Ὅτι ἀγαπῶ τὸν Θεὸν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακε, τὸν Θεὸν, ὃν οὐχ ἑώρακε, πῶς δύναται ἀγαπᾷν;

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

VER. 21.

Καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ· ἵνα ὁ ἀγαπῶν τὸν Θεὸν, ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

[a] *And this commandment have we from him, That he who loveth God love his brother also.*

[a] See on Mark ix. ver. 50. clause 3.

CHAP. V.—VER. 1.

Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς, ἐκ τοῦ Θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα, ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ.

[a] *Whosoever believeth that Jesus* [b] *is the Christ,* [c] *is born of God:* [d] *and every one that loveth him that begat, loveth him also that is begotten of him.*

[a] See on Mark xvi. ver. 16. clause 1.

[b] See on Luke ii. ver. 11. clause 2.

[c] See on John i. ver. 13. clause 5.

[d] He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes, John ii. 9—11. We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren, iii. 14—16. My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him, 18, 19. Beloved, if God so loved us, we ought also to love one another, iv. 11. And this commandment have we from him, That he who loveth God love his brother also, 21.

VER. 2.

Ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

By this we know that we love the children of God, when we love God, and keep his commandments.

VER. 3.

Αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν.

[a] *For this is the love of God, that we keep his commandments: and his commandments are not grievous.*

[a] If ye love me, keep my commandments, John xiv. 15. See also on John xv. ver. 10. clause 1.

VER. 4.

Ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ, νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.

For whatsoever [a] *is born of God,* [b] *overcometh the world: and this is the victory that overcometh the world,* even *our faith.*

[a] See on John i. ver. 13. clause 5.

[b] These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world, John xvi. 33. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.) Nay, in all these things we are more than conquerors, through him that loved us, Rom. viii. 35—37. But thanks *be* to God, which giveth us the victory, through our Lord Jesus Christ, 1 Cor. xv. 57. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death, Rev. xii. 11.

VER. 5.

Τίς ἐστιν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ Θεοῦ;

Who is he that overcometh the world, [a] *but he that believeth that Jesus is the Son of God?*

[a] See on Matt. xiv. ver. 33. clause 3.

VER. 6.

Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς ὁ Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι· καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν· ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀλήθεια.

[a] *This is he that came by water and blood,* even *Jesus Christ; not by water only, but by water and blood.* [b] *And it is the Spirit that beareth witness, because* [c] *the Spirit is truth.*

[a] But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe, John xix. 34, 35.

[b] See on John xv. ver. 26. clause 3.

[c] See on John xiv. ver. 17. clause 1.

VER. 7.

Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ

οὐρανῷ, ὁ Πατὴρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἕν εἰσι.

[a] *For there are three that bear record in heaven,* [b] *the Father,* [c] *the Word, and* [d] *the Holy Ghost:* [e] *and these three are one.*

[a] The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, though I bear record of myself, *yet* my record is true; for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, That the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me, John viii. 13—18.

[b] And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased, Matt. iii. 16, 17. While he yet spake, behold, a bright cloud overshadowed them: and, behold, a voice out of the cloud, which said, This is my beloved Son in whom I am well pleased; hear ye him, xvii. 5.

[c] See on John i. ver. 1. clause 2.

[d] See on Matt. iii. ver. 16.

[e] Compare on John x. ver. 30. and Acts v. ver. 4.

VER. 8.

Καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῇ γῇ, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν.

And there are three that bear witness in earth, [a] *the Spirit,* [b] *and the water,* [c] *and the blood: and these three agree in one.*

[a] But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me, John xv. 26.

[b] Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Matt. xxviii. 19.

[c] See on ver. 6. clause 1.

VER. 9.

Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ἣν μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ.

If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

VER. 10.

Ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ, ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ Θεῷ, ψεύστην πεποίηκεν αὐτὸν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.

[a] *He that believeth on the Son of God* [b] *hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son.*

[a] See on Mark xvi. ver. 16. clause 3.

[b] See on chap. ii. ver. 3.

VER. 11.

Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεός· καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστιν.

And this is the record, [a] *that God hath given to us eternal life;* [b] *and this life is in his Son.*

[a] See on Matt. xix. ver. 16. clause 3.

[b] See on John i. ver. 4. clause 1.

VER. 12.

Ὁ ἔχων τὸν υἱὸν, ἔχει τὴν ζωήν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ Θεοῦ, τὴν ζωὴν οὐκ ἔχει.

[a] *He that hath the Son, hath life;* [b] *and he that hath not the Son of God hath not life.*

[a] See on Mark xvi. ver. 16. clause 1.

[b] See on John iii. ver. 18. clause 2.

VER. 13.

Ταῦτα ἔγραψα ὑμῖν, τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ· ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.

[a] *These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.*

[a] See on John xx. ver. 31. clause 1.

VER. 14.

Καὶ αὕτη ἐστὶν ἡ παῤῥησία ἣν ἔχομεν πρὸς αὐτὸν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν·

[a] *And this is the confidence that we have* * *in him,* [b] *That, if we ask any thing according to his will,* [c] *he heareth us:*

* Or, *concerning him.*

[a] See on Matt. vii. ver. 7, 8.
[b] See on John xiv. ver. 13. clause 2.
[c] See on John ix. ver. 31. clause 3.

VER. 15.

Καὶ ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν, ὃ ἂν αἰτώμεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾐτήκαμεν παρ' αὐτοῦ.

[a] *And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.*

[a] See on Matt. xxi. ver. 22.

VER. 16.

Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσει, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον. Ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ.

[a] *If any man see his brother sin a sin* which is *not unto death, he shall ask, and he shall give him life for them that sin not unto death.* [b] *There is a sin unto death: I do not say that he shall pray for it.*

[a] See on Jam. v. ver. 15. clause 1.
[b] See on Matt. xii. ver. 31. clause 2.

VER. 17.

Πᾶσα ἀδικία ἁμαρτία ἐστίν· καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον.

All unrighteousness is sin: and there is a sin not unto death.

VER. 18.

Οἴδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, οὐχ ἁμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ, τηρεῖ ἑαυτὸν, καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ.

We know that whosoever is [a] *born of God* [b] *sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.*

[a] See on John i. ver. 13. clause 5.
[b] See on chap. ii. ver. 5. clause 1.

VER. 19.

Οἴδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.

[a] And *we know that we are of God,* [b] *and the whole world lieth in wickedness.*

* Or, *the wicked one.*

[a] See on chap. ii. ver. 3.
[b] See on John xv. ver. 19.

VER. 20.

Οἴδαμεν δὲ ὅτι ὁ υἱὸς τοῦ Θεοῦ ἥκει, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. Οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς, καὶ ἡ ζωὴ αἰώνιος.

And we know that [a] *the Son of God is come,* [b] *and hath given us an understanding, that we may know* [c] *him that is true,* [d] *and we are in him that is true,* even *in his Son Jesus Christ.* [e] *This is the true God,* [f] *and eternal life.*

[a] See on Matt. xiv. ver. 33. clause 3.
[b] See on Matt. xi. ver. 27. clause 3. and xiii. ver. 11. clause 1.
[c] See on John xiv. ver. 6. clause 2.
[d] See on John xiv. ver. 18.
[e] See on John i. ver. 1. clause 4.
[f] And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent, John xvii. 3.

VER. 21.

Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. Ἀμήν.

[a] *Little children,* [b] *keep yourselves from idols. Amen.*

[a] See on chap. ii. ver. 1. clause 1.
[b] See on 1 Cor. x. ver. 7. clause 1.

END OF ST. JOHN'S FIRST EPISTLE.

THE
SECOND EPISTLE
OF
JOHN.

CHAP. I.—VER. 1.

Ὁ ΠΡΕΣΒΥΤΕΡΟΣ ἐκλεκτῇ κυρίᾳ, καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν,

[a] *The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have* [b]*known the truth;*

[a] See 1 Pet. v. 1. and 3 John 1.
[b] See on John viii. ver. 32. clause 1.

VER. 2.

Διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα.

For the truth's sake, [a] *which dwelleth in us, and shall be with us for ever.*

[a] See on John xv. ver. 7. clause 1.

VER. 3.

Ἔσται μεθ' ἡμῶν χάρις, ἔλεος, εἰρήνη παρὰ Θεοῦ πατρὸς, καὶ παρὰ Κυρίου Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

[a] *Grace* * *be with you, mercy,* and *peace, from God the Father, and from the Lord Jesus Christ,* [b] *the Son of the Father, in truth and love.*

* Gr. *shall be.*

[a] See on Rom. i. ver. 7. clauses 4—7.
[b] See on Matt. xiv. ver. 33. clause 3.

VER. 4.

Ἐχάρην λίαν ὅτι εὕρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρός.

[a] *I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.*

[a] See on 2 Cor. i. ver. 14.

VER. 5.

Καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν γράφω σοι καινὴν, ἀλλὰ ἣν εἴχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους.

And now I beseech thee, lady, [a] *not as though I wrote a new commandment unto thee, but that which we had from the beginning,* [b] *that we love one another.*

[a] Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning, 1 John ii. 7. For this is the message that ye heard from the beginning, that we should love one another, iii. 11.
[b] See on Mark ix. ver. 50. clause 3.

VER. 6.

Καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. Αὕτη ἐστὶν ἡ ἐντολὴ, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῆτε·

[a] *And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.*

[a] See on 1 John v. ver. 3.

VER. 7.

Ὅτι πολλοὶ πλάνοι εἰσῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος.

[a] *For many deceivers are entered into the world,* [b] *who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.*

[a] See on Matt. xxiv. ver. 5.
[b] Hereby know ye the Spirit of God: Every spirit that confesseth

that Jesus Christ is come in the flesh, is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world, 1 John iv. 2, 3.

VER. 8.

Βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσωμεν ἃ εἰργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολάβωμεν.

[a] *Look to yourselves, that we lose not those things which we have* * *wrought, but that we receive a full reward.*

* Or, *gained.* Some copies read, *which ye have gained, but that ye receive,* &c.

[a] See on Heb. ii. ver. 1.

VER. 9.

Πᾶς ὁ παραβαίνων, καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, Θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει·

[a] *Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.* [b] *He that abideth in the doctrine of Christ,* [c] *he hath both the Father and the Son.*

[a] Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.* Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father, 1 John ii. 22—24.

[b] For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end, Heb. iii. 14.

[c] Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him, John xiv. 23. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ, 1 John i. 3.

VER. 10.

Εἴ τις ἔρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν διδαχὴν οὐ φέρει μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν, καὶ χαίρειν αὐτῷ μὴ λέγετε·

[a] *If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:*

[a] See on Gal. i. ver. 8, 9.

VER. 11.

Ὁ γὰρ λέγων αὐτῷ χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

[a] *For he that biddeth him God speed is partaker of his evil deeds.*

[a] When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers, Psal. l. 18. And have no fellowship with the unfruitful works of darkness, but rather reprove *them,* Eph. v. 11. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure, 1 Tim. v. 22.

VER. 12.

Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἠβουλήθην διὰ χάρτου καὶ μέλανος, ἀλλὰ ἐλπίζω ἐλθεῖν πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη.

Having many things to write unto you, I would not write *with paper and ink: but I trust to come unto you, and speak* * *face to face, that* † *our joy may be full.*

* Gr. *mouth to mouth.*
† Or, *your.*

VER. 13.

Ἀσπάζεταί σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς. Ἀμήν.

The children of thy elect sister greet thee. Amen.

END OF ST. JOHN'S SECOND EPISTLE.

THE
THIRD EPISTLE
OF
JOHN.

CHAP. I.—VER. 1.

Ὁ ΠΡΕΣΒΥΤΕΡΟΣ Γαΐῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.

[a] *The elder unto the well-beloved Gaius, whom I love* * *in the truth.*

* Or, *truly.*

[a] See on 2 John 1.

VER. 2.

Ἀγαπητὲ, περὶ πάντων εὔχομαί σε εὐοδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐοδοῦταί σου ἡ ψυχή.

Beloved, I * *wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.*

* Or, *pray.*

VER. 3.

Ἐχάρην γὰρ λίαν ἐρχομένων ἀδελφῶν, καὶ μαρτυρούντων σοῦ τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.

[a] *For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.*

[a] See on 2 Cor. i. ver. 14.

VER. 4.

Μειζοτέραν τούτων οὐκ ἔχω χαρὰν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα.

I have no greater joy than to hear that my children walk in truth.

VER. 5.

Ἀγαπητὲ, πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφοὺς καὶ εἰς τοὺς ξένους,

Beloved, [a] *thou doest faithfully whatsoever thou doest to the brethren, and to strangers;*

[a] See on Matt. xxiv. ver. 45. clause 1.

VER. 6.

Οἳ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας· οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ Θεοῦ·

Which have borne witness of thy charity before the Church: whom if thou bring forward on their journey * *after a godly sort, thou shalt do well:*

* Gr. *worthy of God.*

VER. 7.

Ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον, μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνῶν.

Because that for his name's sake they went forth, taking nothing of the Gentiles.

VER. 8.

Ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.

[a] *We therefore ought to receive such, that we might be fellow-helpers to the truth.*

[a] See on Matt. x. ver. 11, and ver. 14. clause 1.

VER. 9.

Ἔγραψα τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφὴς οὐκ ἐπιδέχεται ἡμᾶς.

I wrote unto the Church: but Diotrephes, [a] *who loveth to have the preeminence among them, receiveth us not.*

[a] But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi. But

be not ye called Rabbi: for one is your master, *even* Christ; and all ye are brethren, Matt. xxiii. 5—8.

VER. 10.

Διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ τούτοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφοὺς, καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.

[a] *Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth* them *out of the Church.*

[a] See on 2 Cor. x. ver. 11.

VER. 11.

Ἀγαπητὲ, μὴ μιμοῦ τὸ κακὸν, ἀλλὰ τὸ ἀγαθόν. Ὁ ἀγαθοποιῶν, ἐκ τοῦ Θεοῦ ἐστιν· ὁ δὲ κακοποιῶν, οὐχ ἑώρακε τὸν Θεόν.

Beloved, [a]*follow not that which is evil, but that which is good.* [b] *He that doeth good is of God:* [c] *but he that doeth evil hath not seen God.*

[a] See on John x. ver 4. clause 2.

[b] See on John iii. ver. 6.

[c] Whosoever abideth in him sinneth not: whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness, is righteous even as he is righteous. He that committeth sin, is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God, 1 John iii. 6—9.

VER. 12.

Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἴδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθής ἐστι.

Demetrius hath good report of all men, *and of the truth itself: yea,* [a] *and* we also *bear record; and ye know that our record is true.*

[a] See on John xix. ver. 35.

VER. 13.

Πολλὰ εἶχον γράφειν, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράψαι·

[a] *I had many things to write, but I will not with ink and pen write unto thee:*

[a] See 2 John 12.

VER. 14.

Ἐλπίζω δὲ εὐθέως ἰδεῖν σε, καὶ στόμα πρὸς στόμα λαλήσομεν.

15. Εἰρήνη σοι· Ἀσπάζονταί σε οἱ φίλοι. Ἀσπάζου τοὺς φίλους κατ' ὄνομα.

[a]*But I trust I shall shortly see thee, and we shall speak* [*] *face to face.* [b] *Peace* be *to thee. Our friends salute thee. Greet the friends by name.*

[*] Gr. *mouth to mouth.*

[a] See 2 John 12.

[b] See on Rom. i. ver. 7. clause 5.

END OF ST. JOHN'S THIRD EPISTLE.

THE

EPISTLE GENERAL

OF

JUDE.

CHAP. I.—VER. 1.

ΙΟΥΔΑΣ Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν Θεῷ πατρὶ ἡγιασμένοις, καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς·

[a] *Jude,* [b] *the servant of Jesus Christ, and brother of James,* [c] *to them that are sanctified by God the Father,* [d] *and preserved in Jesus Christ,* [e] *and called :*

[a] See on Matt. x. ver. 3. clause 5.
[b] See on Rom. i. ver. 1. clause 2.
[c] See on Luke i. ver. 75.
[d] See on John x. ver. 28.
[e] See on Rom. i. ver. 6. clause 2.

VER. 2.

Ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

[a] *Mercy unto you, and peace, and love, be multiplied.*

[a] See on Rom. i. ver. 7. clauses 4, 5.

VER. 3.

Ἀγαπητοὶ, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς σωτηρίας, ἀνάγκην ἔσχον γράψαι ὑμῖν, παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει.

Beloved, when I gave all diligence to write unto you of [a] *the common salvation, it was needful for me to write unto you, and exhort* you [b] *that ye should earnestly contend for the faith which was once delivered unto the saints.*

[a] See on Acts xiii. ver. 26. clause 2.
[b] See on Phil. i. ver. 27. clause 4.

VER. 4.

Παρεισέδυσαν γάρ τινες ἄνθρωποι οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην Θεὸν καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.

[a] *For there are certain men crept in unawares* [b] *who were before of old ordained to this condemnation ;* [c] *ungodly men, turning the grace of our God into lasciviousness,* [d] *and denying the only Lord God,* [e] *and our Lord Jesus Christ.*

[a] See on Matt. xiii. ver. 25. clause 2. and Acts xv. ver. 24.
[b] See on 1 Pet. ii. ver. 8. clause 2.
[c] See Rom. vi. ver. 19. clause 3.
[d] See on Matt. xxi. ver 30.
[e] See on Luke ii. ver. 11. clause 3.

VER. 5.

Ὑπομνῆσαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς ἅπαξ τοῦτο, ὅτι ὁ Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν.

[a] *I will therefore put you in remembrance, though ye once knew this,* [b] *how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.*

[a] See on Rom. xv. ver. 15. clause 1.
[b] See on 1 Cor. x. ver. 5. 7. 9—11.

VER. 6.

Ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας, δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν.

[a] *And the angels which kept not their* * *first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.*

* Or, *principality.*

[a] See on 2 Pet. ii. ver. 4.

VER. 7.

Ὡς Σόδομα καὶ Γόμοῤῥα, καὶ αἱ περὶ αὐτὰς πόλεις τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, καὶ ἀπελθοῦσαι ὀπίσω

σαρκὸς ἑτέρας, πρόκεινται δεῖγμα, πυρὸς αἰωνίου δίκην ὑπέχουσαι.

a *Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after* * *strange flesh, are set forth for an example, suffering the vengeance of* b *eternal fire.*

* Gr. *other.*

a See on 2 Pet. ii. ver. 6.
b See on Matt. iii. ver. 12. clause 5.

VER. 8.

Ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι, σάρκα μὲν μιαίνουσι, κυριότητα δὲ ἀθετοῦσι, δόξας δὲ βλασφημοῦσιν.

Likewise also a *these* filthy *dreamers* b *defile the flesh,* c *despise dominion, and speak evil of dignities.*

a I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart: Which think to cause my people to forget my name by their dreams, which they tell every man to his neighbour, as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the LORD, Jer. xxiii. 25—28.

b See on 1 Cor. iii. ver. 17.

c But chiefly them that walk after the flesh in the lust of uncleanness, and despise government: presumptuous *are they,* self-willed; they are not afraid to speak evil of dignities, 2 Pet. ii. 10. See also on Rom. xiii. ver. 1. clause 1.

VER. 9.

Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωσέως σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν· Ἐπιτιμήσαι σοι Κύριος.

a *Yet* b *Michael the archangel,* c *when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.*

a Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord, 2 Pet. ii. 11.

c But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia, Dan. x. 13. And at that time shall Michael stand up, the great prince which standeth for the children of thy people, xii. 1. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, Rev. xii. 7.

c And he shewed me Joshua the High Priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire? Zech. iii. 1, 2.

VER. 10.

Οὗτοι δὲ ὅσα μὲν οὐκ οἴδασι, βλασφημοῦσιν· ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, ἐν τούτοις φθείρονται.

a *But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.*

a See on 2 Pet. ii. ver. 12.

VER. 11.

Οὐαὶ αὐτοῖς· ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο.

a *Woe unto them!* b *for they have gone in the way of Cain,* c *and ran greedily after the error af Balaam for reward,* d *and perished in the gainsaying of Core.*

a The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide *it* not: woe unto their soul! for they have rewarded evil unto themselves, Isa. iii. 9. Woe unto the wicked! *it shall be* ill *with him;* for the reward of his hands shall be given him, 11. Thus saith the Lord GOD, Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! Ezek. xiii. 3. But woe unto you,

Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves, Matt. xxiii. 13—15.

[b] See on Heb. xi. ver. 4.

[c] Which have forsaken the right way, and have gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness; But was rebuked for his iniquity: the dumb ass, speaking with man's voice, forbade the madness of the prophet, 2 Pet. ii. 15, 16. See also Numb. xxii.

[d] See Numb. xvi.

VER. 12.

Οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευωχούμενοι, ἀφόβως ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἄνυδροι, ὑπὸ ἀνέμων περιφερόμεναι, δένδρα φθινοπωρινὰ, ἄκαρπα, δὶς ἀποθανόντα, ἐκριζωθέντα·

[a] *These are spots in your feasts of charity, when they feast with you, feeding themselves without fear:* [b] *clouds* they are *without water,* [c] *carried about of winds;* [d] *trees, whose fruit withereth, without fruit,* [e] *twice dead,* [f] *plucked up by the roots;*

[a] And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings, while they feast with you, 2 Pet. ii. 13.

[b] These are wells without water, clouds that are carried with a tempest: to whom the mist of darkness is reserved for ever, 2 Pet. ii. 17.

[c] See on Eph. iv. ver. 14.

[d] And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither; and whatsoever he doeth shall prosper, Psal. i. 3. Fret not thyself because of evil-doers' neither be thou envious against the workers of iniquity: For they shall soon be cut down like the grass, and wither as the green herb, xxxvii. 1, 2. Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: And when the sun was up, they were scorched; and, because they had no root, they withered away: And some fell among thorns; and the thorns sprung up, and choked them, Matt. xiii. 5—7. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned, John xv. 6.

[e] For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them, 2 Pet. ii. 18—21.

[f] But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up, Matt. xv. 13.

VER. 13.

Κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας· ἀστέρες πλανῆται, οἷς ὁ ζόφος τοῦ σκότους εἰς τὸν αἰῶνα τετήρηται.

Raging waves of the sea, foaming out their own shame; wandering stars, [a] *to whom is reserved the blackness of darkness for ever.*

[a] See on Matt. viii. ver. 12. clause 2.

VER. 14.

Προεφήτευσε δὲ καὶ τούτοις ἕβδομος ἀπὸ

Ἀδὰμ Ἐνὼχ, λέγων· Ἰδοὺ, ἦλθε Κύριος ἐν μυριάσιν ἁγίαις αὐτοῦ,

And [a] *Enoch also, the seventh from Adam, prophesied of these, saying,* [b] *Behold, the Lord cometh* [c] *with ten thousand of his saints,*

[a] See on Heb. xi. ver. 5.
[b] See on Matt. xxiv. ver. 30. clause 3.
[c] See on 1 Thess. iii. ver. 13. clause 5.

VER. 15.

Ποιῆσαι κρίσιν κατὰ πάντων, καὶ ἐξελέγξαι πάντας τοὺς ἀσεβεῖς αὐτῶν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.

[a] *To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard* speeches *which ungodly sinners have spoken against him.*

[a] See on 2 Thess. i. ver. 8.

VER. 16.

Οὗτοί εἰσι γογγυσταὶ, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι· καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα, ὠφελείας χάριν.

[a] *These are murmurers, complainers,* [b] *walking after their own lusts;* [c] *and their mouth speaketh great swelling* words, *having men's persons in admiration because of advantage.*

[a] See on 1 Cor. x. ver. 10.
[b] See on Rom. viii. ver. 1. clause 2.
[c] For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, 2 Pet. ii. 18.

VER. 17.

Ὑμεῖς δὲ, ἀγαπητοὶ, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

VER. 18.

Ὅτι ἔλεγον ὑμῖν, ὅτι ἐν ἐσχάτῳ χρόνῳ ἔσονται ἐμπαῖκται, κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.

[a] *How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.*

[a] See on 1 Tim. iv. ver. 1.

VER. 19.

Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοὶ, Πνεῦμα μὴ ἔχοντες.

These be they who separate themselves, [a] *sensual,* [b] *having not the Spirit.*

[a] But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know *them,* because they are spiritually discerned, 1 Cor. ii. 14.

[b] See on John. vii. ver. 39. clause 1.

VER. 20.

Ὑμεῖς δὲ, ἀγαπητοὶ, τῇ ἁγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτοὺς, ἐν Πνεύματι ἁγίῳ προσευχόμενοι,

But ye, beloved [a] *building up yourselves on your most holy faith,* [b] *praying in the Holy Ghost,*

[a] And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, Eph. ii. 20. Rooted and built up in him, and stablished in the faith, Col. ii. 7.

[b] See on Eph. ii. ver. 18. clause 3.

VER. 21.

Ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον.

[a] *Keep yourselves in* [b] *the love of God,* [c] *looking for* [d] *the mercy of our Lord Jesus Christ* [e] *unto eternal life.*

[a] See on John xv. ver. 9.
[b] See on Rom. v. ver. 5. clause 2.
[c] See on 1 Thess. i. ver. 10. clause 1.
[d] See on John i. ver. 17. clause 2.
[e] See on Matt. xix. ver. 16. clause 3.

VER. 22.

Καὶ οὓς μὲν ἐλεεῖτε διακρινόμενοι·

[a] *And of some have compassion, making a difference:*

[a] See on Matt. xviii. ver. 15. clause 3.

VER. 23.

Οὓς δὲ ἐν φόβῳ σώζετε, ἐκ τοῦ πυρὸς ἁρπάζοντες, μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

[a] *And others save with fear, pulling them out of the fire;* [b] *hating even the garment spotted by the flesh.*

[a] Is not this a brand plucked out of the fire? Zech. iii. 2.

[b] I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat, 1 Cor. v. 9—11.

VER. 24.

Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταίστους, καὶ στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει,

Now unto [a] *him that is able to keep you from falling,* [b] *and to present* you *faultless before the presence of* [c] *his glory with exceeding joy,*

[a] See on Rom. xiv. ver. 4. clause 2.

[b] See on Eph. v. ver. 27.

[c] Ought not Christ to have suffered these things, and to enter into his glory? Luke xxiv. 20. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was, John xvii. 5. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world, 24. Then we which are alive *and* remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord, 1 Thess. iv. 17. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy, 1 Pet. iv. 13.

VER. 25.

Μόνῳ σοφῷ Θεῷ σωτῆρι ἡμῶν δόξα καὶ μεγαλωσύνη, κράτος, καὶ ἐξουσία, καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας. Ἀμήν.

To [a] *the only wise God* [b] *our Saviour,* [c] be *glory and majesty,* [d] *dominion and power, both now and ever. Amen.*

[a] See on 1 Tim. i. ver. 17. clause 4.

[b] See on Luke i. ver. 47.

[c] See on Rom. xi. ver. 36. clause 2.

[d] See on Matt. vi. ver. 13. clause 3.

END OF ST. JUDE'S EPISTLE.

THE

REVELATION

OF

ST. JOHN THE DIVINE.

[Written at Ephesus, A. D. 96, or 97.]

CHAP. I.—VER. 1.

ΑΠΟΚΑΛΥΨΙΣ Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεὸς, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει· καὶ ἐσήμανεν, ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ·

The Revelation of Jesus Christ, [a] *which God gave unto him, to shew unto* [b] *his servants things* [c] *which must shortly come to pass;* [d] *and he sent and signified* it *by his angel unto his servant John:*

[a] See on John iii. ver. 32. clause 1.

[b] Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you, John xi. 15.

[c] See ver. 3. And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand, xxii. 10.

[d] And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done, chap. xxii. 6. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star, 16.

VER. 2.

Ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ, καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα τε εἶδε.

[a] *Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.*

[a] And he that saw *it* bare record, and his record is true; and he knoweth that he saith true, that ye might believe, John xix. 35.

VER. 3.

Μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.

[a] *Blessed* is *he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time* is *at hand.*

[a] Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book, chap. xxii. 7. Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days, Dan. xii. 12, 13.

VER. 4.

Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἅ ἐστιν ἐνώπιον τοῦ θρόνου αὐτοῦ·

JOHN to [a] *the seven churches which are in Asia:* [b] *Grace* be *unto you, and peace,* [c] *from him which is, and which was, and which is to come;* [d] *and from the seven Spirits which are before his throne;*

[a] Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea, ver. 11. And this continued by the space of two years; so that all they which

dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks, Acts xix. 10.

[b] See on Rom. i. ver. 7. clauses 4—7.

[c] See on John viii. ver. 58. clause 2.

[d] And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars, chap. iii. 1. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God, iv. 5. And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth, v. 6. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; they *are* the eyes of the LORD, which run to and fro through the whole earth, Zech. iv. 10. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal, 1 Cor. xii. 4—7.

VER. 5.

Καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότοκος ἐκ τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς· τῷ ἀγαπήσαντι ἡμᾶς, καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ,

And from Jesus Christ, [a] who is *the faithful witness,* [b] and *the first-begotten of the dead, and* [c] *the Prince of the kings of the earth.* [d] *Unto him that loved us,* [e] *and washed us from our sins in his own blood,*

[a] And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God, chap. iii. 14. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and *as* a faithful witness in heaven. Selah, Psal. lxxxix. 36, 37. Behold, I have given him *for* a witness to the people, a leader and commander to the people, Isa. lv. 4. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness, John iii. 11. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice, xviii. 37.

[b] See on 1 Cor. xv. ver. 20. clause 2.

[c] See on 1 Tim. vi. ver. 15.

[d] See on John xiii. ver. 1. clause 4.

[e] See on Matt. xxvi. ver. 28.

VER. 6.

Καὶ ἐποίησεν ἡμᾶς βασιλεῖς καὶ ἱερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

[a] *And hath made us kings and priests unto God* [b] *and his Father;* [c] *to him* be *glory and dominion for ever and ever. Amen.*

[a] See on 1 Pet. ii. ver. 9. clause 2.

[b] See on Matt. vii. ver. 21. clause 4.

[c] See on Rom. xi. ver. 36. clause 2.

[d] See on Matt. vi. ver. 13. clause 3.

VER. 7.

Ἰδοὺ, ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς, καὶ οἵτινες αὐτὸν ἐξεκέντησαν· καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. Ναὶ, ἀμήν.

[a] *Behold, he cometh with clouds; and every eye shall see him,* [b] *and they* also *which pierced him: and all kindreds of the earth shall wail because of him.* [c] *Even so, Amen.*

[a] I saw in the night-visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, Dan. vii. 13. See also on Matt. xxiv. ver. 30. clause 3.

[b] And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son,* and shall be in bitterness for him, as one that is in bitterness for *his* firstborn, Zech. xii. 10.

[c] Even so, come, Lord Jesus, chap. xxii. 20.

VER. 8.

Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ἀρχὴ καὶ τέλος, λέγει ὁ Κύριος, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

[a] *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come,* [b] *the Almighty.*

[a] Saying, I am Alpha and Omega, the first and the last, ver. 11. Fear not; I am the first and the last, 17. And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive, ii. 8. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirst of the fountain of the water of life freely, xxi. 6. I am Alpha and Omega, the beginning and the end, the first and the last, xxii. 13. Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the first, and with the last; I *am* he, Isa. xli. 4. Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen; that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me. I, *even* I, *am* the LORD; and besides me *there is* no saviour, xliii. 10, 11. Thus saith the LORD the King of Israel, and his Redeemer the LORD of hosts; I *am* the first, and I *am* the last; and besides me *there is* no God, xliv. 6. Hearken unto me, O Jacob and Israel, my called; I *am* he: I *am* the first, I also *am* the last, xlviii. 12.

[b] For unto us a child is born, unto us a son is given; and his name shall be called — The mighty God, Isa. ix. 6.

VER. 9.

Ἐγὼ Ἰωάννης, ὁ καὶ ἀδελφὸς ὑμῶν, καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ ἐν τῇ βασιλείᾳ, καὶ ὑπομονῇ Ἰησοῦ Χριστοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ, διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ.

I John, [a] *who also am your brother, and companion in tribulation, and in the kingdom* [b] *and patience of Jesus Christ, was in the isle that is called Patmos,* [c] *for the word of God, and for the testimony of Jesus Christ.*

[a] See on John xvi. ver. 33. clause 2.
[b] See on Luke xxi. ver. 19.
[c] And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held, chap. vi. 9. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death, xii. 11. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ, 17. And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy, xix. 10.

VER. 10.

Ἐγενόμην ἐν Πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ· καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος,

[a] *I was in the Spirit on the Lord's day, and heard behind me* [b] *a great voice, as of a trumpet,*

[a] I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter, 2 Cor. xii. 2—4.

[b] After this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter, chap. iv. 1.

VER. 11.

Λεγούσης· Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος· καί· Ὃ βλέπεις, γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἐκκλησίαις ταῖς ἐν Ἀσίᾳ, εἰς Ἔφεσον, καὶ εἰς Σμύρναν,

καὶ εἰς Πέργαμον, καὶ εἰς Θυάτειρα, καὶ εἰς Σάρδεις, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδίκειαν.

Saying, [a] *I am Alpha and Omega, the first and the last: and,* [b] *What thou seest, write in a book, and send* it *unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.*

[a] See on ver. 8. clause 1.

[b] Write the things which thou hast seen, and the things which are, and the things which shall be hereafter, ver. 19. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful, xxi. 5.

VER. 12.

Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἥτις ἐλάλησε μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς·

And I turned to see the voice that spake with me. [a] *And being turned, I saw seven golden candlesticks;*

[a] See ver. 13; 20.; ii. 1. And thou shalt make the seven lamps thereof; and they shall light the lamps thereof, that they may give light over against it, Exod. xxv. 37. And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all *of* gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof, Zech. iv. 2.

VER. 13.

Καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν ὅμοιον υἱῷ ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσῆν.

And in the midst of the seven candlesticks one [a] *like unto the Son of man,* [b] *clothed with a garment down to the foot,* [c] *and girt about the paps with a golden girdle.*

[a] And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle, chap. xiv. 14. And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire-stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it, Ezek. i. 26. I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, Dan. vii. 13. And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength, x. 16. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, Phil. ii. 7, 8. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life time subject to bondage. For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham. Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful High Priest in things *pertaining* to God, to make reconciliation for the sins of the people, Heb. ii. 14—17.

[b] Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz. His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude, Dan. x. 5, 6.

[c] And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles, chap. xv. 6. And they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work.

It shall have the two shoulder-pieces thereof joined at the two edges thereof; and *so* it shall be joined together. And the curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen, Exod. xxviii. 6—8. And Moses brought Aaron and his sons, and washed them with water. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith, Lev. viii. 6, 7. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins, Isa. xi. 5.

VER. 14.

Ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡσεὶ ἔριον λευκὸν, ὡς χιών· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός·

[a] *His head and* his *hairs* were *white like wool, as white as snow;* [b] *and his eyes* were *as a flame of fire;*

[a] See on Matt. xvii. ver. 2.

[b] And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass; his eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew but he himself, xix. 12.

VER. 15.

Καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυρωμένοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν.

[a] *And his feet like unto fine brass, as if they burned in a furnace;* [b] *and his voice as the sound of many waters.*

[a] And their feet *were* straight feet; and the sole of their feet *was* like the sole of a calf's foot; and they sparkled like the colour of burnished brass, Ezek. i. 7. And he brought me thither, and, behold, *there was* a man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring-reed; and he stood in the gate, xl. 3. His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words, like the voice of a multitude, Dan. x. 6.

[b] And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps, chap. xiv. 2. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, xix. 6. And, behold, the glory of the God of Israel came from the way of the east; and his voice *was* like a noise of many waters: and the earth shined with his glory, Ezek. xliii. 2.

VER. 16.

Καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ ἀστέρας ἑπτά· καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη· καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.

[a] *And he had in his right hand seven stars:* [b] *and out of his mouth went a sharp two-edged sword:* [c] *and his countenance* was *as the sun shineth in his strength.*

[a] The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest, are the seven churches, ver. 20. See also chap. ii. 1.; iii. 1.

[b] Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth, chap. ii. 16. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God, xix. 15. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh, 21. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he

slay the wicked, Isa. xi. 4. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me, xlix. 2. For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart, Heb. iv. 12.

[c] And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire, chap. x. 1. At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me, Acts xxvi. 13.

VER. 17.

Καὶ ὅτε εἶδον αὐτὸν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἐπέθηκε τὴν δεξιὰν αὐτοῦ χεῖρα ἐπ' ἐμὲ, λέγων μοι· Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος·

[a] *And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not;* [b] *I am the first and the last:*

[a] As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the Lord. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake, Ezek. i. 28. So he came near where I stood; and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man; for at the time of the end *shall be* the vision. Now, as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright, Dan. viii. 17, 18. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. And, behold, an hand touched me, which set me upon my knees and *upon* the palms of my hands, Dan. x. 8—10. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, *one* like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then there came again and touched me *one* like the appearance of a man, and he strengthened me, 15—18. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard *it*, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid, Matt. xvii. 5—7.

[b] See on ver. 8. clause 1.

VER. 18.

Καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρὸς, καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν. Καὶ ἔχω τὰς κλεῖς τοῦ ᾅδου καὶ τοῦ θανάτου.

[a] I am *he that liveth,* [b] *and was dead;* [c] *and, behold, I am alive for evermore, Amen;* [d] *and have the keys of hell and of death.*

[a] See on John v. ver. 26. clause 2.
[b] See on Rom. xiv. ver. 9. clause 1.
[c] See on Rom. vi. ver. 9.
[d] See on Matt. xvi. ver. 19. clause 2.

VER. 19.

Γράψον ἃ εἶδες, καὶ ἅ εἰσι, καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα·

[a] *Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;*

[a] See on ver. 11. clause 2.

VER. 20.

Τὸ μυστήριον τῶν ἑπτὰ ἀστέρων ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς. Οἱ ἑπτὰ ἀστέρες, ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσι· καὶ αἱ ἑπτὰ λυχνίαι ἃς εἶδες, ἑπτὰ ἐκκλησίαι εἰσί.

[a] *The mystery of* [b] *the seven stars which thou sawest in my right hand,* [c] *and the seven golden candlesticks.* [d] *The seven stars are the angels of the seven churches:* [e] *and the seven candlesticks which thou sawest are the seven churches.*

[a] See on Matt. xiii. ver. 11. clause 2.

[b] See ver. 16.

[c] See on ver. 12.

[d] Unto the angel of the church of Ephesus write, ii. 1. See also ii. 8; 12; 18.; iii. 1; 7; 14. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the messenger of the Lord of hosts, Mal. ii. 7.

[e] Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven, Matt. v. 14—16. That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labour in vain, Phil. ii. 15, 16.

CHAP. II.—VER. 1.

Τῷ ἀγγέλῳ τῆς Ἐφεσίνης ἐκκλησίας γράψον· Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν·

Unto [a] *the angel of the church of Ephesus write; These things saith* [b] *he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;*

[a] See on chap. i. ver. 20. clause 4.

[b] See on chap. i. ver. 16. clause 1.

VER. 2.

Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον σου, καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι κακούς· καὶ ἐπειράσω τοὺς φάσκοντας εἶναι ἀποστόλους, καὶ οὐκ εἰσί· καὶ εὗρες αὐτοὺς ψευδεῖς·

[a] *I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil:* [b] *and thou hast tried them which say they are apostles, and are not, and hast found them liars:*

[a] See on Acts x. ver. 4.

[b] These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so, Acts xvii. 11. Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. 1 John iv. 1.

VER. 3.

Καὶ ἐβάστασας, καὶ ὑπομονὴν ἔχεις, καὶ διὰ τὸ ὄνομά μου κεκοπίακας, καὶ οὐ κέκμηκας.

[a] *And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.*

[a] See on Luke xxi. ver. 19.

VER. 4.

Ἀλλ' ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας.

[a] *Nevertheless I have* somewhat *against thee, because thou hast left thy first love.*

[a] See on Matt. xxiv. ver. 12. clause 2.

VER. 5.

Μνημόνευε οὖν πόθεν ἐκπέπτωκας, καὶ μετανόησον, καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ μή, ἔρχομαί σοι ταχύ, καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς.

Remember therefore from whence thou art fallen; and [a] *repent,* [b] *and do the first works;* [c] *or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.*

[a] See on Matt. iii. ver. 2. clause 1.

[b] Go and cry in the ears of Jerusalem, saying, Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land *that was* not sown. Israel *was* holiness unto the Lord, *and* the first-fruits of his increase: all that devour him shall offend; evil shall come upon them, saith the Lord, Jer. ii. 2, 3. And he shall sit *as* a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years, Mal. iii. 3, 4.

[c] Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth, chap. ii. 16. Remember therefore how thou hast received and heard; and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee, iii. 3. They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof, Matt. xxi. 41—43. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite *his* fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of. And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth, xxiv. 48—51.

VER. 6.

Ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ κἀγὼ μισῶ.

[a] *But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.*

[a] See ver. 15.

VER. 7.

Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὅ ἐστιν ἐν μέσῳ τοῦ παραδείσου τοῦ Θεοῦ.

[a] *He that hath an ear, let him hear what the Spirit saith unto the churches;* [b] *To him that overcometh will I give to eat of* [c] *the tree of life, which is in the midst of* [d] *the paradise of God.*

[a] See on Matt. xi. ver. 15.

[b] See on Matt. x. ver. 22. clause 3.

[c] In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations, chap. xxii. 2. Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city, 14. And out of the ground made the LORD God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil, Gen. ii. 9. And the LORD God said, Behold the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life, iii. 22—24.

[d] See on Luke xxiii. ver. 43. clause 3.

VER. 8.

Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Σμυρναίων γράψον· Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς, καὶ ἔζησεν.

And unto the angel of the church in Smyrna write; These things [a] *saith the first and the last,* [b] *which was dead, and is alive;*

[a] See on chap. i. ver. 8. clause 1.

[b] See on chap. i. ver. 18.

VER. 9.

Οἶδά σου τὰ ἔργα καὶ τὴν θλίψιν καὶ τὴν πτωχείαν, (πλούσιος δὲ εἶ,) καὶ τὴν βλασφημίαν τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτοὺς καὶ οὐκ εἰσὶν, ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.

[a] *I know thy works, and tribulation, and poverty,* ([b] *but thou art rich*) *and* I know *the blasphemy of them* [c] *which say they are Jews, and are not,* [d] *but* are *the synagogue of Satan.*

[a] See on Acts x. ver. 4.

[b] See on Luke xii. ver. 21. clause 2.

[c] See on Rom. ii. ver. 28, 29.

[d] Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee, chap. iii. 9.

VER. 10.

Μηδὲν φοβοῦ ἃ μέλλεις πάσχειν· ἰδοὺ, μέλλει βαλεῖν ἐξ ὑμῶν ὁ διαβολος εἰς φυλακὴν, ἵνα πειρασθῆτε· καὶ ἕξετε θλίψιν ἡμερῶν δέκα· γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.

[a] *Fear none of those things* [b] *which thou shalt suffer: behold, the devil shall cast* some *of you into prison, that ye may be tried; and ye shall have tribulation ten days:* [c] *be thou faithful unto death,* [d] *and I will give thee a crown of life.*

[a] See on Matt. x. ver. 28. clause 1.
[b] See on John xvi. ver. 33. clause 2.
[c] See on Matt. x. ver. 22. clause 3.
[d] See on 1 Cor. ix. ver. 25.

VER. 11.

Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

[a] *He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of* [b] *the second death.*

[a] See on Matt. xi. ver. 15.

[b] Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years, chap. xx. 6. And death and hell were cast into the lake of fire. This is the second death, 14. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death, xxi. 8.

VER. 12.

Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν·

And to the angel of the church in Pergamos write; These things saith he which hath [a] *the sharp sword with two edges;*

[a] See on chap. i. ver. 16. clause 2.

VER. 13.

Οἶδα τὰ ἔργα σου, καὶ ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ· καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου, καὶ ἐν ταῖς ἡμέραις ἐν αἷς Ἀντίπας ὁ μάρτυς μου ὁ πιστὸς, ὃς ἀπεκτάνθη παρ᾽ ὑμῖν, ὅπου κατοικεῖ ὁ Σατανᾶς.

[a] *I know thy works, and where thou dwellest,* even *where Satan's seat* is: [b] *and thou holdest fast my name,* [c] *and hast not denied my faith, even in those days wherein Antipas* was *my faithful martyr, who was slain among you, where Satan dwelleth.*

[a] See on Acts x. ver. 4.
[b] See on Heb. iii. ver. 6. clause 3.
[c] See on Matt. x. ver. 33.

VER. 14.

Ἀλλ᾽ ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαὰμ, ὃς ἐδίδασκεν τῷ Βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόθυτα, καὶ πορνεῦσαι.

But I have a few things against thee, because [a] *thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel,* [b] *to eat things sacrificed unto idols, and to commit fornication.*

[a] Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness, 2 Pet. ii. 15. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core, Jude 11. See also Numb. xxii.

[b] See on Acts xv. ver. 20.

VER. 15.

Οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν Νικολαϊτῶν· ὃ μισῶ.

[a] *So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.*

[a] See ver. 6.

VER. 16.

Μετανόησον· εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου.

[a] *Repent; or else* [b] *I will come unto thee quickly, and will fight against them with the sword of my mouth.*

[a] See on Matt. iii. ver. 2. clause 1.
[b] See on chap. i. ver. 16. clause 2.

VER. 17.

Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἀπὸ τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς ἔγνω εἰ μὴ ὁ λαμβάνων.

[a] *He that hath an ear, let him hear what the Spirit saith unto the churches;* [b] *To him that overcometh will I give* [c] *to eat of the hidden manna, and will give him a white stone,* [d] *and in the stone a new name written, which no man knoweth saving he that receiveth* it.

[a] See on Matt. xi. ver. 15.
[b] See on Matt x. ver. 22. clause 3.
[c] They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures, Psal. xxxvi. 8.
[d] Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* New Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name, chap. iii. 12. Even unto them will I give in mine house, and within my walls, a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off, Isa. lvi. 5.

VER. 18.

Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον· Τάδε λέγει ὁ υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ·

And unto the angel of the church in Thyatira write; These things saith [a] *the Son of God,* [b] *who hath his eyes like unto a flame of fire, and his feet* are *like unto fine brass;*

[a] See on Matt. xiv. ver. 33. clause 3.
[b] See on chap. i. ver. 14, 15.

VER. 19.

Οἶδά σου τὰ ἔργα, καὶ τὴν ἀγάπην, καὶ τὴν διακονίαν, καὶ τὴν πίστιν, καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σοῦ, καὶ τὰ ἔσχατα πλείονα τῶν πρώτων.

[a] *I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last* to be *more than the first.*

[a] See on Acts x. ver. 4.

VER. 20.

Ἀλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἐᾷς τὴν γυναῖκα Ἰεζαβὴλ, τὴν λέγουσαν ἑαυτὴν προφῆτιν, διδάσκειν καὶ πλανᾶσθαι ἐμοὺς δούλους, πορνεῦσαι καὶ εἰδωλόθυτα φαγεῖν.

Notwithstanding I have a few things against thee, because thou sufferest [a] *that woman Jezebel, which calleth herself a prophetess,* [b] *to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.*

[a] For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water, 1 Kings xviii. 4. And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do *to me,* and more also, if I make not thy life as the life of one of them by to-morrow about this time, xix. 1, 2.
[b] See on Acts xv. ver. 20.

VER. 21.

Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ ἐκ τῆς πορνείας αὐτῆς, καὶ οὐ μετενόησεν.

[a] *And I gave her space to repent of her fornication; and she repented not.*

[a] See on Rom. ii. ver. 4. clauses 3, 4.

VER. 22.

Ἰδοὺ, ἐγὼ βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς, εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῶν.

Behold, I will cast her into a bed, and them that [a] *commit adultery with her into*

great tribulation, [b]*except they repent of their deeds.*

[a] With whom the kings of the earth have committed fornication, and the inhabiters of the earth have been made drunk with the wine of her fornication, chap. xvii. 2. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies, xviii. 3. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, 9. Behold, therefore, I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. And I will judge thee, as women that break wedlock, and shed blood, are judged: and I will give thee blood in fury and jealousy. And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare. They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords. And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more, Ezek. xvi. 37—41. And the righteous men they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and blood *is* in their hands. For thus saith the Lord God, I will bring up a company upon them, and will give them to be removed and spoiled. And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire. Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness. And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols: and ye shall know that I *am* the Lord God, xxiii. 45—49.

[b] It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way, that I may forgive their iniquity and their sin, Jer. xxxvi. 3. Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves*, and live ye, Ezek. xviii. 30—32.

VER. 23.

Καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ, καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίας· καὶ δώσω ὑμῖν ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν.

[a] *And I will kill her children with death; and all the churches shall know that* [b] *I am he which searcheth the reins and hearts:* [c] *and I will give unto every one of you according to your works.*

[a] And I looked, and behold, a pale horse; and his name that sat on him was Death, and hell followed with him: And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth, chap. vi. 8.

[b] See on Matt. ix. ver. 4. clause 1.

[c] See on Matt. xvi. ver. 27. clause 3.

VER. 24.

Ὑμῖν δὲ λέγω, καὶ λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ταύτην, καὶ οἵτινες οὐκ ἔγνωσαν τὰ βάθη τοῦ Σατανᾶ, ὡς λέγουσιν· Οὐ βαλῶ ἐφ' ὑμᾶς ἄλλο βάρος·

But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you no other burden.

VER. 25.

Πλὴν ὃ ἔχετε, κρατήσατε ἄχρις οὗ ἂν ἥξω.

[a] *But that which ye have* already, *hold fast till I come.*

[a] See on Heb. iii. ver. 6. clause 3.

VER. 26.

Καὶ ὁ νικῶν, καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν·

[a] *And he that overcometh, and keepeth my works unto the end,* [b] *to him will I give power over the nations:*

[a] See on Matt. x. ver. 22. clause 3.
[b] See on Matt. xxv. ver. 21. clause 4.

VER. 27.

Καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται· ὡς κἀγὼ εἴληφα παρὰ τοῦ πατρός μου.

[a] *And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers:* [b] *even as I received of my Father.*

[a] And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne, chap. xii. 5. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God, xix. 15. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel, Psal. ii. 9.
[b] See on Matt. xxviii. ver. 18.

VER. 28.

Καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν.

[a] *And I will give him the morning star.*

[a] See on Luke i. ver. 78. clause 3.

VER. 29.

Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

[a] *He that hath an ear, let him hear what the Spirit saith unto the churches.*

[a] See on Matt. xi. ver. 15.

CHAP. III.—VER. 1.

Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὰ πνεύματα τοῦ Θεοῦ, καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι τὸ ὄνομα ἔχεις ὅτι ζῇς, καὶ νεκρὸς εἶ.

And unto the angel of the church in Sardis write; These things saith [a] *he that hath the seven Spirits of God,* [b] *and the seven stars;* [c] *I know thy works,* [d] *that thou hast a name that thou livest, and art dead.*

[a] See on chap. i. ver. 4. clause 4.
[b] See on chap. i. ver. 16. clause 1.
[c] See on Gal. vi. ver. 7. clause 2.
[d] See on John v. ver. 25.

VER. 2.

Γίνου γρηγορῶν, καὶ στήριξον τὰ λοιπὰ, ἃ μέλλει ἀποθανεῖν· οὐ γὰρ εὕρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ Θεοῦ.

[a] *Be watchful,* [b] *and strengthen the things which remain, that are ready to die:* [c] *for I have not found thy works perfect before God.*

[a] See on Matt. xxiv. ver. 42.
[b] See on Heb. xii. ver. 12.
[c] See on Matt. v. ver. 48. clause 1.

VER. 3.

Μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας, καὶ τήρει, καὶ μετανόησον. Ἐὰν οὖν μὴ γρηγορήσῃς, ἥξω ἐπὶ σὲ ὡς κλέπτης, καὶ οὐ μὴ γνῷς ποίαν ὥραν ἥξω ἐπὶ σέ.

[a] *Remember therefore how thou hast received and heard;* [b] *and hold fast* [c] *and repent.* [d] *If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.*

[a] See on Phil. iii. ver. 16.
[b] See on Heb. iii. ver. 6. clause 3.
[c] See on Matt. iii. ver. 2. clause 1.
[d] See on Matt. xxiv. ver. 42, 43.

VER. 4.

Ἔχεις ὀλίγα ὀνόματα καὶ ἐν Σάρδεσιν, ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν, καὶ περιπατήσουσι μετ' ἐμοῦ ἐν λευκοῖς· ὅτι ἄξιοί εἰσιν.

Thou hast a few names even in Sardis which have not defiled their garments; [a] *and they shall walk with me in white:* [b] *for they are worthy.*

[a] See ver. 5; 18.; iv. 4.; vi. 11.; vii. 9; 13.; xix. 14.

[b] And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence, Matt. x. 11. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage, Luke xx. 35. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man, xxi. 36. That ye may be accounted worthy the kingdom of God, 2 Thess. i. 5.

VER. 5.

Ὁ νικῶν, οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ἐξομολογήσομαι τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρός μου, καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ.

[a] *He that overcometh,* [b] *the same shall be clothed in white raiment;* [c] *and I will not blot out his name out of* [d] *the book of life,* [e] *but I will confess his name before my Father, and before his angels.*

[a] See on Matt. x. ver. 22. clause 3.

[b] See on ver. 4. clause 1.

[c] Yet now, if thou wilt forgive their sin—: and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book, Exod. xxxii. 32, 33. Let them be blotted out of the book of the living, and not be written with the righteous, Psal. lxix. 28.

[d] See on Luke x. ver. 20. clause 2.

[e] See on Matt. x. ver. 32. clause 2.

VER. 6.

Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

[a] *He that hath an ear, let him hear what the Spirit saith unto the churches.*

[a] See on Matt. xi. ver. 15.

VER. 7.

Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινὸς, ὁ ἔχων τὴν κλεῖδα τοῦ Δαβὶδ ὁ ἀνοίγων, καὶ οὐδεὶς κλείει· καὶ κλείει, καὶ οὐδεὶς ἀνοίγει·

And to the angel of the church in Philadelphia write; These things saith [a] *he that is holy,* [b] *he that is true,* [c] *he that hath the key of David,* [d] *he that openeth, and no man shutteth; and shutteth, and no man openeth;*

[a] See on Heb. vii. ver. 26. clause 3

[b] See on John xiv. ver. 6. clause 2.

[c] And the key of the house of David will I lay upon his shoulder: so he shall open, and none shall shut; and he shall shut, and none shall open, Isa. xxii. 22. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David, Luke i. 32.

[d] And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof, chap. v. 3—5. Behold, he breaketh down, and it cannot be built again; he shutteth up a man, and there can be no opening, Job xii. 14. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven, Matt. xvi. 19.

VER. 8.

Οἶδά σου τὰ ἔργα· ἰδοὺ, δέδωκα ἐνώπιόν σου θύραν ἀνεῳγμένην, καὶ οὐδεὶς δύναται κλεῖσαι αὐτήν, ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου.

[a] *I know thy works: behold,* [b] *I have set before thee an open door, and no man can shut it: for thou hast a little strength,* [c] *and hast kept my word,* [d] *and hast not denied my name.*

[a] See on Acts x. ver. 4.

[b] For a great door and effectual is opened unto me, and *there are* many adversaries, 1 Cor. xvi. 9. Further-

more, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord, 2 Cor. ii. 12.

[c] See on John xiv. ver. 21. clause 1.

[d] See on Matt. x. ver. 33.

VER. 9.

Ἰδοὺ, δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν, ἀλλὰ ψεύδονται· ἰδοὺ ποιήσω αὐτοὺς ἵνα ἥξωσι καὶ προσκυνήσωσιν ἐνώπιον τῶν ποδῶν σου καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά σε.

Behold, I will make them [a] *of the synagogue of Satan,* [b] *which say they are Jews, and are not, but do lie;* [c] *behold, I will make them to come and worship before thy feet, and to know that* [d] *I have loved thee.*

[a] I know thy works, and tribulation, and poverty, (but thou art rich,) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan, chap. ii. 9.

[b] See on Rom. ii. ver. 28, 29.

[c] And kings shall be thy nursing-fathers, and their queens thy nursing-mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the Lord: for they shall not be ashamed that wait for me, Isa. xlix. 23. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel, lx. 14.

[d] See on John xiii. ver. 1. clauses 4, 5.

VER. 10.

Ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, κἀγώ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

Because thou hast kept [a] *the word of my patience,* [b] *I also will keep thee from the hour of temptation, which shall come upon* [c] *all the world, to try them that dwell upon the earth.*

[a] See on Luke xxi. ver. 19.

[b] See on Matt. vi. ver. 13. clause 1.

[c] See on Luke ii. ver. 1. clause 2.

VER. 11.

Ἰδοὺ, ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς, λάβῃ τὸν στέφανόν σου.

[a] *Behold, I come quickly:* [b] *hold that fast which thou hast, that no man take* [c] *thy crown.*

[a] Behold, I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book, chap. xxii. 7. And, behold, I come quickly: and my reward *is* with me, 12. He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus, 20. So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors. Verily I say unto you, This generation shall not pass till all these things be fulfilled, Matt. xxiv. 33, 34. Behold the judge standeth before the door, Jam. v. 9.

[b] See on Heb. iii. ver. 6. clause 3.

[c] See on 1 Cor. ix. ver. 25.

VER. 12.

Ὁ νικῶν, ποιήσω αὐτὸν στύλον ἐν τῷ ναῷ τοῦ Θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι· καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, τῆς καινῆς Ἱερουσαλὴμ, ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.

[a] *Him that overcometh will I make* [b] *a pillar in the temple of my God, and he shall go no more out:* [c] *and I will write upon him the name of my God, and the name of* [d] *the city of my God,* which is *new Jerusalem, which cometh down out of heaven from* [e] *my God: and* I will *write upon him my new name.*

[a] See on Matt. x. ver. 22. clause 3.

[b] Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever, Psal. xxiii. 6. Blessed *is the man whom* thou choosest, and causest to approach *unto thee, that* he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even* of thy holy temple, lxv. 4. Those that be planted in the house of the Lord shall flourish in the courts of our God, xcii. 13. Surely the righteous shall give thanks unto thy name; the upright shall dwell in thy presence, cxl. 13.

[c] See on chap. ii. ver. 17. clause 4.

[d] See on Gal. iv. ver. 26.
[e] See on John xx. ver. 17. clause 5.

VER. 13.

Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

[a] *He that hath an ear, let him hear what the Spirit saith unto the churches.*

[a] See on Matt. xi. ver. 15.

VER. 14.

Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Λαοδικέων γράψον· Τάδε λέγει ὁ Ἀμὴν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινὸς, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ.

And unto the angel of the church of * *the Laodiceans write; These things saith* [a] *the Amen,* [b] *the faithful and true witness,* [c] *the beginning of the creation of God;*

* Or, *in Laodicea.*

[a] That he who blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth, shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes, Isa. lxv. 16. For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us, 2 Cor. i. 20.
[b] See on chap. i. ver. 5. clause 1.
[c] See on Col. i. ver. 15. clause 3.

VER. 15.

Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός· ὄφελον ψυχρὸς εἴης, ἢ ζεστός.

I know thy works, [a] *that thou art neither cold nor hot:* [b] *I would thou wert cold or hot.*

[a] See on Matt. xxiv. ver. 12. clause 2.
[b] See on Matt. vi. ver. 24. clause 1.

VER. 16.

Οὕτως ὅτι χλιαρὸς εἶ, καὶ οὔτε ψυχρὸς οὔτε ζεστὸς, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου.

So then because thou art lukewarm, and neither cold nor hot, [a] *I will spue thee out of my mouth.*

[a] Remember therefore from whence thou art fallen; and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent, chap. ii. 5. Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and *there is* no healing for us? we looked for peace, and *there is* no good; and for the time of healing, and behold trouble! Jer. xiv. 19. Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me. Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another, Zech. xi. 8, 9.

VER. 17.

Ὅτι λέγεις· Ὅτι πλούσιός εἰμι, καὶ πεπλούτηκα, καὶ οὐδενὸς χρείαν ἔχω· καὶ οὐκ οἶδα ὅτι σὺ εἶ ὁ ταλαίπωρος, καὶ ἐλεεινὸς, καὶ πτωχὸς, καὶ τυφλὸς, καὶ γυμνός·

[a] *Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:*

[a] And Ephraim said, Yet I am become rich, I have found me out substance: *in* all my labours they shall find none iniquity in me that *were* sin, Hos. xii. 8. Whose possessors slay them, and hold themselves not guilty; and they that sell them say, Blessed *be* the LORD; for I am rich: and their own shepherds pity them not, Zech. xi. 5. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry. But God said unto him, *Thou* fool! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So *is* he that layeth up treasure for himself, and is not rich towards God, Luke xii. 16—21.

VER. 18.

Συμβουλεύω σοι ἀγοράσαι παρ᾽ ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς, ἵνα πλουτήσῃς· καὶ ἱμάτια λευκὰ, ἵνα περιβάλῃ, καὶ

μὴ φανερωθῇ ἡ αἰσχύνη τῆς γυμνότητός σου· καὶ κολλούριον ἔγχρισον τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς.

I counsel thee to [a] *buy of me* [b] *gold tried in the fire,* [c] *that thou mayest be rich;* [d] *and white raiment,* [e] *that thou mayest be clothed, and* that *the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.*

[a] See on Matt. xiii. ver. 44. clause 2, and xxv. ver. 9. clause 2.

[b] Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 1 Cor. iii. 12, 13. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ, 1 Pet. i. 7.

[c] See on Luke xii. ver. 21. clause 2.

[d] See on ver. 4. clause 1.

[e] Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame, chap. xvi. 15. Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet *thee as* a man, Isa. xlvii. 3. Therefore will I discover thy skirts upon thy face, that thy shame may appear, Jer. xiii. 26. Behold, I *am* against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame, Nah. iii. 5.

VER. 19.

Ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ παιδεύω· ζήλωσον οὖν, καὶ μετανόησον.

[a] *As many as I love, I rebuke and chasten:* [b] *be zealous therefore,* [c] *and repent.*

[a] See on 1 Cor. xi. ver. 32.

[b] For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter, 2 Cor. vii. 11. But it is good to be zealously affected always in *a good thing,* and not only when I am present with you, Gal. iv. 18.

[c] See on Matt. iii. ver. 2. clause 1.

VER. 20.

Ἰδοὺ, ἕστηκα ἐπὶ τὴν θύραν, καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν, καὶ δειπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ.

[a] *Behold, I stand at the door, and knock:* [b] *if any man hear my voice, and open the door, I will come in to him,* [c] *and will sup with him, and he with me.*

[a] I sleep, but my heart waketh: *it is* the voice of my beloved that knocketh, *saying,* Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night, Cant. v. 2. And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately, Luke xii. 36.

[b] He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him. Judas saith unto him (not Iscariot), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him, John xiv. 21—23.

[c] And he saith unto me, Write, Blessed *are* they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God, chap. xix. 9. Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready, Luke xiv. 16, 17.

VER. 21.

Ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κἀγὼ ἐνίκησα, καὶ ἐκάθισα μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ.

[a] *To him that overcometh will* [b] *I grant to sit with me in my throne, even as I also overcame,* [c] *and am set down with my Father in his throne.*

[a] See on Matt. x. ver. 22. clause 3.

[b] See on Matt. xix. ver. 28. clause 3.

[c] See on Matt. xxii. ver. 44. clause 1, and Mark xvi. ver. 19. clause 3.

VER. 22.

Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

[a] *He that hath an ear, let him hear what the Spirit saith unto the churches.*

[a] See on Matt. xi. ver. 15.

CHAP. IV.—VER. 1.

Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἠνεῳγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ, λέγουσα· Ἀνάβα ὧδε, καὶ δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα.

[a] *After this I looked, and behold, a door* was *opened in heaven;* [b] *and the first voice which I heard* was *as it were of a trumpet talking with me; which said,* [c] *Come up hither,* [d] *and I will shew thee things which must be hereafter.*

[a] Now it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the captives by the river of Chebar, *that* the heavens were opened, and I saw visions of God, Ezek. i. 1.

[b] I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, chap. i. 10.

[c] And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them, chap. xi. 12.

[d] The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John, chap. i. 1.

VER. 2.

Καὶ εὐθέως ἐγενόμην ἐν Πνεύματι· καὶ ἰδοὺ, θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου καθήμενος.

[a] *And immediately I was in the Spirit: and, behold,* [b] *a throne was set in heaven,* [c] *and* one *sat on the throne.*

[a] See on chap. i. ver. 10. clause 1.

[b] And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them, chap. xx. 11. In the year that king Uzziah died I saw also the LORD sitting upon a throne, high and lifted up, and his train filled the temple, Isa. vi 1. And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire-stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it, Ezek. i. 26. Then I looked, and, behold, in the firmament that *was* above the head of the cherubims there appeared over them as it were a sapphire-stone, as the appearance of the likeness of a throne, x. i.

[c] And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb, chap. ix. 10. And the four and twenty elders, and the four beasts, fell down and worshipped God that sat on the throne, saying, Amen; Alleluia, xix. 4. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him, xxii. 3. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool; his throne *was like* the fiery flame, *and* his wheels *as* burning fire, Dan. vii. 9. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 19. Now of the things which we have spoken *this is* the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens, Heb. viii. 1.

VER. 3.

Καὶ ὁ καθήμενος ἦν ὅμοιος ὁράσει λίθῳ ἰάσπιδι, καὶ σαρδίνῳ· καὶ ἶρις κυκλόθεν τοῦ θρόνου ὅμοιος ὁράσει σμαραγδίνῳ.

[a] *And he that sat was to look upon like a jasper and a sardine-stone: and there was* [b] *a rainbow round about the throne, in sight like unto an emerald.*

[a] Having the glory of God: and her light *was* like unto a stone most precious, even a jasper-stone, clear as crystal, chap. xxi. 11. And they saw the God of Israel: and *there was* un-

der his feet as it were a paved work of a sapphire-stone, and as it were the body of heaven in *his* clearness, Exod. xxiv. 10. And I saw as the colour of amber, as the appearance of fire round about within it; from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about, Ezek. i. 27.

[b] And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire, chap. x. 1. And God said, This *is* the token of the covenant which I make between me and you, and every living creature that *is* with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud. And I will remember my covenant which *is* between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth, Gen. ix. 12—16. As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the Lord. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake, Ezek. i. 28.

VER. 4.

Καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι καὶ τέσσαρες· καὶ ἐπὶ τοὺς θρόνους εἶδον τοὺς εἴκοσι τέσσαρας πρεσβυτέρους καθημένους, περιβεβλημένους ἐν ἱματίοις λευκοῖς· καὶ ἔσχον ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

[a] *And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting,* [b] *clothed in white raiment;* [c] *and they had on their heads crowns of gold.*

[a] The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, ver. 10. And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints, v. 8. And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever, 14. And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God, vii. 11. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, xi. 16. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. xix. 4.

[b] See on chap. iii. ver. 4. clause 1.

[c] See on 1 Cor. ix. ver. 25.

VER. 5.

Καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ βρονταὶ καὶ φωναί· καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, αἵ εἰσι τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ.

[a] *And out of the throne proceeded lightnings and thunderings and voices: and* there were [b] *seven lamps of fire burning before the throne,* [c] *which are the seven Spirits of God.*

[a] And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake, chap. viii. 5. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail, xi. 19. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great, xvi. 17, 18.

And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled, Exod. xix. 16. And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off, xx. 18. At the brightness *that was* before him his thick clouds passed: hail-*stones* and coals of fire. The LORD also thundered in the heavens, and the Highest gave his voice; hail-*stones* and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings and discomfited them, Psal. xviii. 12—14.

[b] And he made his seven lamps, and his snuffers, and his snuff-dishes, *of* pure gold, Exod. xxxvii. 23.

[c] See on chap. i. ver. 4. clause 4.

VER. 6.

Καὶ ἐνώπιον τοῦ θρόνου θάλασσα ὑαλίνη, ὁμοία κρυστάλλῳ· καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὄπισθεν.

[a] *And before the throne* there was *a sea of glass like unto crystal: and in the midst of the throne, and round about the throne,* [b] were *four beasts* [c] *full of eyes before and behind.*

[a] And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God, chap. xv. 2. And he made the laver *of* brass, and the foot of it *of* brass, of the looking-glasses of *the women* assembling, which assembled *at* the door of the tabernacle of the congregation, Exod. xxxviii. 8.

[b] See ver. 4. clause 1.

[c] See ver. 8. As for their rings, they were so high that they were dreadful; and their rings *were* full of eyes round about them four, Ezek. i. 18. And their whole body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, *even* the wheels that they four had, x. 12.

VER. 7.

Καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον ὡς ἄνθρωπος, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πετωμένῳ.

[a] *And the first beast* was *like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast* was *like a flying eagle.*

[a] Also out of the midst thereof *came* the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet *were* straight feet; and the sole of their feet *was* like the sole of a calf's foot; and they sparkled like the colour of burnished brass. And *they had* the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings *were* joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side: they four also had the face of an eagle, Ezek. i. 5—10. And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle, x. 14.

VER. 8.

Καὶ τέσσαρα ζῶα, ἓν καθ' ἑαυτὸ, εἶχον ἀνὰ πτέρυγας ἓξ κυκλόθεν, καὶ ἔσωθεν γέμοντα ὀφθαλμῶν· καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς, λέγοντα· Ἅγιος, ἅγιος, ἅγιος Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

And the four beasts had each of them [a] *six wings about* him; [b] *and* they were *full of eyes within:* [c] *and they* * *rest not day and night, saying, Holy, holy, holy, Lord God Almighty,* [d] *which was, and is, and is to come.*

* Gr. *have no rest.*

[a] Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he

did fly. And one cried unto another, and said, Holy, holy, holy *is* the LORD of hosts: the whole earth *is* full of his glory, Isa. vi. 2, 3.

[b] See on ver. 6. clause 3.

[c] See on ver. 4. clause 1.

[d] See on chap. i. ver. 8.

VER. 9.

Καὶ ὅταν δώσουσι τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,

[a] And when those beasts give glory and honour and thanks to [b] him that sat on the throne, [c] who liveth for ever and ever,

[a] See on ver. 4. clause 1.

[b] See on ver. 2. clause 3.

[c] See on John v. ver. 26.

VER. 10.

Πεσοῦνται οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἀπὸ τοῦ θρόνου, καὶ προσκυνοῦσι τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βάλλουσι τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες,

The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

VER. 11.

Ἄξιος εἶ, Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν· ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου εἰσὶ, καὶ ἐκτίσθησαν.

[a] Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

[a] I will call on the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies, 2 Sam. xxii. 4. and Psal. xviii. 3.

CHAP. V.—VER. 1.

Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν, καὶ ὄπισθεν, κατεσφραγισμένον σφραγῖσιν ἑπτά.

And I saw in the right hand of [a] him that sat on the throne [b] a book written within and on the backside, [c] sealed with seven seals.

[a] See on chap. iv. ver. 2. clause 3.

[b] And he had in his hand a little book open: and he set his right *foot* upon the sea, and *his* left *foot* on the earth, chap. x. 2. And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings, 8—11. And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a book *was* therein: And he spread it before me: and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe, Ezek. ii. 9, 10.

[c] Bind up the testimony, seal the law among my disciples, Isa. viii. 16. And the vision of all is become unto you as the words of a book that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed, xxix. 11.

VER. 2.

Καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα φωνῇ μεγάλῃ· Τίς ἐστιν ἄξιος ἀνοῖξαι τὸ βιβλίον, καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ;

And I saw a strong angel proclaiming with a loud voice, [a] Who is worthy to open the book, and to loose the seals thereof?

[a] And the book is delivered to him that is not learned, saying, Read this I pray thee: and he saith, I am not learned, Isa. xxix. 12. Let them bring *them* forth, and shew us what shall happen: let them shew the former things what they *be*, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye *are* gods: yea, do good, or do evil, that we may be dismayed, and behold it together, xli. 22, 23.

VER. 3.

Καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον, οὐδὲ βλέπειν αὐτό.

And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

VER. 4.

Καὶ ἐγὼ ἔκλαιον πολλὰ, ὅτι οὐδεὶς ἄξιος εὑρέθη ἀνοῖξαι καὶ ἀναγνῶναι τὸ βιβλίον, οὔτε βλέπειν αὐτό.

And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

VER. 5.

Καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι· Μὴ κλαῖε· ἰδοὺ, ἐνίκησεν ὁ Λέων ὁ ὢν ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαβὶδ, ἀνοῖξαι τὸ βιβλίον, καὶ λῦσαι τὰς ἑπτὰ σφαγῖδας αὐτοῦ.

And one of the elders saith unto me, Weep not: behold [a] the Lion of the tribe of Juda, [b] the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

[a] Judah *is* a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? Gen. xlix. 9. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee, Numb. xxiv. 9. For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood, Heb. vii. 14.

[b] I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star, chap. xxii. 16. And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots, Isa. xi. 1. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious, 10. and Rom. xv. 12.

VER. 6.

Καὶ εἶδον, καὶ ἰδοὺ ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον ἔχον κέρατα ἑπτὰ, καὶ ὀφθαλμοὺς ἑπτὰ οἵ εἰσι τὰ ἑπτὰ τοῦ Θεοῦ πνεύματα τὰ ἀπεσταλμένα εἰς πᾶσαν τὴν γῆν.

And I beheld, and, lo, [a] in the midst of the throne and of the four beasts, and in the midst of the elders, stood [b] a Lamb as it had been slain, [c] having seven horns and [d] seven eyes, [e] which are the seven Spirits of God sent forth into all the earth.

[a] And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne *there was* a sea of glass, like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts, full of eyes before and behind, chap. iv. 4—6.

[b] See on John i. ver. 29. clause 1.

[c] I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed, Dan. vii. 13, 14. God came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And *his* brightness was as the light; he had horns *coming* out of his hand: and there *was* the hiding of his power, Hab. iii. 3, 4. Wherefore God also hath highly exalted him, and given him a name which is above every name; That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father, Phil. ii. 9—11.

[d] For, behold, the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the

Lord of hosts, and I will remove the iniquity of that land in one day, Zech. iii. 9. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; they *are* the eyes of the Lord, which run to and fro through the whole earth, iv. 10.

[e] See on chap. i. ver. 4. clause 4.

VER. 7.

Καὶ ἦλθε, καὶ εἴληφε τὸ βιβλίον ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.

And he came and took the book out of the right hand of him that sat upon the throne.

VER. 8.

Καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος κιθάρας, καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἵ εἰσιν αἱ προσευχαὶ τῶν ἁγίων.

And when he had taken the book, [a]*the four beasts and four* and *twenty elders fell down before the Lamb,* [b]*having every one of them harps,* [c]*and golden vials, full of* **odours,* [d]*which are the prayers of saints.*

* Or, *incense.*

[a] See on chap. iv. ver. 4. clause 1.

[b] And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth, chap. xiv. 2, 3. And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God, xv. 2.

[c] And one of the four beasts gave unto the seven angels seven golden vials, full of the wrath of God who liveth for ever and ever, chap. xv. 7.

[d] Let my prayer be set forth before thee *as* incense, *and* the lifting up of my hands *as* the evening sacrifice, Psal. cxli. 2.

VER. 9.

Καὶ ᾄδουσιν ᾠδὴν καινὴν, λέγοντες· Ἄξιος εἶ λαβεῖν τὸ βιβλίον, καὶ ἀνοῖξαι τὰς σφραγῖδας αὐτοῦ· ὅτι ἐσφάγης, καὶ ἠγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ αἵματί σου, ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους·

[a] *And they sung a new song, saying,* [b] *Thou art worthy to take the book, and to open seals thereof:* [c]*for thou wast slain,* [d]*and hast redeemed us to God by thy blood* [e]*out of every kindred, and tongue, and people, and nation;*

[a] And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen, chap. vii. 10—12. And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth, xiv. 3.

[b] And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon, ver. 2—4.

[c] See on Matt. xvi. ver. 21. clause 1.

[d] See on Matt. xxvi. ver. 28.

[e] After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, chap. vii. 9. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, xiv. 6. And he said unto them, Go ye into all the world, and preach the Gospel to

every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned, Mark xvi. 15, 16.

VER. 10.

Καὶ ἐποίησας ἡμᾶς τῷ Θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς· καὶ βασιλεύσουμεν ἐπὶ τῆς γῆς.

[a] *And hast made us unto our God kings and priests:* [b] *and we shall reign on the earth.*

[a] See on 1 Pet. ii. ver. 9. clause 2.

[b] Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years, chap. xx. 6. But the saints of the most High shall take the kingdom, and possess the kingdom, for ever, even for ever and ever, Dan. vii. 18. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom *is* an everlasting kingdom, and all dominions shall serve and obey him, 27.

VER. 11.

Καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγέλων πολλῶν κυκλόθεν τοῦ θρόνου, καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων· καὶ χιλιάδες χιλιάδων,

And I beheld, and [a] *I heard the voice of many angels round about the throne* [b] *and the beasts and the elders:* [c] *and the number of them was ten thousand times ten thousand, and thousands of thousands;*

[a] And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God, chap. vii. 11. And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left, 1 Kings xxii. 19. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word, Psal. ciii. 20. Praise ye Lord. Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts, cxlviii. 1, 2.

[b] See on chap. iv. ver. 4. clause 1.

[c] And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth, chap. xix. 6. And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand *went* a fiery law for them, Deut. xxxiii. 2. The chariots of God *are* twenty thousand, *even* thousands of angels: the Lord *is* among them *as in* Sinai, in the holy *place*, Psal. lxviii. 17. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened, Dan. vii. 10. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, Heb. xii. 22.

VER. 12.

Λέγοντες φωνῇ μεγάλῃ· Ἄξιόν ἐστι τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.

Saying with a loud voice, [a] *Worthy is the Lamb that was slain* [b] *to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*

[a] See on ver. 9.

[b] See on Matt. xxviii. ver. 18.

VER. 13.

Καὶ πᾶν κτίσμα, ὅ ἐστιν ἐν τῷ οὐρανῷ, καὶ ἐν τῇ γῇ, καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης ἅ ἐστι, καὶ τὰ ἐν αὐτοῖς πάντα, ἤκουσα λέγοντας· Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.

[a] *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying,* [b] *Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.*

[a] That at the name of Jesus every

knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth, Phil. ii. 10.

b See on Rom. xi. ver. 36. clause 2.

VER. 14.

Καὶ τὰ τέσσαρα ζῶα ἔλεγον, Ἀμήν· καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσαν, καὶ προσεκύνησαν ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων.

a *And the four beasts said, Amen. And the four* and *twenty elders fell down and worshipped* b *him that liveth for ever and ever.*

a See on chap. iv. ver. 4. clause 1.

b See on John v. ver. 26.

CHAP. VI.—VER. 1.

Καὶ εἶδον ὅτε ἤνοιξε τὸ ἀρνίον μίαν ἐκ τῶν σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος, ὡς φωνῆς βροντῆς· Ἔρχου καὶ βλέπε.

a *And I saw when the Lamb opened one of the seals,* b *and I heard, as it were the noise of thunder, one of* c *the four beasts saying, Come and see.*

a And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth, And he came and took the book out of the right hand of him that sat upon the throne, chap. v. 3—7.

b See on chap. iv. ver. 5. clause 1.

c See on chap. iv. ver. 4. clause 1.

VER. 2.

Καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκός· καὶ ὁ καθήμενος ἐπ' αὐτῷ ἔχων τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ.

And I saw, and behold a *a white horse: and* b *he that sat on him had a bow;* c *and a crown* d *was given unto him:* e *and he went forth conquering, and to conquer.*

a And I saw heaven opened, and behold, a white horse; and he that sat upon him *was* called Faithful and True; and in righteousness he doth judge and make war, chap. xix. 11.

b Gird thy sword upon *thy* thigh, O *most* mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth, and meekness, *and* righteousness; and thy right hand shall teach thee terrible things. Thine arrows *are* sharp in the heart of the King's enemies; *whereby* the people fall under thee, Psal. xlv. 3—5.

c And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle, chap. xiv. 14. His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew but he himself, xix. 12.

d See on Matt. xxviii. ver. 18.

e And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever, chap. xi. 15. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful, xvii. 14. O sing unto the Lord a new song; for he hath done marvellous things: his right hand and his holy arm hath gotten him the victory. The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God, Psal. xcviii. 1—3. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies, cx. 2. For he must reign, till he hath put all enemies under his feet, 1 Cor. xv. 25. For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the know-

ledge of God, and bringing into captivity every thought to the obedience of Christ, 2 Cor. x. 3—5. See also on Matt. viii. ver. 11. clause 1.

VER. 3.

Καὶ ὅτε ἤνοιξε τὴν δευτέραν σφραγῖδα, ἤκουσα τοῦ δευτέρου ζώου λέγοντος· Ἔρχου καὶ βλέπε.

And when he had opened the second seal, I heard the second beast say, Come and see.

VER. 4.

Καὶ ἐξῆλθεν ἄλλος ἵππος πυῤῥός· καὶ τῷ καθημένῳ ἐπ' αὐτῷ ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς, καὶ ἵνα ἀλλήλους σφάξωσι· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

[a] *And there went out another horse that was red:* [b] *and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.*

[a] I saw by night, and, behold, a man riding upon a red horse, and he stood among the myrtle-trees that *were* in the bottom; and behind him *were there* red horses, speckled, and white, Zech. i. 8.

[b] Arise, O LORD, disappoint him, cast him down: deliver my soul from the wicked, *which is* thy sword, Psal. xvii. 13. O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Isa. x. 5, 6. And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly-wounded *man*. But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt, Ezek. xxx. 24, 25.

VER. 5.

Καὶ ὅτε ἤνοιξε τὴν τρίτην σφραγῖδα, ἤκουσα τοῦ τρίτου ζώου λέγοντος· Ἔρχου καὶ βλέπε. Καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτῷ, ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.

And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had [a] *a pair of balances in his hand.*

[a] *And* when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied, Lev. xxvi. 26. And thy meat which thou shalt eat *shall be* by weight, twenty shekels a-day: from time to time shalt thou eat it, Ezek. iv. 10. Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem; and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment, 16.

VER. 6.

Καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν· Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῆς δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς.

And I heard a voice in the midst of the four beasts say, * *A measure of wheat for a penny, and three measures of barley for a penny; and* see *thou hurt not the oil and the wine.*

* The word *chœnix*, signifieth a measure containing one wine quart, and the twelfth part of a quart.

VER. 7.

Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου ζώου λέγουσαν· Ἔρχου καὶ βλέπε.

And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

VER. 8.

Καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρὸς, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτῷ ὁ Θάνατος· καὶ ὁ ᾅδης ἀκολουθεῖ μετ' αὐτοῦ· καὶ ἐδόθη αὐτοῖς ἐξουσία ἀποκτεῖναι ἐπὶ τὸ τέταρτον τῆς γῆς, ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

And I looked, and behold a pale horse: and his name that sat on him was

*Death, and Hell followed with him. And power was given * unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.*

* Or, *to him.*

VER. 9.

Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγῖδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον·

And when he had opened the fifth seal, I saw [a] under the altar [b] the souls of them [c] that were slain for the word of God, and for the testimony which they held:

[a] And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, chap. ix. 13.

[b] And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years, chap. xx. 4.

[c] See on Matt. x. ver. 21.

VER. 10.

Καὶ ἔκραζον φωνῇ μεγάλῃ, λέγοντες· Ἕως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ὁ ἀληθινὸς, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἀπὸ τῶν κατοικούντων ἐπὶ τῆς γῆς;

And they cried with a loud voice, saying, How long, O Lord, [a] holy and [b] true, [c] dost thou not judge and avenge our blood on them that dwell on the earth.

[a] See on John xvii. ver. 11. clause 2.
[b] See on Rom. iii. ver. 4. clause 2.
[c] See on Luke xviii. ver. 7. clause 2.

VER. 11.

Καὶ ἐδόθησαν ἑκάστοις στολαὶ λευκαὶ, καὶ ἐῤῥέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον μικρὸν, ἕως οὗ πληρώσονται καὶ οἱ σύνδουλοι αὐτῶν καὶ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.

[a] And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, *should be fulfilled.*

[a] See on chap. iii. ver. 4. clause 1.

VER. 12.

Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγῖδα τὴν ἕκτην, καὶ ἰδοὺ, σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ἐγένετο ὡς αἷμα·

And I beheld when he had opened the sixth seal, and, lo, [a] there was a great earthquake; [b] and the sun became black as sackcloth of hair, and the moon became as blood;

[a] See chap. viii. 5.; xi. 13.; xvi. 18. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places, Matt. xxiv. 7.

[b] See on Matt. xxiv. ver. 29.

VER. 13.

Καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκῆ βάλλει τοὺς ὀλύνθους αὐτῆς, ὑπὸ μεγάλου ἀνέμου σειομένη.

And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.

VER. 14.

Καὶ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον εἱλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν·

[a] And the heaven departed as a scroll when it is rolled together; [b] and every mountain and island were moved out of their places.

[a] And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree, Isa. xxxiv. 4. See also on Matt. v. ver. 18. clause 1.

[b] And every island fled away, and the mountains were not found, chap. xvi. 20. I beheld the earth, and, lo, *it was* without form and void; and the heavens, and they *had* no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and lo, *there was* no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the pre-

sence of the LORD, *and* by his fierce anger, Jer. iv. 23—26.

VER. 15.

Καὶ οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, καὶ οἱ πλούσιοι, καὶ οἱ χιλίαρχοι, καὶ οἱ δυνατοὶ, καὶ πᾶς δοῦλος καὶ πᾶς ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων·

[a] *And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man,* [b] *hid themselves in the dens and in the rocks of the mountains;*

[a] And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more, chap. xviii. 9—11. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth, and all the fowls were filled with their flesh, xix. 18—21.

[b] Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty, Isa. ii. 10. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth, 19.

VER. 16.

Καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις· Πέσετε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου·

[a] *And said to the mountains and rocks, Fall on us, and hide us from the face of* [b] *him that sitteth on the throne, and from* [c] *the wrath of the Lamb:*

[a] And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them, chap. ix. 6. The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars, and they shall say to the mountains, Cover us; and to the hills, Fall on us, Hos. x. 8. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us, Luke xxiii. 30.

[b] See on chap. iv. ver. 2. clause 3.

[c] And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God, chap. xix. 15. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him, Psal. ii. 9—12. And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the LORD, and from the glory of his power, 2 Thess. i. 7—9.

VER. 17.

Ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ· καὶ τίς δύναται σταθῆναι;

[a] *For the great day of his wrath is come;* [b] *and who shall be able to stand?*

[a] And the nations were angry, and thy wrath is come, and the time of

the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth, chap. xi. 18. Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger: the LORD shall swallow them up in his wrath, and the fire shall devour them. Their fruit shalt thou destroy from the earth, and their seed from among the children of men. For they intended evil against thee, they imagined a mischievous device, *which* they are not able *to perform*. Therefore shalt thou make them turn their back, *when* thou shalt make ready *thine arrows* upon thy strings against the face of them, Psal. xxi. 8—12. The LORD at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over many countries, cx. 5, 6. The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly, Zeph. i. 14. When the lord, therefore, of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons, Matt. xxi. 40, 41. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us, Luke xxiii. 28—30. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God, Rom. ii. 5.

[b] Thou *even* thou, *art* to be feared; and who may stand in thy sight when once thou art angry? Psal. lxxvi. 7. If thou, LORD, shouldest mark iniquities, O LORD, who shall stand? cxxx. 3. And the LORD shall utter his voice before his army; for his camp *is* very great; for *he is* strong that executeth his word; for the day of the LORD *is* great and very terrible; and who can abide it? Joel ii. 11. But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fuller's soap, Mal. iii. 2.

CHAP. VII.—VER. 1.

Καὶ μετὰ ταῦτα εἶδον τέσσαρας ἀγγέλους ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς, μήτε ἐπὶ τῆς θαλάσσης, μήτε ἐπὶ πᾶν δένδρον.

And after these things [a] *I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.*

[a] Also, thou son of man, thus saith the Lord GOD unto the land of Israel, An end, the end is come upon the four corners of the land, Ezek. vii. 2.

VER. 2.

Καὶ εἶδον ἄλλον ἄγγελον ἀναβάντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγῖδα Θεοῦ ζῶντος· καὶ ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις, οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν,

And I saw another angel, ascending from the east, [a] *having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,*

[a] See on 2 Cor. i. ver. 22. clause 1.

VER. 3.

Λέγων· Μὴ ἀδικήσητε τὴν γῆν, μήτε τὴν θάλασσαν, μήτε τὰ δένδρα, ἄχρις οὗ σφραγίζωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

Saying, Hurt not the earth, neither the sea, nor the trees, [a] *till we have sealed* [b] *the servants of our God in their foreheads.*

[a] And the LORD said unto him, Go through the midst of the city, through

the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry, for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite; let not your eye spare, neither have ye pity: Slay utterly old *and* young, both maids, and little children, and women; but come not near any man upon whom *is* the mark; and begin at my sanctuary. Then they began at the ancient men which *were* before the house, Ezek. ix. 4—6.

[b] See on Rom. i. ver. 1. clause 2.

VER. 4.

Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων· ρμδ' χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραήλ.

And I heard the number of them which were sealed: and there were *sealed* [a] *an hundred* and *forty* and *four thousand of all the tribes of the children of Israel.*

[a] And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads, chap. xiv. 1.

VER. 5.

Ἐκ φυλῆς Ἰούδα, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ῥουβὴν, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Γὰδ, ιβ' χιλιάδες ἐσφραγισμένοι·

Of the tribe of Juda were *sealed twelve thousand. Of the tribe of Reuben* were *sealed twelve thousand. Of the tribe of Gad* were *sealed twelve thousand.*

VER. 6.

Ἐκ φυλῆς Ἀσὴρ, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Νεφθαλεὶμ, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Μανασσῆ, ιβ' χιλιάδες ἐσφραγισμένοι·

Of the tribe of Aser were *sealed twelve thousand. Of the tribe of Nephthalim* were *sealed twelve thousand. Of the tribe of Manasses* were *sealed twelve thousand.*

VER. 7.

Ἐκ φυλῆς Συμεὼν, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Λευὶ, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰσαχὰρ, ιβ' χιλιάδες ἐσφραγισμένοι·

Of the tribe of Simeon were *sealed twelve thousand. Of the tribe of Levi* were *sealed twelve thousand. Of the tribe of Issachar* were *sealed twelve thousand.*

VER. 8.

Ἐκ φυλῆς Ζαβουλὼν, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰωσὴφ, ιβ' χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Βενιαμὶν, ιβ' χιλιάδες ἐσφραγισμένοι.

Of the tribe of Zabulon were *sealed twelve thousand. Of the tribe of Joseph* were *sealed twelve thousand. Of the tribe of Benjamin* were *sealed twelve thousand.*

VER. 9.

Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἑστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένοι στολὰς λευκὰς· καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν·

After this, I beheld, and, lo, [a] *a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb,* [b] *clothed with white robes, and palms in their hands;*

[a] See on Matt. viii. ver. 11. clause 1.
[b] See on chap. iii. ver. 4. clause 1.

VER. 10.

Καὶ κράζοντες φωνῇ μεγάλῃ, λέγοντες· Ἡ σωτηρία τῷ καθημένῳ ἐπὶ τοῦ θρόνου τοῦ Θεοῦ ἡμῶν, καὶ τῷ ἀρνίῳ.

And cried with a loud voice, saying, [a] *Salvation to our God* [b] *which sitteth upon the throne,* [c] *and unto the Lamb.*

[a] And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God, chap. xix. 1. Salvation *belongeth* unto the LORD: thy blessing *is* upon thy people. Selah, Psal. iii. 8. But the salvation of the righteous *is* of the LORD: *he is* their strength in the time of trouble, xxxvii. 39. Blessed *be* the LORD, *who* daily loadeth us *with benefits, even* the God of our salvation. Selah. *He that is* our God *is* the God of salvation; and unto GOD the LORD *belong* the issues from death, lxvii. 19, 20. Not unto us, O LORD, not unto us, but unto thy name give

glory, for thy mercy, *and* for thy truth's sake, cxv. 1. I, *even* I, *am* the LORD; and beside me *there is* no Saviour, Isa. xliii. 11. Verily, thou *art* a God that hidest thyself, O God of Israel, the Saviour, xlv. 15. Truly in vain *is salvation hoped for* from the hills, *and from* the multitude of mountains: truly in the LORD our God *is* the salvation of Israel, Jer. iii. 23. But I will sacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. Salvation *is* of the LORD, Jon. ii. 9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass, Zech. ix. 9. And all flesh shall see the salvation of God, Luke iii. 6. For by grace are ye saved through faith; and that not of yourselves; *it is* the gift of God, Eph. ii. 8.

[b] See on chap. iv. ver. 2. clause 3.

[c] See on John i. ver. 29.

VER. 11.

Καὶ πάντες οἱ ἄγγελοι ἑστήκεσαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσον ἐνώπιον τοῦ θρόνου ἐπὶ πρόσωπον αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ.

[a] *And all the angels stood round about the throne,* [b] *and* about *the elders and the four beasts, and fell before the throne on their faces, and worshipped God,*

[a] See on chap. v. ver. 11. clauses 1,3.

[b] And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, chap. xi. 16.

VER. 12.

Λέγοντες· Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Saying, [a] *Amen:* [b] *Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might,* be *unto our God for ever and ever. Amen.*

[a] See on Matt. vi. ver. 13. clause 4.

[b] See on Rom. xi. ver. 36. clause 2.

VER. 13.

Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων, λέγων μοι· Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς, τίνες εἰσὶ, καὶ πόθεν ἦλθον;

And one of [a] *the elders answered, saying unto me, What are these* [b] *which are arrayed in white robes? and whence came they?*

[a] And round about the throne *were* four and twenty seats: and upon the seats I saw four-and-twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold, chap. iv. 4.

[b] See ver. 9.

VER. 14.

Καὶ εἴρηκα αὐτῷ· Κύριε, σὺ οἶδας. Καὶ εἶπέ μοι· Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης· καὶ ἔπλυναν τὰς στολὰς αὐτῶν, καὶ ἐλεύκαναν στολὰς αὐτῶν ἐν τῷ αἵματι τοῦ ἀρνίου.

And I said unto him, [a] *Sir, thou knowest. And he said to me,* [b] *These are they which came out of great tribulation, and have* [c] *washed their robes, and made them white* [d] *in the blood of* [e] *the Lamb.*

[a] And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou knowest, Ezek. xxxvii. 3.

[b] See on John xvi. ver. 33. clause 2.

[c] Unto him that loved us, and washed us from our sins in his own blood, chap. i. 5. Come now, and let us reason together, saith the LORD: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool, Isa. i. 18. Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by, Zech. iii. 3—5. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness, xiii. 1. After that he poureth water into a bason, and began to

wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head. Jesus saith to him, He that is washed needeth not, save to wash *his* feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So, after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for *so* I am. If I then, *your* Lord and Master, have washed your feet, ye also ought to wash one another's feet, John xiii. 5—14. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God, 1 Cor. vi. 11. That he might sanctify and cleanse it with the washing of water by the word; That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish, Eph. v. 26, 27. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin, 1 John i. 7

[d] See on Matt. xxvi. ver. 28.

[e] See on John i. ver. 29. clause 1.

VER. 15.

Διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου, σκηνώσει ἐπ' αὐτούς.

[a] *Therefore are they before the throne of God, and serve him day and night in his temple:* [b] *and he that sitteth on the throne shall dwell among them.*

[a] And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the first-fruits unto God and to the Lamb. And in their mouth was found no guile, for they are without fault before the throne of God, chap. xiv. 3—5. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God, xxi. 3. See also on John xii. ver. 26. clause 3.

[b] See on 2 Cor. vi. ver. 16. clause 2.

VER. 16.

Οὐ πεινάσουσιν ἔτι οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος, οὐδὲ πᾶν καῦμα·

[a] *They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.*

[a] See on Matt. v. ver. 6. clause 2.

VER. 17.

Ὅτι τὸ ἀρνίον τὸ ἀναμέσον τοῦ θρόνου ποιμανεῖ αὐτοὺς, καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζώσας πηγὰς ὑδάτων· καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.

For [a] *the Lamb which is in the midst of the throne* [b] *shall feed them, and shall lead them unto living fountains of waters:* [c] *and God shall wipe away all tears from their eyes.*

[a] And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth, chap. v. 6.

[b] The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake, Psal. xxiii. 1—3. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever, 5, 6. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures, xxxvi. 8. And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined, Isa. xxv. 6. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young, xl. 11. That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves: they shall feed in the ways, and their pastures *shall be* in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them, xlix. 9, 10. And I will set up one Shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd, Ezek. xxxiv. 23.

[c] And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away, chap. xxi. 4. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken *it*, Isa. xxv. 8. For the people shall dwell in Zion at Jerusalem; thou shalt weep no more, xxx. 19. And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away, xxxv. 10. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended, lx. 19, 20.

CHAP. VIII.—VER. 1.

Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμιώριον.

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

VER. 2.

Καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους, οἳ ἐνώπιον τοῦ Θεοῦ ἑστήκασι· καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.

[a] *And I saw the seven angels which stood before God;* [b] *and to them were given seven trumpets.*

[a] And the angel answering, said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings, Luke i. 19.

[b] See ver. 6—12.

VER. 3.

Καὶ ἄλλος ἄγγελος ἦλθε, καὶ ἐστάθη ἐπὶ τὸ θυσιαστήριον, ἔχων λιβανωτὸν χρυσοῦν· καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ ταῖς προσευχαῖς τῶν ἁγίων πάντων, ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου.

And another angel came and stood at [a] ***the altar,*** [b] ***having a golden censer; and there was given unto him much incense,*** [c] ***that he should*** * ***offer it with the prayers of all saints upon the golden altar which was before the throne.***

* Or, *add it to the prayers.*

[a] See on chap. vi. ver. 9. clause 1.

[b] And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands-full of sweet incense beaten small, and bring *it* within the vail. And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not, Lev. xvi. 12, 13. And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun,

Numb. xvi. 46. For from the rising of the sun, even unto the going down of the same, my name *shall be* great among the Gentiles; and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the Lord of hosts, Mal. i. 11.

c And it came to pass, that while he executed the priest's office before God in the order of his course, According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense, Luke i. 8—10. See also on Heb. vii. ver. 25. clause 4.

VER. 4.

Καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων, ἐκ χειρὸς τοῦ ἀγγέλου, ἐνώπιον τοῦ Θεοῦ.

And the smoke of the incense, which came *with the prayers of the saints, ascended up before God out of the angel's hand.*

VER. 5.

Καὶ εἴληφεν ὁ ἄγγελος τὸ λιβανωτὸν, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός.

a *And the angel took the censer, and filled it with fire of the altar, and cast it* * *into the earth:* b *and there were voices, and thunderings, and lightnings, and an earthquake.*

* Or, *upon.*

a Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire-stone, as the appearance of the likeness of a throne. And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight, Ezek. x. 1, 2.

b See on chap. iv. ver. 5. clause 1.

VER. 6.

Καὶ οἱ ἑπτὰ ἄγγελοι ἔχοντες τὰς ἑπτὰ σάλπιγγας, ἡτοίμασαν ἑαυτοὺς ἵνα σαλπίσωσι.

And the seven angels which had the seven trumpets prepared themselves to sound.

VER. 7.

Καὶ ὁ πρῶτος ἄγγελος ἐσάλπισε, καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη.

The first angel sounded, a *and there followed hail and fire mingled with blood, and they were cast upon the earth:* b *and the third part of trees was burnt up, and all green grass was burnt up.*

a And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great, chap. xvi. 21. And Moses stretched forth his rod toward heaven; and the Lord sent thunder and hail, and the fire ran along upon the ground: and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field, Exod. xvi. 23—25. And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hail-stones than *they* whom the children of Israel slew with the sword, Josh. x. 11. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: *this shall be* the portion of their cup, Psal. xi. 6. At the brightness *that was* before him his thick clouds passed; hail-*stones* and coals of fire. The Lord also thundered in the heavens, and the Highest gave his voice; hail-*stones* and coals of fire. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them, xviii. 12—14. Behold, the Lord hath

a mighty and strong one, *which*, as a tempest of hail, *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand, Isa. xxviii. 2. Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire, xxix. 6. And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hail-stones, xxx. 30. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hail-stones, fire, and brimstone, Ezek. xxxviii. 22.

[b] For the day of the LORD of hosts *shall be* upon every *one that* is proud and lofty, and upon every *one that is* lifted up, and he shall be brought low: And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan, Isa. ii 12, 13. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day; And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standard-bearer fainteth, x. 17, 18.

VER. 8.

Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε, καὶ ὡς ὄρος μέγα πυρὶ καιόμενον ἐβλήθη εἰς τὴν θάλασσαν; καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης, αἷμα,

And the second angel sounded, and as it were [a] a great mountain [b] burning with fire was cast into the sea: [c] and the third part of the sea became blood;

[a] Behold, I *am* against thee, O destroying mountain, saith the LORD, which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain, Jer. li. 25.

[b] Thus hath the Lord GOD shewed unto me; and, behold, the Lord GOD called to contend by fire, and it devoured the great deep, and did eat up a part, Amos vii. 4.

[c] Thus saith the LORD, In this thou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and they shall be turned to blood. And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river. And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone. And Moses and Aaron did so, as the LORD commanded: and he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that *were* in the river were turned to blood, Exod. vii. 17—20.

VER. 9.

Καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ, τὰ ἔχοντα ψυχάς· καὶ τὸ τρίτον τῶν πλοίων διεφθάρη.

[a] *And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.*

[a] And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt, Exod. vii. 21.

VER. 10.

Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε, καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ὡς λαμπὰς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς ὑδάτων,

And the third angel sounded, [a] and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

[a] And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit, chap. ix. 1. How

art thou fallen from heaven, O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations! Isa. xiv. 12.

VER. 11.

Καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ᾽Αψινθος· καὶ γίνεται τὸ τρίτον εἰς ἄψινθον, καὶ πολλοὶ ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

[a] *And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.*

[a] Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood, Deut. xxix. 18.

VER. 12.

Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε, καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου, καὶ τὸ τρίτον τῆς σελήνης, καὶ τὸ τρίτον τῶν ἀστέρων· ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ ἡ ἡμέρα μὴ φαίνῃ τὸ τρίτον αὐτῆς, καὶ ἡ νὺξ ὁμοίως.

And the fourth angel sounded, [a] *and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.*

[a] See on Matt. xxiv. ver. 29.

VER. 13.

Καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀγγέλου πετωμένου ἐν μεσουρανήματι, λέγοντος φωνῇ μεγάλῃ· Οὐαὶ οὐαὶ οὐαὶ τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

[a] *And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice,* [b] *Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!*

[a] And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, chap. xiv. 6. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God, xix. 17.

[b] And he spread it before me: and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe, Ezek. ii. 10.

CHAP. IX.—VER. 1.

Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισε, καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεὶς τοῦ φρέατος τῆς ἀβύσσου.

And the fifth angel sounded, [a] *and I saw a star fall from heaven unto the earth:* [b] *and to him was given the key of the bottomless pit.*

[a] See on chap. viii. ver. 10.

[b] *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, chap. i. 18. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand, xx. 1.

VER. 2.

Καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου· καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης· καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.

And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; [a] *and the sun and the air were darkened by reason of the smoke of the pit.*

[a] A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains; a great people and a strong: there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations, Joel ii. 2. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, 30, 31.

VER. 3.

Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς

τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία, ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς.

And there came out of the smoke locusts upon the earth: and unto them was given power, [a] *as the scorpions of the earth have power.*

[a] See ver. 10.

VER. 4.

Καὶ ἐῤῥέθη αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν δένδρον· εἰ μὴ τοὺς ἀνθρώπους μόνους οἵτινες οὐκ ἔχουσι τὴν σφραγῖδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν.

[a] *And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.*

[a] See on chap. vii. ver. 3.

VER. 5.

Καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτοὺς, ἀλλ' ἵνα βασανισθῶσι μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον.

And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was *as the torment of a scorpion, when he striketh a man.*

VER. 6.

Καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ οὐχ εὑρήσουσιν αὐτόν· καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύξεται ὁ θάνατος ἀπ' αὐτῶν.

[a] *And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.*

[a] See on chap. vi. ver. 16. clause 1.

VER. 7.

Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον· καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων.

[a] *And the shapes of the locusts* were *like unto horses prepared unto battle; and on their heads* were *as it were crowns like gold, and their faces* were *as the faces of men.*

[a] The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run, Joel ii. 4.

VER. 8.

Καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν.

[a] *And they had hair as the hair of women, and their teeth were as* the teeth *of lions.*

[a] For a nation is come up upon my land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek-teeth of a great lion. He hath laid my vine waste, and barked my fig-tree: he hath made it clean bare, and cast *it* away; the branches thereof are made white, Joel i. 6, 7.

VER. 9.

Καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς· καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον.

And they had breastplates, as it were breastplates of iron; and the sound of their wings was *as the sound of chariots of many horses running to battle.*

VER. 10.

Καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίοις, καὶ κέντρα ἦν ἐν ταῖς οὐραῖς αὐτῶν· καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε.

And they had tails like unto scorpions, and there were stings in their tails: and their power was *to hurt men five months.*

VER. 11.

Καὶ ἔχουσιν ἐφ' αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδὼν, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

[a] *And they had a king over them,* which *is the angel of the bottomless pit, whose name in the Hebrew tongue* is * *Abaddon, but in the Greek tongue* hath his *name* * *Apollyon.*

* That is, *a destroyer.*[b]

[a] See on John xii. ver. 31.

[b] See on John viii. ver. 44. clause 3.

VER. 12.

Ἡ οὐαὶ ἡ μία ἀπῆλθεν, ἰδοὺ ἔρχονται ἔτι δύο οὐαὶ μετὰ ταῦτα.

One woe is past; and, behold, *there come two woes more hereafter.*

VER. 13.

Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισε, καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ.

And the sixth angel sounded, and I heard a voice from the four horns of [a] *the golden altar which is before God,*

[a] And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne, chap. viii. 3.

VER. 14.

Λέγουσαν τῷ ἕκτῳ ἀγγέλῳ, ὃς εἶχε τὴν σάλπιγγα· Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ.

Saying to the sixth angel which had the trumpet, [a] *Loose the four angels which are bound in the great river Euphrates.*

[a] And it shall be, when thou hast made an end of reading this book, *that* thou shalt bind a stone to it, and cast it into the midst of Euphrates, Jer. li. 63.

VER. 15.

Καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων.

And the four angels were loosed, [a] *which were prepared* * *for an hour, and a day, and a month, and a year, for to slay the third part of men.*

* Or, *at.*

[a] See ver. 18.

VER. 16.

Καὶ ὁ ἀριθμὸς στρατευμάτων τοῦ ἱππικοῦ, δύο μυριάδες μυριάδων· καὶ ἤκουσα τὸν ἀριθμὸν αὐτῶν.

And the number of the army of the horsemen were *two hundred thousand thousand: and I heard the number of them.*

VER. 17.

Καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει, καὶ τοὺς καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον.

And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: [a] *and the heads of the horses* were *as the heads of lions; and out of their mouth issued fire and smoke and brimstone.*

[a] And of the Gadites there separated themselves unto David, into the hold to the wilderness, men of might, *and* men of war *fit* for the battle, that could handle shield and buckler, whose faces *were like* the faces of lions, and *were* as swift as the roes upon the mountains, 1 Chron. xii. 8.

VER. 18.

Ὑπὸ τῶν τριῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ ἐκ τοῦ καπνοῦ καὶ ἐκ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν.

By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

VER. 19.

Αἱ γὰρ ἐξουσίαι αὐτῶν ἐν τῷ στόματι αὐτῶν εἰσι, καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλάς· καὶ ἐν αὐταῖς ἀδικοῦσι.

For their power is in their mouth, and in their tails: for their tails were *like unto serpents, and had heads, and with them they do hurt.*

VER. 20.

Καὶ οἱ λοιποὶ τῶν ἀνθρώπων οἱ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὔτε μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσι τὰ δαιμόνια, καὶ εἴδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύναται, οὔτε ἀκούειν, οὔτε περιπατεῖν·

And the rest of the men which were not killed by these plagues [a] *yet repented not of the works of their hands, that they should not* [b] *worship devils,* [c] *and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:*

[a] Moreover, thou shalt say unto

them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return? Why *then* is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return. I hearkened and heard, *but* they spake not aright; no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming; but my people know not the judgment of the LORD. How do ye say, We *are* wise, and the law of the LORD *is* with us? Lo, certainly in vain made he *it*; the pen of the scribes *is* in vain. The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what wisdom *is* in them? Therefore will I give their wives unto others, *and* their fields to them that shall inherit *them*: for every one, from the least even unto the greatest, is given to covetousness; from the prophet even unto the priest, every one dealeth falsely, Jer. viii. 4—10.

[b] See on 1 Cor. x. ver. 20.

[c] See on Acts xiv. ver. 15. clause 1.

VER. 21.

Καὶ οὐ μετενόησαν ἐκ τῶν φονῶν αὐτῶν, οὔτε ἐκ τῶν φαρμακειῶν αὐτῶν, οὔτε ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

Neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts.

CHAP. X.—VER. 1.

Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην· καὶ ἶρις ἐπὶ τῆς κεφαλῆς· καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στύλοι πυρός·

And I saw another mighty angel come down from heaven, clothed with a cloud: [a] *and a rainbow* was *upon his head,* [b] *and his face* was *as it were the sun,* [c] *and his feet as pillars of fire:*

[a] See on chap. iv. ver. 3. clause 2.

[b] See on chap. i. ver. 16. clause 3.

[c] See on chap. i. ver. 15. clause 1.

VER. 2.

Καὶ εἶχεν ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἀνεῳγμένον· καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τὴν θάλασσαν, τὸν δὲ εὐώνυμον ἐπὶ τὴν γῆν·

[a] *And he had in his hand a little book open: and he set his right foot upon the sea, and* his *left* foot *on the earth,*

[a] And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a book *was* therein. And he spread it before me: and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe, Ezek. ii. 9, 10.

VER. 3.

Καὶ ἔκραξε φωνῇ μεγάλῃ ὥσπερ λέων μυκᾶται· καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς.

And cried with a loud voice, as when *a lion roareth: and when he had cried, seven thunders uttered their voices.*

VER. 4.

Καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς φωνὰς ἑαυτῶν ἔμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσάν μοι· Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί, καὶ μὴ ταῦτα γράψῃς.

And when the seven thunders had uttered their voices, [a] *I was about to write: and I heard a voice from heaven saying unto me,* [b] *Seal up those things which the seven thunders uttered, and write them not.*

[a] See on chap. i. ver. 11. clause 2.

[b] And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it *shall be* for many days, Dan. viii. 26. But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: many shall run to and fro, and knowledge shall be increased, xii. 4.

VER. 5.

Καὶ ὁ ἄγγελος ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἦρε τὴν χεῖρα αὐτοῦ εἰς τὸν οὐρανόν.

And the angel which I saw stand upon the sea and upon the earth [a] *lifted up his hand to heaven,*

[a] For I lift up my hand to heaven, and say, I live for ever, Deut. xxxii. 40.

VER. 6.

Καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ· ὅτι χρόνος οὐκ ἔσται ἔτι·

And sware by [a] *him that liveth for ever and ever,* [b] *who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein,* [c] *that there should be time no longer:*

[a] See on John v. ver. 26.

[b] See on John i. ver. 3, and Acts iv. ver. 24.

[c] And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished, Dan. xii. 7.

VER. 7.

Ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ τελεσθῇ τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις.

[a] *But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.*

[a] See chap. xi. ver. 15—18.

VER. 8.

Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσα μετ' ἐμοῦ, καὶ λέγουσα· Ὕπαγε, λάβε τὸ βιβλαρίδιον τὸ ἠνεῳγμένον ἐν τῇ χειρὶ ἀγγέλου τοῦ ἑστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.

[a] *And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.*

[a] See ver. 4.

VER. 9.

Καὶ ἀπῆλθον πρὸς τὸν ἄγγελον, λέγων αὐτῷ· Δός μοι τὸ βιβλαρίδιον. Καὶ λέγει μοι· Λάβε καὶ κατάφαγε αὐτό· καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.

And I went unto the angel, and said unto him, Give me the little book. [a] *And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.*

[a] Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts, Jer. xv. 16. Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it*; and it was in my mouth as honey for sweetness, Ezek. iii. 1—3.

VER. 10.

Καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκύ· καὶ ὅτε ἔφαγον αὐτὸ, ἐπικράνθη ἡ κοιλία μου.

And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: [a] *and as soon as I had eaten it, my belly was bitter.*

[a] So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me, Ezek. iii. 14.

VER. 11.

Καὶ λέγει μοι· Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.

And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

CHAP. XI.—VER. 1.

Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων· Ἔγειραι, καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ, καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ·

[a] *And there was given me a reed like unto a rod: and the angel stood, saying,* [b] *Rise, and measure the temple of God, and the altar, and them that worship therein,*

[a] And he brought me thither, and, behold, *there was* a man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring-reed; and he stood in the gate. And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: declare all that thou seest to the house of Israel. And behold a wall on the outside of the house round about, and in the man's hand a measuring-reed of six cubits *long*, by the cubit and an hand-breadth: so he measured the breadth of the building, one reed; and the height, one reed, Ezek. xl. 3—5. I lifted up mine eyes again, and looked, and behold a man with a measuring-line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof, Zech. ii. 1, 2.

[b] See Ezek. xl.—xlviii.

VER. 2.

Καὶ τὴν αὐλὴν τὴν ἔσωθεν τοῦ ναοῦ ἔκβαλε ἔξω, καὶ μὴ αὐτὴν μετρήσῃς, ὅτι ἐδόθη τοῖς ἔθνεσι· καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσι μῆνας τεσσαράκοντα δύο.

But the court which is without the temple * *leave out, and measure it not;* [a] *for it is given unto the Gentiles: and the holy city shall they tread under foot forty* and *two months.*

* Gr. *cast out.*

[a] O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps, Psal. lxxix. 1. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, Luke xxi. 24.

VER. 3.

Καὶ δώσω τοῖς δυσὶ μάρτυσί μου, καὶ προφητεύσουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα, περιβεβλημένοι σάκκους.

And * *I will give* power *unto my two witnesses, and they shall prophesy a thousand two hundred* and *threescore days,* [a] *clothed in sackcloth.*

* Or, *I will give unto my two witnesses, that they may prophesy.*

[a] The elders of the daughter of Zion sit upon the ground, *and* keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground, Lam. ii. 10.

VER. 4.

Οὗτοί εἰσιν αἱ δύο ἐλαῖαι, καὶ δύο λυχνίαι αἱ ἐνώπιον τοῦ Θεοῦ τῆς γῆς ἑστῶσαι·

[a] *These are the two olive-trees,* [b] *and the two candlesticks standing before the God of the earth.*

[a] The LORD called thy name, A green olive-tree, fair, *and* of goodly fruit; with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken, Jer. xi. 16. And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all *of* gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps which *are* upon the top thereof; And two olive-trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof, Zech. iv. 2, 3. Then answered I, and said unto him, What *are* these two olive-trees upon the right *side* of the candlestick, and upon the left *side* thereof? And I answered again, and said unto him, What *be these* two olive-branches, which, through the two golden pipes, empty the golden *oil* out of themselves? And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord. Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth, 11—14.

[b] See on chap. i. ver. 12.

VER. 5.

Καὶ εἴ τις αὐτοὺς θέλῃ ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν, καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις αὐτοὺς θέλῃ ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀποκτανθῆναι.

[a] *And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man*

will hurt them, he must in this manner be killed.

[a] Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them, Jer. v. 14. Therefore have I hewed *them* by the prophets; I have slain them by the words of my mouth: and thy judgments *are as* the light *that* goeth forth, Hos. vi. 5.

VER. 6.

Οὗτοι ἔχουσιν ἐξουσίαν κλεῖσαι τὸν οὐρανὸν, ἵνα μὴ βρέχῃ ὑετὸς ἐν ἡμέραις αὐτῶν τῆς προφητείας· καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων, στρέφειν αὐτὰ εἰς αἷμα, καὶ πατάξαι τὴν γῆν πάσῃ πληγῇ, ὁσάκις ἐὰν θελήσωσι.

[a] *These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters* [b] *to turn them to blood, and to smite the earth with all plagues, as often as they will.*

[a] See on Luke iv. ver. 25.

[b] See on chap. viii. ver. 8. clause 3.

VER. 7.

Καὶ ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει πόλεμον μετ᾽ αὐτῶν, καὶ νικήσει αὐτοὺς, καὶ ἀποκτενεῖ αὐτούς.

And when they shall have finished their testimony, [a] *the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.*

[a] And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast, chap. xiii. 1—3. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations, 7. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone, xix. 19, 20. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet; And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom, Dan. vii. 19—22. And he shall speak *great* words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time, 25.

VER. 8.

Καὶ τὰ πτώματα αὐτῶν ἐπὶ τῆς πλατείας πόλεως τῆς μεγάλης, ἥτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος ἡμῶν ἐσταυρώθη.

[a] *And their dead bodies* shall lie *in the street of* [b] *the great city, which spiritually is called* [c] *Sodom and Egypt, where also* [d] *our Lord* [e] *was crucified.*

[a] See ver. 9. The dead bodies of thy servants have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth. Their blood have they shed like water round about Jerusalem; and *there was* none to bury *them*, Psal. lxxix. 2, 3.

[b] And there followed another angel, saying, Babylon is fallen, is fallen,

that great city, because, she made all nations drink of the wine of the wrath of her fornication, chap. xiv. 8. And the great city was divided into three parts, and the cities of the nations fell: and the great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, xvi. 19. And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH, xvii. 5. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird, xviii. 2. Standing afar off for the fear of her torment, saying, Alas, alas, that great city! Babylon, that mighty city! for in one hour is thy judgment come, 10. And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all, 21.

[c] Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah, Isa. i. 10.

[d] See on Luke ii. ver. 11. clause 3.

[e] See on Luke xxiii. ver. 33.

VER. 9.

Καὶ βλέψουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν τὰ πτώματα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσουσι τεθῆναι εἰς μνήματα.

And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, [a] *and shall not suffer their dead bodies to be put in graves.*

[a] And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away, Jer. vii. 33.

VER. 10.

Καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαροῦσιν ἐπ' αὐτοῖς, καὶ εὐφρανθήσονται· καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς·

And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

VER. 11.

Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἥμισυ, πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν ἐπ' αὐτούς· καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν· καὶ φόβος μέγας ἔπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς.

And after three days and an half [a] *the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.*

[a] Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I *am* the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them. Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied, as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy, and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel: And ye shall know that I *am* the Lord, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I

the Lord have spoken *it*, and performed *it*, saith the Lord, Ezek. xxxvii. 5—14.

VER. 12.

Καὶ ἤκουσαν φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ, λέγουσαν αὐτοῖς· Ἀνάβητε ὧδε. Καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ· καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν·

And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; [a] *and their enemies beheld them.*

[a] Shew me a token for good; that they which hate me may see *it*, and be ashamed; because thou, Lord, hast holpen me, and comforted me, Psal. lxxxvi. 17. The wicked shall see *it*, and be grieved; he shall gnash with his teeth, and melt away; the desire of the wicked shall perish, cxii. 10.

VER. 13.

Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσε, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτά· καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ.

[a] *And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain* * *of men seven thousand: and the remnant were affrighted,* [b] *and gave glory to the God of heaven.*

* Gr. *names of men.*

[a] See on chap vi. ver. 12. clause 1.

[b] And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide *it* not from me, Josh. vii. 19. Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land, 1 Sam. vi. 5. Thou hast increased the nation, O Lord, thou hast increased the nation: thou art glorified; thou hadst removed *it* far *unto* all the ends of the earth. Lord, in trouble they have visited thee; they poured out a prayer *when* thy chastening *was* upon them, Isa. xxvi. 15, 16. If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay *it* to heart, Mal. ii. 2.

VER. 14.

Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν, ἰδοὺ ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

The second woe is past; and, *behold, the third woe cometh quickly.*

VER. 15.

Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισε, καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγουσαι· Ἐγένοντο αἱ βασιλεῖαι τοῦ κόσμου, τοῦ Κυρίου ἡμῶν, καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.

And the seventh angel sounded; [a] *and there were great voices in heaven, saying, The kingdoms of this world are become* the kingdoms *of our Lord, and of his Christ;* [b] *and he shall reign for ever and ever.*

[a] And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night, chap. xii. 10. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth, xix. 6. See also on Matt. viii. ver. 11. clause 1.

[b] See on Luke i. ver. 33.

VER. 16.

Καὶ οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ Θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ,

[a] *And the four-and-twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,*

[a] See on chap. iv. ver. 4. clause 1.

VER. 17.

Λέγοντες· Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἐρχόμενος·

ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην, καὶ ἐβασίλευσας.

Saying, We give thee thanks, [a] *O Lord God Almighty, which art, and wast, and art to come;* [b] *because thou hast taken to thee thy great power, and hast reigned.*

[a] See on chap. i. ver. 8.

[b] And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying; Alleluia; for the Lord God omnipotent reigneth, chap. xix. 6.

VER. 18.

Καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου· καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοῖς μικροῖς καὶ τοῖς μεγάλοις· καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.

And the nations were angry, [a] *and thy wrath is come,* [b] *and the time of the dead, that they should be judged,* [c] *and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great;* [d]*and shouldest destroy them which* * *destroy the earth.*

* Or, *corrupt.*

[a] See on chap. vi. ver. 17. clause 1.

[b] And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they *were*, should be fulfilled, chap. vi. 10, 11. And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection, xx. 4, 5.

[c] See on Matt. v. ver. 12. clause 2.

[d] He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints, chap. xvi. 10. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; And the light of a candle shall shine no more at all in thee: and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth, xviii. 15—24. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning

with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh, xix. 20, 21. And he shall speak *great* words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end, Dan. vii. 25, 26.

VER. 19.

Καὶ ἠνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ χάλαζα μεγάλη.

[a] *And the temple of God was opened in heaven, and there was seen in his temple* [b] *the ark of his testament:* [c] *and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.*

[a] And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap: for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle, chap. xiv. 15—17. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened; and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles, xv. 5, 6.

[b] See on Heb. ix. ver. 4. clause 2.

[c] See on chap. iv. ver. 5. clause 1.

CHAP. XII.—VER. 1.

Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ· γυνὴ περιβεβλημένη τὸν ἥλιον· καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα·

And there appeared a great * *wonder in heaven;* [a] *a woman* [b] *clothed with the sun,* [c] *and the moon under her feet,* [d] *and upon her head a crown of twelve stars:*

* Or, *sign.*

[a] For thy Maker *is* thine husband; the Lord of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee, liv. 5—7. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies: I will even betroth thee unto me in faithfulness; and thou shalt know the Lord, Hos. ii. 19, 20. He that hath the bride is the bridegroom, John iii. 20.

[b] For the Lord God *is* a sun and shield: the Lord will give grace and glory: no good *thing* will he withhold from them that walk uprightly, Psal. lxxxiv. 11. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended, Isa. lx. 19, 20. I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels, lxi. 10. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall, Mal. iv. 2. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe; for there is no difference, Rom. iii. 21, 22. But put ye on the Lord Jesus Christ, and make

not provision for the flesh, to *fulfil* the usts *thereof*, xiii. 14.

[c] But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature, Gal. vi. 14, 15.

[d] The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest, are the seven churches, chap. i. 20.

VER. 2.

Καὶ ἐν γαστρὶ ἔχουσα, κράζει ὠδίνουσα, καὶ βασανιζομένη τεκεῖν.

And she being with child cried, [a] *travailing in birth, and pained to be delivered.*

[a] He shall see of the travail of his soul, *and* shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities, Isa. liii. 11. Sing, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the Lord, liv. 1. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut *the womb*? saith thy God, lxvi. 7—9. Therefore will he give them up, until the time *that* she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel, Mic. v. 3.

VER. 3.

Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ δράκων μέγας πυῤῥὸς, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα· καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ διαδήματα ἑπτὰ,

And there appeared another * *wonder in heaven; and behold* [a] *a great red dragon, having* [b] *seven heads and ten horns,* [c] *and seven crowns upon his heads.*

* Or, *sign*.

[a] See ver. 12. 17. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him? xiii. 4. And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty, xvi. 13, 14. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season, xx. 2, 3. Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, *and* wounded the dragon? Isa. li. 9.

[b] And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy, chap. xiii. 1. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns, xvii. 3. And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth, 9.

[c] And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast, chap. xvii. 12. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and

burn her with fire, 16. And it *was* diverse from all the beasts that *were* before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things, Dan. vii. 7, 8. And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows, 20. And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings, 24.

VER. 4.

Καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν· καὶ ὁ δράκων ἕστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ, τὸ τέκνον αὐτῆς καταφάγῃ.

[a] *And his tail drew the third part of the stars of heaven, and did cast them to the earth:* [b] *and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.*

[a] And out of one of them came forth a little horn which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*. And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them. Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down. And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered, Dan. viii. 9—12.

[b] Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it, John viii. 44.

VER. 5.

Καὶ ἔτεκεν υἱὸν ἄῤῥενα, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ τὸν θρόνον αὐτοῦ,

And she brought forth a man child, [a] *who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.*

[a] See on chap. ii. ver. 27. clause 1.

VER. 6.

Καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει τόπον ἡτοιμασμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἑξήκοντα.

[a] *And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there* [b] *a thousand two hundred and threescore days.*

[a] See ver. 14.

[b] And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth, chap. xi. 3.

VER. 7.

Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν κατὰ τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησε, καὶ οἱ ἄγγελοι αὐτοῦ·

[a] *And there was war in heaven:* [b] *Michael and his angels fought against* [c] *the dragon; and the dragon fought* [d] *and his angels,*

[a] And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations, chap. xiii. 7.

[b] See on Jude 9. clause 2.

[c] See on ver. 3.

[d] See on 2 Pet. ii. ver. 4. clauses 1, 2.

VER. 8.

Καὶ οὐκ ἴσχυσαν, οὔτε τόπος εὑρέθη αὐτῶν, ἔτι ἐν τῷ οὐρανῷ.

And prevailed not; neither was their place found any more in heaven.

VER. 9.

Καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ

ἀρχαῖος, ὁ καλούμενος Διάβολος, καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν· καὶ οἱ ἄγγελοι αὐτῶ μετ' αὐτοῦ ἐβλήθησαν.

And [a] *the great dragon was cast out,* [b] *that old serpent, called the* [c] *Devil, and* [d] *Satan,* [e] *which deceiveth the whole world:* [f] *he was cast out into the earth, and his angels were cast out with him.*

[a] See on ver. 3.

[b] And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, chap. xx. 2. Now the serpent was more subtile than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die, Gen. iii. 1—4. In that day the Lord, with his sore, and great, and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that *is* in the sea, Isa. xxvii. 1.

[c] See on Matt. iv. ver. 1. clause 4.

[d] See chap. ii. 9. 13. 24.; iii. 9.; 1 Chron. xxi. 1.; Job i. 6. 12.; ii. 1.; Psal. cix. 6.; Zech. iii. 1, 2.; Matt. iv. 10.; Luke xiii. 16.; xxii. 3. 31.; Acts v. 3.; xxvi. 18.; Rom. xvi. 20.; 2 Cor. ii. 11.; xi. 14; xii. 7.; 2 Thess. ii. 9.

[e] And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live, chap. xiii. 14. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone, xix. 20. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season, xx. 3. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever, 10. And the serpent said unto the woman, Ye shall not surely die: For God doth know, that, in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil, Gen. iii. 4, 5. For there shall arise false christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect, Matt. xxiv. 24. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ, 2 Cor. xi. 3.

[f] See on Luke x. ver. 18. clause 2.

VER. 10.

Καὶ ἤκουσα φωνὴν μεγάλην λέγουσαν ἐν τῷ οὐρανῷ· Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ· ὅτι κατεβλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός·

[a] *And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ:* [b] *for the accuser of our brethren is cast down, which accused them before our God day and night.*

[a] See on chap. xi. ver. 15. clause 1.

[b] Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land: But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face, Job i. 9—11. And he shewed me Joshua the High Priest standing before the angel of the Lord, and Satan standing at his right hand to resist him,

Zech. iii. 1. And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat, Luke xxii. 31.

VER. 11.

Καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου, καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν· καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.

[a] *And they overcame him* [b] *by the blood of the Lamb, and by the word of their testimony;* [c] *and they loved not their lives unto the death.*

[a] He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God, chap. ii. 7. 11. 17. 26.; iii. 5. 12. 21. These things I have spoken unto you, That in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world, John xvi. 33. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord, Rom. viii. 34—39. And the God of peace shall bruise Satan under your feet shortly, xvi. 20. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ, 1 Cor. xv. 57. For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, 2 Cor. x. 3—5. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand, Eph. vi. 13. I have fought a good fight, I have finished *my* course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing, 2 Tim. iv. 7, 8. I write unto you, young men, because ye have overcome the wicked one, 1 John ii. 13.

[b] And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb, chap. vii. 10—14.

[c] See on Acts xx. ver. 24. clause 1.

VER. 12.

Διὰ τοῦτο εὐφραίνεσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες. Οὐαὶ τοῖς κατοικοῦσι τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

Therefore [a] *rejoice,* ye *heavens, and ye that dwell in them.* [b] *Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.*

[a] Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her, chap. xviii. 20. And after these things I heard a great voice of much people

in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready, xix. 1—7. Let the heavens rejoice, Psal. xcvi. 11. Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, cxlviii. 1—4 Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted, Isa. xlix. 13. Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth, Luke xv. 10.

[b] And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound! chap. viii. 13.

VER. 13.

Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα ἥτις ἔτεκε τὸν ἄῤῥενα.

And when [a] *the dragon saw that he was cast unto the earth,* [b] *he persecuted the woman which brought forth the man* child.

[a] See on ver. 3.

[b] See on John xvi. ver. 33. clause 2.

VER. 14.

Καὶ ἐδόθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς, καὶ ἥμισυ καιροῦ, ἀπὸ προσώπου τοῦ ὄφεως.

[a] *And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a* [b] *time, and times, and half a time, from the face of the serpent.*

[a] So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns, chap. xvii. 3.

[b] And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time, Dan. vii. 25. And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished, xii. 7.

VER. 15.

Καὶ ἔβαλεν ὁ ὄφις ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ ὕδωρ ὡς ποταμὸν, ἵνα ταύτην ποταμοφόρητον ποιήσῃ.

[a] *And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.*

[a] And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues, chap. xvii. 15. Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks, Isa. viii. 7.

VER. 16.

Καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικὶ, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς, καὶ κατέπιε τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.

[a] *And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.*

[a] Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders. And kings shall be thy nursing-fathers, and their queens thy nursing-mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet, Isa. xlix. 22, 23.

VER. 17.

Καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικὶ, καὶ ἀπῆλθε ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ, καὶ ἐχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ Χριστοῦ.

Καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης.

[a] *And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.*

[a] See on John xvi. ver. 33. clause 2.

CHAP. XIII.—VER. 1.

Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα· καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα βλασφημίας.

And I stood upon the sand of the sea, and saw [a] *a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns,* [b] *and upon his heads* * *the name of blasphemy.*

* Or, *names.*

[a] See on chap xii. ver. 3.

[b] See ver. 5, 6. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns, xvii. 3. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done, Dan. xi. 36. Let no man deceive you by any means: for *that day shall not come,* except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God, 2 Thess. ii. 3, 4.

VER. 2.

Καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκτου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος· καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, καὶ ἐξουσίαν μεγάλην.

[a] *And the beast which I saw was like unto a leopard, and his feet were as* the feet *of a bear, and his mouth as the mouth of a lion: and* [b] *the dragon gave him his power,* [c] *and his seat, and great authority.*

[a] After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads; and dominion was given to it, Dan. vii. 6.

[b] See on chap. xii. ver. 3.

[c] And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, chap. xvi. 10.

VER. 3.

Καὶ εἶδον μίαν τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον· καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη, καὶ ἐθαυμάσθη ἐν ὅλῃ τῇ γῇ ὀπίσω τοῦ θηρίου.

And I saw one of his heads as it were * *wounded to death; and his deadly wound was healed: and all the world wondered after the beast.*

* Gr. *slain.*

VER. 4.

Καὶ προσεκύνησαν τὸν δράκοντα ὃς ἔδωκεν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τὸ

θηρίον, λέγοντες· Τίς ὅμοιος τῷ θηρίῳ; Τίς δύναται πολεμῆσαι μετ' αὐτοῦ;

ᵃ *And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?*

ᵃ See on 1 Cor. x. ver. 20.

VER. 5.

Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας, καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας τεσσαράκοντα δύο.

ᵃ *And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him* * *to continue forty* and *two months.*

* Or, *to make war.*

ᵃ I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* eyes like the eyes of man, and a mouth speaking great things, Dan. vii. 8. I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame, 11. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all, xi. 36, 37. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God, 2 Thess. ii. 4.

VER. 6.

Καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν Θεὸν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας·

ᵃ *And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.*

ᵃ See on ver. 5.

VER. 7.

Καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ γλῶσσαν καὶ ἔθνος.

ᵃ *And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.*

ᵃ And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them, chap. xi. 7. I beheld, and the same horn made war with the saints, and prevailed against them, Dan. vii. 21. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people, viii. 24.

VER. 8.

Καὶ προσκυνήσουσιν αὐτῷ πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὰ ὀνόματα ἐν τῇ βίβλῳ τῆς ζωῆς τοῦ ἀρνίου ἐσφαγμένου, ἀπὸ καταβολῆς κόσμου.

And all that dwell upon the earth shall worship him, ᵃ *whose names are not written in the book of life of* ᵇ *the Lamb slain from* ᶜ *the foundation of the world.*

ᵃ See on Luke. x. ver. 20. clause 2.

ᵇ See on John i. ver. 29.

ᶜ The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is, xvii. 8.

VER. 9.

Εἴ τις ἔχει οὖς, ἀκουσάτω.

ᵃ *If any man have an ear, let him hear.*

ᵃ See on Matt. xi. ver. 15.

VER. 10.

Εἴ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι· ὧδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

[a] *He that leadeth into captivity shall go into captivity:* [b] *he that killeth with the sword must be killed with the sword.* [c] *Here is the patience and the faith of the saints.*

[a] Woe to thee that spoilest, and thou *wast* not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; *and* when thou shalt make an end to deal treacherously, they shall deal treacherously with thee, Isa. xxxiii. 1.

[b] See on Matt. xxvi. ver. 52. clause 2.
[c] See on Luke xxi. ver. 19.

VER. 11.

Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχε κέρατα δύο ὅμοια ἀρνίῳ· καὶ ἐλάλει ὡς δράκων.

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

VER. 12.

Καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ, καὶ ποιεῖ τὴν γῆν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ ἵνα προσκυνήσωσι τὸ θηρίον τὸ πρῶτον, οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ.

[a] *And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.*

[a] See ver. 1—8.

VER. 13.

Καὶ ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ καταβαίνειν ἐκ τοῦ οὐρανοῦ εἰς τὴν γῆν, ἐνώπιον τῶν ἀνθρώπων,

[a] *And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,*

[a] See on Matt. xxiv. ver. 24. clause 2.

VER. 14.

Καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου· λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ θηρίῳ ὃ ἔχει τὴν πληγὴν τῆς μαχαίρας, καὶ ἔζησε.

[a] *And deceiveth them that dwell on the earth by* the means of *those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to* [b] *the beast, which had the wound by a sword, and did live.*

[a] See on chap. xii. ver. 9. clause 5.
[b] See ver. 3.

VER. 15.

Καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, ὅσα ἂν μὴ προσκυνήσωσι τὴν εἰκόνα τοῦ θηρίου, ἵνα ἀποκτανθῶσι.

And he had power to give * *life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.*

* Gr. *breath.*

VER. 16.

Καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δώσῃ αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ τῶν μετώπων αὐτῶν.

And he caused all, both small and great, rich and poor, free and bond, to * *receive a mark in their right hand, or in their foreheads:*

* Gr. *give them.*

VER. 17.

Καὶ ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα, ἢ τὸ ὄνομα τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.

And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

VER. 18.

Ὧδε ἡ σοφία ἐστίν. Ὁ ἔχων τὸν νοῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ, καὶ ὁ ἀριθμὸς αὐτοῦ χξϛ΄.

[a] *Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore* and *six.*

[a] And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth, chap. xvii. 9.

CHAP. XIV.—VER. 1.

Καὶ εἶδον, καὶ ἰδοὺ ἀρνίον ἑστηκὸς ἐπὶ τὸ ὄρος Σιὼν, καὶ μετ' αὐτοῦ ἑκατὸν τεσσαρακοντατέσσαρες χιλιάδες, ἔχουσαι τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.

And I looked, and, lo, [a] *a Lamb stood on* [b] *the mount Sion, and with him* [c] *an hundred forty* and *four thousand, having his Father's name written in their foreheads.*

[a] See on John i. ver. 29. clause 1.

[b] See on Heb. xii. ver. 22. clause 1.

[c] Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel, chap. vii. 3, 4.

VER. 2.

Καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ φωνὴν ἤκουσα κιθαρῳδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν·

[a] *And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of* [b] *harpers harping with their harps:*

[a] See on chap. i. ver. 15. clause 2.

[b] See on chap. v. ver. 8. clause 2.

VER. 3.

Καὶ ᾄδουσιν ὡς ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων ζώων, καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἠδύνατο μαθεῖν τὴν ᾠδὴν, εἰ μὴ αἱ ἑκατὸν τεσσαρακοντατέσσαρες χιλιάδες, οἱ ἠγορασμένοι ἀπὸ τῆς γῆς.

[a] *And they sung as it were a new song* [b] *before the throne, and before* [c] *the four beasts, and the elders:* [d] *and no man could learn that song but the hundred* and *forty* and *four thousand,* [e] *which were redeemed from the earth.*

[a] See on chap. v. ver. 9. clause 1.

[b] See on chap. iv. ver. 2. clauses 2, 3.

[c] See on chap. iv. ver. 4.

[d] To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*, chap. ii. 17.

[e] See on Matt. xxvi. ver. 28.

VER. 4.

Οὗτοί εἰσιν οἳ μετὰ γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι γάρ εἰσιν. Οὗτοί εἰσιν οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ. Οὗτοι ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ τῷ Θεῷ καὶ τῷ ἀρνίῳ,

These are they which were not defiled with women; for they are virgins. [a] *These are they which follow the Lamb whithersoever he goeth.* [b] *These were* * *redeemed from among men,* [c] being *the firstfruits unto God and to the Lamb.*

* Gr. *bought.*

[a] See on John x. ver. 4.

[b] See on Matt. xxvi. ver. 28.

[c] See on Heb. xii. ver. 23. clause 1.

VER. 5.

Καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὑρέθη δόλος· ἄμωμοι γάρ εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ.

[a] *And in their mouth was found no guile: for* [b] *they are without fault before the throne of God.*

[a] Blessed *is* the man unto whom the Lord imputeth not iniquity, and in whose spirit *there is* no guile, Psal. xxxii. 2. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! John i. 47.

[b] See on 1 Cor. i. ver. 8. clause 2.

VER. 6.

Καὶ εἶδον ἄλλον ἄγγελον πετώμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον, εὐαγγελίσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, καὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν.

[a] *And I saw another angel fly in the midst of heaven, having* [b] *the everlasting Gospel* [c] *to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,*

[a] See on chap. viii. ver. 13. clause 1.

[b] Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow, 2 Sam. xxiii. 5.

The grass withereth, the flower fadeth: but the word of our God shall stand for ever, Isa. xl. 8. *But* Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end, xlv. 17. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished, li. 6. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation, 8. And to make all *men* see, what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly *places* might be known, by the church, the manifold wisdom of God. According to the eternal purpose which he purposed in Christ Jesus our Lord, Eph. iii. 9—11. Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace, 2 Thess. ii. 16. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, Heb. xiii. 20.

[c] See on Matt. xxviii. ver. 19. clause 1.

VER. 7.

Λέγοντα ἐν φωνῇ μεγάλῃ· Φοβήθητε τὸν Θεὸν, καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ· καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ θάλασσαν καὶ πηγὰς ὑδάτων.

Saying with a loud voice, [a] *Fear God,* [b] *and give glory to him;* [c] *for the hour of his judgment is come: and worship* [d] *him that made heaven, and earth, and the sea, and the fountains of waters.*

[a] See on Acts ix. ver. 31. clause 1.
[b] See on Matt. v. ver. 16. clause 2.
[c] See on John v. ver. 22.
[d] See on Acts iv. ver. 24.

VER. 8.

Καὶ ἄλλος ἄγγελος ἠκολούθησε, λέγων· Ἔπεσεν, ἔπεσε Βαβυλὼν ἡ πόλις ἡ μεγάλη, ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικε πάντα ἔθνη.

And there followed another angel, saying, [a] *Babylon is fallen, is fallen, that great city,* [b] *because she made all nations drink of the wine of the wrath of her fornication.*

[a] And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, chap. xvi. 19. And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH, xvii. 5. And the woman which thou sawest is that great city, which reigneth over the kings of the earth, 18. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird, xviii. 2. Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come, 10. And cried when they saw the smoke of her burning, saying, What *city* is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all, 18—21. And, behold, here cometh a chariot of men, *with* a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground, Isa. xxi. 9. Babylon is sud-

denly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up *even* to the skies, Jer. li. 8, 9.

[b] With whom the kings of the earth have committed fornication, and the inhabiters of the earth have been made drunk with the wine of her fornication, chap. xvii. 2. And the woman was arrayed in purple and scarlet-colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication, 4. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies, xviii. 3. For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand, xix. 2. Babylon *hath been* a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad, Jer. li. 7.

VER. 9.

Καὶ τρίτος ἄγγελος ἠκολούθησεν αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ· Εἴ τις τὸ θηρίον προσκυνεῖ καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ, ἢ ἐπὶ τὴν χεῖρα αὐτοῦ,

And the third angel followed them, saying with a loud voice, [a] *If any man worship the beast and his image, and receive* his *mark in his forehead, or in his hand,*

[a] And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name, chap. xiii. 15—17.

VER. 10.

Καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ· καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων καὶ ἐνώπιον τοῦ ἀρνίου,

[a] *The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation;* [b] *and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:*

[a] And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, chap. xvi. 19. His eyes shall see his destruction, and he shall drink of the wrath of the Almighty, Job xxi. 20. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: *this shall be* the portion of their cup, Psal. xi. 6. For in the hand of the Lord *there is* a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them*, lxxv. 8.

[b] See on Matt. iii. ver. 12. clause 5.

VER. 11.

Καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν ἀναβαίνει εἰς αἰῶνας αἰώνων· καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.

[a] *And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.*

[a] And again they said, Alleluia. And her smoke rose up for ever and ever, chap. xix. 3. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever, xx. 10.

VER. 12.

Ὧδε ὑπομονὴ τῶν ἁγίων ἐστίν· ὧδε οἱ τηροῦντες τὰς ἐντολὰς τοῦ Θεοῦ, καὶ τὴν πίστιν Ἰησοῦ.

Here is [a] *the patience of the saints:* [b] *here* are *they that keep the commandments of God, and the faith of Jesus.*

[a] See on Luke xxi. ver. 19.
[b] See on Matt. v. ver. 19. clause 7.

VER. 13.

Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ, λεγούσης μοι· Γράψον· Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες ἀπάρτι. Ναὶ, λέγει τὸ πνεῦμα, ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν· τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

And I heard a voice from heaven saying unto me, [a] *Write,* [b] *Blessed* [c] *are the dead which die* [d] *in the Lord* * *from henceforth: Yea, saith the Spirit,* [e] *that they may rest from their labours;* [f] *and their works do follow them.*

* Or, *from henceforth saith the Spirit, Yea.*

[a] See on chap. i. ver. 11. clause 2.
[b] See on Matt. v. ver. 3. clause 1.
[c] See on John xii. ver. 26. clause 3.
[d] See on Rom. xiv. ver. 8. clause 2.
[e] See on Heb. iv. ver. 9. clause 1.
[f] See on Matt. xvi. ver. 27. clause 3.

VER. 14.

Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκὴ, καὶ ἐπὶ τὴν νεφέλην καθήμενος ὅμοιος υἱῷ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ.

And I looked, and behold, [a] *a white cloud, and upon the cloud* one *sat like unto the Son of man,* [b] *having on his head a golden crown,* [c] *and in his hand a sharp sickle.*

[a] And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it, Ezek. i. 26. I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, Dan. vii. 13.

[b] See on chap vi. ver. 2. clause 3.
[c] See on Mark iv. ver. 29.

VER. 15.

Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κράζων ἐν μεγάλῃ φωνῇ τῷ καθημένῳ ἐπὶ τῆς νεφέλης· Πέμψον τὸ δρέπανόν σου, καὶ θέρισον· ὅτι ἦλθέ σοι ἡ ὥρα τοῦ θερίσαι· ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.

And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, [a] *Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is* * *ripe.*

* Or, *dried.*

[a] See on Mark iv. ver. 29.

VER. 16.

Καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν· καὶ ἐθερίσθη ἡ γῆ.

[a] *And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.*

[a] See on John v. ver. 22.

VER. 17.

Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ.

[a] *And another angel came out of the temple which is in heaven, he also having a sharp sickle.*

[a] The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, Matt. xiii. 41. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 49.

VER. 18.

Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός· καὶ ἐφώνησε κραυγῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξὺ, λέγων· Πέμψον σου τὸ δρέπανον τὸ ὀξὺ, καὶ τρύγησον τοὺς βότρυας τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς.

And another angel came out from the altar, which had power over fire; [a] *and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of*

the vine of the earth; for her grapes are fully ripe.

[a] See ver. 15.

VER. 19.

Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν. καὶ ἐτρύγησε τὴν ἄμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ τὴν μεγάλην,

And the angel thrust in his sickle into the earth, and gathered the vine of the earth, [a] *and cast it into the great winepress of the wrath of God.*

[a] And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God, chap. xix. 15.

VER. 20.

Καὶ ἐπατήθη ἡ ληνὸς ἔξω τῆς πόλεως· καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ σταδίων χιλίων ἑξακοσίων.

[a] *And the wine-press was trodden without the city,* [b] *and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand* and *six hundred furlongs.*

[a] Who is this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance *is* in mine heart, and the year of my redeemed is come. And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth, Isa. lxiii. 1—6. The LORD hath trodden under foot all my mighty *men* in the midst of me; he hath called an assembly against me to crush my young men: the LORD hath trodden the virgin, the daughter of Judah, *as* in a wine-press, Lam. i. 15.

[b] For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the LORD is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness, Isa. xxxvii. 5—7.

CHAP. XV.—VER. 1.

Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστὸν, ἀγγέλους ἑπτὰ, ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ.

And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up [a] *the wrath of God.*

[a] See on chap. vi. ver. 17. clause 1.

VER. 2.

Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί· καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ χαράγματος αὐτοῦ, ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἑστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ Θεοῦ.

And I saw as it were [a] *a sea of glass mingled with fire:* [b] *and them that had gotten the victory* [c] *over the beast, and over his image, and over his mark,* and *over the number of his name, stand on the sea of glass,* [d] *having the harps of God.*

[a] See on chap. iv. ver. 6. clause 1.
[b] See on chap. xii. ver. 11. clause 1.
[c] See chap. xiii. ver. 15—17.
[d] See on chap. v. ver. 8. clause 2.

VER. 3.

Καὶ ᾄδουσι τὴν ᾠδὴν Μωσέως δούλου τοῦ Θεοῦ, καὶ τὴν ᾠδὴν τοῦ ἀρνίου, λέγοντες· Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, Κύριε ὁ Θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἁγίων.

And they sing [a] *the song of Moses* [b] *the servant of God,* [c] *and the song of the Lamb, saying,* [d] *Great and marvellous* are *thy works, Lord God Almighty:* [e] *just and true* are *thy ways, thou* [f] *King of* [*] *saints.*

[*] Or, *nations,* or, *ages*

[a] See Exod. xv. 1—19.
[b] See on Heb. iii. ver. 5. clause 2.
[c] See on chap. v. ver. 9. clause 1.
[d] See on Rom. xi. ver. 33.
[e] See Rom. ii. ver. 2.
[f] For I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen, Mal. i. 14.

VER. 4.

Τίς οὐ μὴ φοβηθῇ σε, Κύριε, καὶ δοξάσῃ τὸ ὄνομά σου; ὅτι μόνος ὅσιος· ὅτι πάντα τὰ ἔθνη ἥξουσι, καὶ προσκυνήσουσιν ἐνώπιόν σου· ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

[a] *Who shall not fear thee, O Lord,* [b] *and glorify thy name?* [c] *for* thou *only* art *holy:* [d] *for all nations shall come and worship before thee; for thy judgments are made manifest.*

[a] See on Matt. x. ver. 28. clause 2.
[b] See on Matt. v. ver. 16. clause 2.
[c] See on John xvii. ver. 11. clause 2.
[d] See on Matt. viii. ver. 11. clause 1.

VER. 5.

Καὶ μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ἠνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ,

And after that I looked, and, behold, [a] *the temple of the tabernacle of the testimony in heaven was opened:*

[a] See on chap. xi. ver. 19. clauses 1, 2.

VER. 6.

Καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ, ἐνδεδυμένοι λίνον καθαρὸν καὶ λαμπρὸν, καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσᾶς.

[a] *And the seven angels came out of the temple, having the seven plagues,* [b] *clothed in pure and white linen, and having their breasts girded with golden girdles.*

[a] See ver. 1.
[b] See on chap. i. ver. 13. clause 3.

VER. 7.

Καὶ ἓν ἐκ τῶν τεσσάρων ζώων ἔδωκε τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς, γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων.

[a] *And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God,* [b] *who liveth for ever and ever.*

[a] See on chap. iv. ver. 4. clause 1.
[b] See on John v. ver. 26.

VER. 8.

Καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ Θεοῦ, καὶ ἐκ τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἠδύνατο εἰσελθεῖν εἰς τὸν ναὸν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγγέλων.

[a] *And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.*

[a] See on Matt. xvii. ver. 5. clause 1.

CHAP. XVI.—VER. 1.

Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις· Ὑπάγετε, καὶ ἐκχέατε τὰς φιάλας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν.

And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

VER. 2.

Καὶ ἀπῆλθεν ὁ πρῶτος, καὶ ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὴν γῆν· καὶ ἐγένετο ἕλκος κακὸν καὶ πονηρὸν εἰς τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς τῇ εἰκόνι αὐτοῦ προσκυνοῦντας.

And the first went, and poured out his vial upon the earth; [a] *and there fell a noisome and grievous sore upon the men* [b] *which had the mark of the beast, and* upon *them which worshipped his image.*

[a] And the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains upon man and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven: and it became a boil breaking forth *with* blains upon man and upon beast. And the magicians could

not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians, Exod. ix. 8—11.

[b] And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name, chap. xiii. 15—18.

VER. 3.

Καὶ ὁ δεύτερος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ· καὶ πᾶσα ψυχὴ ζῶσα ἀπέθανεν ἐν τῇ θαλάσσῃ.

[a] *And the second angel poured out his vial upon the sea; and it became as the blood of a dead* man: *and every living soul died in the sea.*

[a] See on chap. viii. ver. 8. clause 3.

VER. 4.

Καὶ ὁ τρίτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ εἰς τὰς πηγὰς τῶν ὑδάτων· καὶ ἐγένετο αἷμα.

And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

VER. 5.

Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων, λέγοντος· Δίκαιος, Κύριε, εἶ, ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ὅσιος, ὅτι ταῦτα ἔκρινας·

And I heard the angel of the waters say, [a] *Thou art righteous, O Lord,* [b] *which art, and wast, and shalt be, because thou hast judged thus.*

[a] See on Rom. ii. ver. 2.

[b] See on chap. i. ver. 8. clause 1.

VER. 6.

Ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς ἔδωκας πιεῖν· ἄξιοι γάρ εἰσι.

[a] *For they have shed the blood of saints and prophets,* [b] *and thou hast given them blood to drink; for they are worthy.*

[a] See on Matt. xxi. ver, 35—39.

[b] See on Luke xviii. ver. 7. clause 2.

VER. 7.

Καὶ ἤκουσα ἄλλου ἐκ τοῦ θυσιαστηρίου, λέγοντος· Ναὶ Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις σου.

And I heard another out of the altar say, Even so, Lord God Almighty, [a] *true and righteous are thy judgments.*

[a] See on Rom. ii. ver. 2.

VER. 8.

Καὶ ὁ τέταρτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους ἐν πυρί.

[a] *And the fourth angel poured out his vial upon the sun;* [b] *and power was given unto him to scorch men with fire.*

[a] And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood, chap. vi. 12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of hem was darkened, and the day shone not for a third part of it, and the night likewise, viii. 12.

[b] And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions: and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths, chap. ix. 17—19.

VER. 9.

Καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα, καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας· καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.

And men were * *scorched with great heat,* [a] *and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.*

* Or, *burned.*

[a] See ver. 11. 21.

VER. 10.

Καὶ ὁ πέμπτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη· καὶ

ἐμασσῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου.

And the fifth angel poured out his vial [a] *upon the seat of the beast;* [b] *and his kingdom was full of darkness;* [c] *and they gnawed their tongues for pain,*

[a] And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority, chap. xiii. 2.

[b] See on Matt. viii. ver. 12. clause 2.

[c] See on Matt. xiii. ver. 42. clause 2.

VER. 11.

Καὶ ἐβλασφήμησαν τὸν Θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν· καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

[a] *And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.*

[a] See ver. 9. 21.

VER. 12.

Καὶ ὁ ἕκτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῶν ἡλίου.

[a] *And the sixth angel poured out his vial upon the great river Euphrates;* [b] *and the water thereof was dried up, that the way of the kings of the east might be prepared.*

[a] Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates, chap. ix. 14.

[b] And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dry shod, Isa. xi. 15. A drought *is* upon the waters; and they shall be dried up: for it *is* the land of graven images, and they are mad upon *their* idols, Jer. l. 38. Therefore thus saith the LORD, Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry, li. 36.

VER. 13.

Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος, καὶ ἐκ τοῦ στόματος τοῦ θηρίου, καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου, πνεύματα τρία ἀκάθαρτα ὅμοια βατράχοις·

And I saw three unclean spirits like frogs come out of the mouth of [a] *the dragon, and out of the mouth of* [b] *the beast, and out of the mouth of* [c] *the false prophet.*

[a] And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads, chap. xii. 3.

[b] And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his ten horns ten crowns, and upon his heads the name of blasphemy, chap. xiii. 1.

[c] And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone, chap. xix. 20.

VER. 14.

Εἰσὶ γὰρ πνεύματα δαιμόνων ποιοῦντα σημεῖα, ἐκπορεύεσθαι ἐπὶ τοὺς βασιλεῖς τῆς γῆς καὶ τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος.

[a] *For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world,* [b] *to gather them to the battle of that great day of God Almighty.*

[a] See on Matt. xxiv. ver. 24. clause 2.

[a] These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful, chap. xvii. 14. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army, xix. 19. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea, xx. 8. Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is there-

in; the world, and all things that come forth of it. For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of of the LORD is filled with blood; it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For *it is* the day of the LORD's vengeance, *and* the year of recompences for the controversy of Zion, Isa. xxxiv. 1—8.

VER. 15.

Ἰδοὺ, ἔρχομαι ὡς κλέπτης. Μακάριος ὁ γρηγορῶν, καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ, καὶ βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ.

[a] *Behold, I come as a thief.* [b] *Blessed* is *he that watcheth, and keepeth his garments,* [c] *lest he walk naked, and they see his shame.*

[a] See on Matt. xxiv. ver. 43.
[b] See on Matt. xxiv. ver. 42.
[c] See on Luke xii. ver. 21.

VER. 16.

Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἀρμαγεδδών.

And he gathered them together into a place called in the Hebrew tongue Armageddon.

VER. 17.

Καὶ ὁ ἕβδομος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὸν ἀέρα· καὶ ἐξῆλθε φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου, λέγουσα· Γέγονε.

And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, [a] *It is done.*

[a] And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst, of the fountain of the water of life freely, chap. xxi. 6.

VER. 18.

Καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ, καὶ σεισμὸς ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τηλικοῦτος σεισμὸς οὕτω μέγας.

[a] *And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake,* and *so great.*

[a] See on chap. iv. ver. 5. clause 1.

VER. 19.

Καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσον· καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.

[a] *And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her* [b] *the cup of the wine of the fierceness of his wrath.*

[a] See on chap. xiv. ver. 8.
[b] See on chap. xiv. ver. 10. clause 1.

VER. 20.

Καὶ πᾶσα νῆσος ἔφυγε, καὶ ὄρη οὐχ εὑρέθησαν,

[a] *And every island fled away, and the mountains were not found.*

[a] See on chap. vi. ver. 14. clause 2.

VER. 21.

Καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν Θεὸν, ἐκ τῆς πληγῆς τῆς χαλάζης· ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

[a] *And there fell upon men a great hail out of heaven,* every stone *about the weight of a talent:* [b] *and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.*

[a] See on chap. viii. ver. 7. clause 1.
[b] See ver. 9. 11.

CHAP. XVII.—VER. 1.

Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ, λέγων μοι· Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνης τῆς μεγάλης, τῆς καθημένης ἐπὶ τῶν ὑδάτων τῶν πολλῶν·

[a] *And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of* [b] *the great whore* [c] *that sitteth upon many waters:*

[a] See chap. xv. ver. 1.

[b] For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand, chap. xix. 2. Because of the multitude of the whoredoms of the well-favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts. Behold, I *am* against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame, Nah. iii. 4, 5.

[c] And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues, ver. 15. For the LORD hath both devised and done that which he spake against the inhabitants of Babylon. O thou that dwellest upon many waters, abundant in treasures, thine end is come, *and* the measure of thy covetousness, Jer. li. 12, 13.

VER. 2.

Μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ κατοικοῦντες τὴν γῆν.

[a] *With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.*

[a] See on chap. xiv. ver. 8.

VER. 3.

Καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμον ὀνομάτων βλασφημίας, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα.

So he carried me away in the spirit into the wilderness: and I saw a woman sit upon [a] *a scarlet-coloured beast, full of names of blasphemy,* [b] *having seven heads and ten horns.*

[a] See on chap. xiii. ver. 1. clause 2.
[b] See on chap. xii. ver. 3. clauses 2, 3.

VER. 4.

Καὶ ἡ γυνὴ ἡ περιβεβλημένη πορφύρα, καὶ κοκκίνῳ, καὶ κεχρυσωμένη χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα χρυσοῦν ποτήριον ἐν τῇ χειρὶ αὐτῆς, γέμον βδελυγμάτων καὶ ἀκαθάρτητος πορνείας αὐτῆς·

[a] *And the woman was arrayed in purple and scarlet colour, and* * *decked with gold and precious stones and pearls,* [b] *having a golden cup in her hand full of abominations and filthiness of her fornication:*

* Gr. *gilded.*

[a] See chap. xviii. ver. 7. 12. 16.
[b] See on chap. xiv. ver. 8.

VER. 5.

Καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον· Μυστήριον· Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς.

And upon her forehead was *a name written,* [a] *MYSTERY,* [b] *BABYLON THE GREAT, THE MOTHER OF* * *HARLOTS AND ABOMINATIONS OF THE EARTH.*

* Or, *fornications.*

[a] For the mystery of iniquity doth already work, 2 Thess. ii. 7.
[b] See on chap. xiv. ver. 8.

VER. 6.

Καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων, καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ· καὶ ἐθαύμασα, ἰδὼν αὐτὴν, θαῦμα μέγα.

[a] *And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.*

[a] For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they

are worthy, chap. xvi. 6. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth, xviii. 24.

VER. 7.

Καὶ εἶπέ μοι ὁ ἄγγελος· Διατί ἐθαύμασας; ἐγώ σοι ἐρῶ τὸ μυστήριον τῆς γυναικὸς, καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτὴν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.

And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

VER. 8.

Θηρίον ὃ εἶδες, ἦν, καὶ οὐκ ἔστι· καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν· καὶ θαυμάσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, (ὧν οὐ γέγραπται τὰ ὀνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου) βλέποντες τὸ θηρίον, ὅ, τι ἦν καὶ οὐκ ἔστι, καίπερ ἐστίν.

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and [a] *go into perdition: and they that dwell on the earth shall wonder whose names were not* [b] *written in the book of life* [c] *from the foundation of the world,* [d] *when they behold the beast that was, and is not, and yet is.*

[a] See on chap. xiv. ver. 11.
[b] See on Luke x. ver. 20. clause 2.
[c] See on Matt. xxv. ver. 34. clause 5.
[d] See on chap. xiii. ver. 1—4.

VER. 9.

Ὧδε ὁ νοῦς ὁ ἔχων σοφίαν. Αἱ ἑπτὰ κεφαλαὶ, ὄρη εἰσὶν ἑπτὰ, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν,

[a] *And here is the mind which hath wisdom.* [b] *The seven heads are seven mountains, on which the woman sitteth.*

[a] Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore *and* six, chap. xiii. 18.
[b] See chap. xiii. ver. 1.

VER. 10.

Καὶ βασιλεῖς ἑπτά εἰσιν· οἱ πέντε ἔπεσαν, καὶ ὁ εἷς ἔστιν, ὁ ἄλλος οὔπω ἦλθε· καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ μεῖναι.

And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

VER. 11.

Καὶ τὸ θηρίον ὃ ἦν, καὶ οὐκ ἔστι, καὶ αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν ἑπτά ἐστι, καὶ εἰς ἀπώλειαν ὑπάγει.

And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

VER. 12.

Καὶ τὰ δέκα κέρατα ἃ εἶδες, δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὔπω ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσι μετὰ τοῦ θηρίου.

[a] *And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.*

[a] See on chap. xii. ver. 3. clause 2.

VER. 13.

Οὗτοι μίαν γνώμην ἔχουσι, καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν ἑαυτῶν τῷ θηρίῳ διαδιδώσουσιν.

These have one mind, and shall give their power and strength unto the beast.

VER. 14.

Οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσι, καὶ τὸ ἀρνίον νικήσει αὐτοὺς, ὅτι Κύριος κυρίων ἐστὶ, καὶ Βασιλεὺς βασιλέων· καὶ οἱ μετ' αὐτοῦ, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.

[a] *These shall make war with* [b] *the Lamb,* [c] *and the Lamb shall overcome them:* [d] *for he is Lord of lords, and King of kings: and they that are with him* [e] are *called,* [f] *and chosen,* [g] *and faithful.*

[a] See on chap. xi. ver. 7.
[b] See on John i. ver. 29. clause 1.
[c] See on Matt. xxii. ver. 44. clauses 1. 3.
[d] See on 1 Tim vi. ver. 15. clause 2.
[e] See on Rom. i. ver. 6. clause 2.
[f] See on Rom. ix. ver. 23. clause 2.
[g] See on Matt. xxiv. ver. 45. clause 1.

VER. 15.

Καὶ λέγει μοι· Τὰ ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλῶσσαι.

And he saith unto me, [a] *The waters*

which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

[a] See on ver. 1. clause 3.

VER. 16.

Καὶ τὰ δέκα κέρατα ἃ εἶδες ἐπὶ τὸ θηρίον, οὗτοι μισήσουσι τὴν πόρνην, καὶ ἠρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρί·

[a] *And the ten horns which thou sawest upon the beast,* [b] *these shall hate the whore,* [c] *and shall make her desolate and naked, and shall eat her flesh,* [d] *and burn her with fire.*

[a] See on chap. xii. ver. 3. clause 2.
[b] Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. They shall hold the bow and the lance; they *are* cruel, and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, *every one* put in array, like a man to the battle, against thee, O daughter of Babylon, Jer. li. 41, 42.
[c] And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! for in one hour so great riches is come to nought, chap. xviii. 16, 17.
[d] Therefore shall her plagues come in one day, death and mourning and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her, chap. xviii. 8. And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city! 18. And her smoke rose up for ever and ever, xix. 3.

VER. 17.

Ὁ γὰρ Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην, καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθῇ τὰ ῥήματα τοῦ Θεοῦ.

[a] *For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.*

[a] See on 2 Thess. ii. ver. 11.

VER. 18.

Καὶ ἡ γυνὴ ἣν εἶδες, ἔστιν ἡ πόλις ἡ μεγάλη, ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.

[a] *And the woman which thou sawest is that great city, which reigneth over the kings of the earth.*

[a] See on chap. xiv. ver. 8.

CHAP. XVIII.—VER. 1.

Καὶ μετὰ ταῦτα εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην· καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ.

And after these things I saw another angel come down from heaven, having great power; [a] *and the earth was lightened with his glory.*

[a] And, behold, the glory of the God of Israel came from the way of the east; and his voice *was* like a noise of many waters: and the earth shined with his glory, Ezek. xliii. 2.

VER. 2.

Καὶ ἔκραξεν ἐν ἰσχύϊ, φωνῇ μεγάλῃ, λέγων· Ἔπεσεν, ἔπεσε Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμόνων, καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου, καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου.

And he cried mightily with a strong voice, saying, [a] *Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.*

[a] See on chap. xiv. ver. 8.

VER. 3.

Ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκε πάντα τὰ ἔθνη· καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνους αὐτῆς ἐπλούτησαν.

[a] *For all nations have drunk of the wine of the wrath of her fornication,* [b] *and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the* * *abundance of her delicacies.*

* Or, *power.*

[a] See on chap. xiv. ver. 8. clause 2.
[b] See ver. 11—17.

VER. 4.

Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ, λέγουσαν· Ἐξέλθετε ἐξ αὐτῆς ὁ λαός μου, ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἵνα μὴ λάβητε ἐκ τῶν πληγῶν αὐτῆς.

[a] *And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*

[a] See on 2 Cor. vi. ver. 17.

VER. 5.

Ὅτι ἠκολούθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς.

[a] *For her sins have reached unto heaven, [b] and God hath remembered her iniquities.*

[a] And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know, Gen. xviii. 20, 21. Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* reacheth up unto heaven, 2 Chron. xxviii. 9. And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens, Ezra ix. 6. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country; for her judgment reacheth unto heaven, and is lifted up *even* to the skies, Jer. li. 9. Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me, Jonah i. 2.

[b] And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath, chap. xvi. 19.

VER. 6.

Ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν ὑμῖν, καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε, κεράσατε αὐτῇ διπλοῦν.

[a] *Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.*

[a] He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints, chap. xiii. 10. For they have shed the blood of saints and prophets, and thou hast given them blood to drink: for they are worthy, xvi. 6. O daughter of Babylon, who art to be destroyed; happy *shall he be* that rewardeth thee as thou hast served us. Happy *shall he be* that taketh and dasheth thy little ones against the stones, Psal. cxxxvii. 8, 9. Shout against her round about; she hath given her hand: her foundations are fallen, her walls are thrown down; for it is the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her, Jer. l. 15. Call together the archers against Babylon: all ye that bend the bow, camp against it round about: let none thereof escape: recompense her according to her work; according to all that she hath done do unto her: for she hath been proud against the LORD, against the Holy One of Israel, 29. And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the LORD, li. 24. As Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of all the earth, 49.

VER. 7.

Ὅσα ἐδόξασεν ἑαυτὴν, καὶ ἐστρηνίασε, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει· Κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμὶ, καὶ πένθος οὐ μὴ ἴδω.

[a] *How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.*

[a] Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground: *there is* no throne, O daughter of the Chaldeans: for thou

shalt no more be called tender and delicate, Isa. xlvii. 1. And thou saidst, I shall be a lady for ever: *so* that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it. Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly; that sayest in thine heart, I *am*, and none else beside me; I shall not sit *as* a widow, neither shall I know the loss of children: But these two *things* shall come to thee in a moment, in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, *and* for the great abundance of thine enchantments, 7—9. This *is* the rejoicing city that dwelt carelessly; that said in her heart, I *am*, and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, *and* wag his hand, Zeph. ii. 15.

VER. 8.

Διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός· καὶ ἐν πυρὶ κατακαυθήσεται, ὅτι ἰσχυρὸς Κύριος ὁ Θεὸς ὁ κρίνων αὐτήν.

Therefore shall her plagues come in one day, death, and mourning, and famine; [a] *and she shall be utterly burned with fire:* [b] *for strong* is *the Lord God who judgeth her.*

[a] See on chap. xvii. ver. 16. clause 4.

[b] If *I speak* of strength, lo, *he is* strong: and if of judgment, who shall set me a time *to plead?* Job ix. 19. God hath spoken once; twice have I heard this, that power *belongeth* unto God, Psal. lxii. 11. In that day the Lord, with his sore, and great, and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that *is* in the sea, Isa. xxvii. 1. Behold, I *am* against thee, *O thou* most proud, saith the Lord God of hosts: for thy day is come, the time *that* I will visit thee, Jer. l. 31. Their Redeemer *is* strong; The Lord of hosts *is* his name; he shall throughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon, 34. Do we provoke the Lord to jealousy? are we stronger than he? 1 Cor. x. 22.

VER. 9.

Καὶ κλαύσονται αὐτὴν, καὶ κόψονται ἐπ' αὐτῇ οἱ βασιλεῖς τῆς γῆς, οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσι τὸν καπνὸν τῆς πυρώσεως αὐτῆς·

[a] *And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.*

[a] See ver. 3. 7. See also on chap. xiv. ver. 8.

VER. 10.

Ἀπὸ μακρόθεν ἑστηκότες, διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες· Οὐαὶ, οὐαὶ ἡ πόλις ἡ μεγάλη Βαβυλὼν, ἡ πόλις ἡ ἰσχυρὰ, ὅτι ἐν μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου.

Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

VER. 11.

Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσι καὶ πενθοῦσιν ἐπ' αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκ ἔτι,

And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more.

VER. 12.

Γόμον χρυσοῦ, καὶ ἀργυροῦ, καὶ λίθου τιμίου, καὶ μαργαρίτου, καὶ βύσσου, καὶ πορφύρας, καὶ σηρικοῦ, καὶ κοκκίνου· καὶ πᾶν ξύλον θύϊνον, καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου, καὶ χαλκοῦ, καὶ σιδήρου, καὶ μαρμάρου.

The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all * *thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,*

* Or, *sweet.*

VER. 13.

Καὶ κινάμωμον, καὶ θυμιάματα, καὶ μύρον, καὶ λίβανον, καὶ οἶνον, καὶ ἔλαιον, καὶ σεμίδαλιν, καὶ σῖτον, καὶ κτήνη, καὶ πρόβατα· καὶ ἵππων, καὶ ῥεδῶν, καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων.

And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, [a] *and* * *slaves, and souls of men.*

* Or, *bodies.*

[a] Javan, Tubal, and Meshech, they *were* thy merchants: they traded the persons of men and vessels of brass in thy market, Ezek. xxvii. 13.

VER. 14.

Καὶ ἡ ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπῆλθεν ἀπὸ σου, καὶ οὐκ ἔτι οὐ μὴ εὑρήσῃς αὐτά.

And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

VER. 15.

Οἱ ἔμποροι τούτων οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται, διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες,

The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

VER. 16.

Καὶ λέγοντες· Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις· ὅτι μιᾷ ὥρᾳ ἠρημώθη ὁ τοσοῦτος πλοῦτος.

And saying, [a] *Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!*

[a] See on chap. xiv. ver. 8.

VER. 17.

Καὶ πᾶς κυβερνήτης, καὶ πᾶς ἐπὶ τῶν πλοίων ὁ ὅμιλος, καὶ ναῦται, καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν,

For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

VER. 18.

Καὶ ἔκραζον, ὁρῶντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λέγοντες· Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;

And cried when they saw the smoke of her burning, saying, [a] *What* city is *like unto this great city!*

[a] And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land; And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads; they shall wallow themselves in the ashes: And they shall make themselves utterly bald for thee, and gird them with sackcloth; and they shall weep for thee with bitterness of heart *and* bitter wailing. And in their wailing they shall take up a lamentation for thee, and lament over thee, *saying,* What *city is* like Tyrus, like the destroyed in the midst of the sea? Ezek. xxvii. 29—32.

VER. 19.

Καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, λέγοντες, Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες πλοῖα ἐν τῇ θαλάσσῃ, ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἠρημώθη.

And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

VER. 20.

Εὐφραίνου ἐπ' αὐτὴν, οὐρανὲ, καὶ οἱ ἅγιοι ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.

[a] *Rejoice over her,* thou *heaven, and ye holy apostles and prophets;* [b] *for God hath avenged you on her.*

[a] See on chap. xii. ver. 12. clause 1.
[b] See on Luke xviii. ver. 7. clause 2.

VER. 21.

Καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων· Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὑρεθῇ ἔτι,

[a] *And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.*

[a] And it shall be, when thou hast made an end of reading this book, *that* thou shalt bind a stone to it, and cast it into the midst of Euphrates: And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her, and they shall be weary. Thus far *are* the words of Jeremiah, Jer. li. 63, 64.

VER. 22.

Καὶ φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι· καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι·

[a] *And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft* he be, *shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;*

[a] The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. The city of confusion is broken down; every house is shut up, that no man may come in, Isa. xxiv. 8—10. Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle, Jer. xxv. 10. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard, Ezek. xxvi. 13.

VER. 23.

Καὶ φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι· καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροί σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σοῦ ἐπλανήθησαν πάντα τὰ ἔθνη,

And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

VER. 24.

Καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἁγίων εὑρέθη, καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

[a] *And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.*

[a] See on chap. xvii. ver. 6.

CHAP. XIX.—VER. 1.

Καὶ μετὰ ταῦτα ἤκουσα φωνὴν ὄχλου πολλοῦ μεγάλην ἐν τῷ οὐρανῷ, λέγοντος· Ἀλληλούϊα· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ τιμὴ καὶ ἡ δύναμις Κυρίῳ τῷ Θεῷ ἡμῶν·

And after these things [a] *I heard a great voice of much people in heaven, saying, Alleluia;* [b] *Salvation, and glory, and honour, and power, unto the Lord our God:*

[a] See on chap. v. ver. 9. clause 1.
[b] See on chap. vii. ver. 10.

VER. 2.

Ὅτι ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινε τὴν πόρνην τὴν μεγάλην, ἥτις ἔφθειρε τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς.

[a] *For true and righteous* are *his judgments:* [b] *for he hath judged* [c] *the great whore, which did corrupt the earth with her fornication,* [d] *and hath avenged the blood of his servants at her hand.*

[a] See on Rom. ii. ver. 2.
[b] See on chap. xiv. ver. 8.
[c] See on chap. xvii. ver. 1. clause 2.
[d] See on Luke xviii. ver. 7. clause 2.

VER. 3.

Καὶ δεύτερον εἴρηκαν· Ἀλληλούϊα. Καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.

And again they said, Alleluia. [a] *And her smoke rose up for ever and ever.*

[a] See on chap. xvii. ver. 16. clause 4.

VER. 4.

Καὶ ἔπεσον οἱ πρεσβύτεροι οἱ εἴκοσι καὶ τέσσαρες, καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ ἐπὶ τοῦ θρόνου, λέγοντες· Ἀμήν· Ἀλληλούϊα.

[a] *And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.*

[a] See on chap. iv. ver. 4. clause 1.

VER. 5.

Καὶ φωνὴ ἐκ τοῦ θρόνου ἐξῆλθε, λέγουσα· Αἰνεῖτε τὸν Θεὸν ἡμῶν πάντες οἱ δοῦλοι αὐ-

τοῦ, καὶ οἱ φοβούμενοι αὐτὸν, καὶ οἱ μικροὶ καὶ οἱ μεγάλοι.

And a voice came out of the throne, saying, [a] *Praise our God, all ye his servants, and ye that fear him, both small and great.*

[a] Praise ye the LORD. Praise ye the name of the LORD; praise *him*, O ye servants of the LORD, Psal cxxxv. 1.

VER. 6.

Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λέγοντας· Ἀλληλούϊα ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς ὁ παντοκράτωρ.

And I heard as it were the voice of a great multitude, [a] *and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia:* [b] *for the Lord God omnipotent reigneth.*

[a] See on chap. i. ver. 15. clause 2.
[b] See on chap. xi. ver. 15.

VER. 7.

Χαίρωμεν καὶ ἀγαλλιώμεθα, καὶ δῶμεν τὴν δόξαν αὐτῷ· ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν.

Let us be glad and rejoice, and give honour to him: [a] *for the marriage of the Lamb is come, and his wife hath made herself ready.*

[a] See on John iii. ver. 29.

VER. 8.

Καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον καθαρὸν καὶ λαμπρόν· τὸ γὰρ βύσσινον, τὰ δικαιώματά ἐστι τῶν ἁγίων.

And to her was granted that she should be arrayed [a] *in fine linen, clean and* * *white:* [b] *for the fine linen is the righteousness of saints.*

* Or, *bright.*

[a] See on Matt. xxii. ver. 11. clause 2.
[b] See on Matt. v. ver. 20.

VER. 9.

Καὶ λέγει μοι, Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. Καὶ λέγει μοι· Οὗτοι οἱ λόγοι ἀληθινοί εἰσι τοῦ Θεοῦ.

[a] *And he saith unto me, Write,* [b] *Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.*

[a] See on chap. i. ver. 11. clause 2.
[b] See on Matt. xxii. ver. 2—4.

VER. 10.

Καὶ ἔπεσον ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει μοι· Ὅρα μή· σύνδουλός σου εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ· τῷ Θεῷ προσκύνησον· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστι τὸ πνεῦμα τῆς προφητείας.

[a] *And I fell at his feet to worship him. And he said unto me, See* thou do it *not:* [b] *I am thy fellowservant, and of thy brethren that have* [c] *the testimony of Jesus:* [d] *worship God:* [e] *for the testimony of Jesus is the spirit of prophecy.*

[a] See on Acts x. ver. 26.
[b] See on Heb. i. ver. 7.
[c] See on chap. i. ver. 9. clause 3.
[d] Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters, chap. xiv. 7. For thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is* a jealous God, Exod. xxxiv. 14. But the LORD, who brought you up out of the land of Egypt with great power, and a stretched-out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice, 2 Kings xvii. 36. So shall the King greatly desire thy beauty: for he is thy LORD, and worship thou him, Psal. xlv. 11. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve, Matt. iv. 10. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth, John iv. 22—24.
[e] See on Matt. xi. ver. 3.

VER. 11.

Καὶ εἶδον τὸν οὐρανὸν ἀνεῳγμένον, καὶ ἰδοὺ ἵππος λευκὸς, καὶ ὁ καθήμενος ἐπ᾽ αὐτὸν, καλούμενος πιστὸς καὶ ἀληθινὸς, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.

And I saw heaven opened, [a] *and behold a white horse;* [b] *and he that sat upon him* was *called Faithful* [c] *and True,* [d] *and in righteousness he doth judge and make war.*

[a] And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer, chap. vi. 2.

[b] See on chap. i. ver. 5. clause 1.

[c] See on John xiv. ver. 6. clause 2.

[d] See on chap. vi. ver. 2. clause 5.

VER. 12.

Οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρὸς, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλὰ, ἔχων ὄνομα γεγραμμένον, ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός.

[a] *His eyes* were *as a flame of fire,* [b] *and on his head* were *many crowns;* [c] *and he had a name written, that no man knew, but he himself.*

[a] See on chap. i. ver. 14. clause 2.

[b] See on chap. vi. ver. 2. clause 3.

[c] And *I will write upon him* my new name, chap. iii. 12.

VER. 13.

Καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι· καὶ καλεῖται τὸ ὄνομα αὐτοῦ· Ὁ λόγος τοῦ Θεοῦ.

[a] *And he was clothed with a vesture dipped in blood: and his name is called* [b] *The Word of God.*

[a] Who *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment, Isa. lxiii. 1—3.

[b] See on John i. ver. 1. clause 2.

VER. 14.

Καὶ τὰ στρατεύματα ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν καὶ καθαρόν.

And the armies which were *in heaven followed him upon white horses,* [a] *clothed in fine linen, white and clean.*

[a] See ver. 8.

VER. 15.

Καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατάσσῃ τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ καὶ τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτορος.

[a] *And out of his mouth goeth a sharp sword, that with it he should smite the nations:* [b] *and he shall rule them with a rod of iron:* [c] *and he treadeth the winepress of the fierceness and wrath of Almighty God.*

[a] See on chap. i. ver. 16. clause 2.

[b] See on chap. ii. ver. 27. clause 1.

[c] And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire: and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand *and* six hundred furlongs, chap. xiv. 17—20. See also on ver. 13. clause 1.

VER. 16.

Καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ τὸ ὄνομα γεγραμμένον· Βασιλεὺς βασιλέων καὶ Κύριος κυρίων.

[a] *And he hath on* his *vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.*

[b] See on 1 Tim. vi. ver. 15. clause 2.

VER. 17.

Καὶ εἶδον ἕνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ· καὶ ἔκραξε φωνῇ μεγάλῃ, λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετωμένοις ἐν μεσουρανήματι· Δεῦτε καὶ συνάγεσθε εἰς τὸ δεῖπνον τοῦ μεγάλου Θεοῦ.

[a] *And I saw an angel standing in the*

sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

[a] Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord *is* upon all nations, and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood; it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness. For *it is* the day of the Lord's vengeance, *and* the year of recompences for the controversy of Zion, Isa. xxxiv. 1—8. Mine heritage *is* unto me *as* a speckled bird; the birds round about *are* against her: come ye, assemble all the beasts of the field, come to devour, Jer. xii. 9. And thou son of man, thus saith the Lord God, Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come, gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you, Ezek. xxxix. 17—19.

VER. 18.

Ἵνα φάγητε σάρκας βασιλέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάντων, ἐλευθέρων καὶ δούλων, καὶ μικρῶν καὶ μεγάλων.

That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both *free and bond, both small and great.*

VER. 19.

Καὶ εἶδον τὸ θηρίον, καὶ τοὺς βασιλεῖς τῆς γῆς, καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου, καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

[a] *And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.*

[a] See on chap. xvi. ver. 14.

VER. 20.

Καὶ ἐπιάσθη τὸ θηρίον, καὶ μετὰ τούτου ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν τῷ θείῳ·

[a] *And the beast was taken, and with him the false prophet* [b] *that wrought miracles before him,* [c] *with which he deceived them that had received the mark of the beast, and them that worshipped his image.* [d] *These both were cast alive into a lake of fire burning with brimstone.*

[a] See on chap. xiv. ver. 11.

[b] See on Matt. xxiv. ver. 24. clause 2.

[c] And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image of the beast, which had the wound by a

sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name, chap. xiii. 13—17.

[d] And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever, chap. xx. 10. I beheld then, because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame, Dan. vii. 11.

VER. 21.

Καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ ἐκπορευομένῃ ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

And the remnant were [a] *slain with the sword of* [b] *him that sat upon the horse, which* sword *proceeded out of his mouth:* [c] *and all the fowls were filled with their flesh.*

[a] See on chap. i. ver. 16. clause 2.
[b] See ver. 11.
[c] See on ver. 17.

CHAP. XX.—VER. 1.

Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖδα τῆς ἀβύσσου, καὶ ἅλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.

And I saw an angel come down from heaven, [a] *having the key of the bottomless pit and a great chain in his hand.*

[a] I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death, chap. i. 18. And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace, ix. 1, 2.

VER. 2.

Καὶ ἐκράτησε τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὅς ἐστι Διάβολος καὶ Σατανᾶς· καὶ ἔδησεν αὐτὸν χίλια ἔτη,

And he laid hold on [a] *the dragon,* [b] *that old serpent,* [c] *which is the Devil,* [d] *and Satan,* [e] *and bound him a thousand years,*

[a] See on chap. xii. ver. 3. clause 1.
[b] See on chap. xii. ver. 9. clause 2.
[c] See on Matt. iv. ver. 1. clause 4.
[d] See on chap. xii. ver. 9. clause 4.
[e] For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment, 2 Pet. ii. 4. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day, Jude 6.

VER. 3.

Καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ ἔκλεισεν αὐτὸν, καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλανήσῃ τὰ ἔθνη ἔτι, ἄχρι τελεσθῇ τὰ χίλια ἔτη· καὶ μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν χρόνον.

And cast him into the bottomless pit, and shut him up, [a] *and set a seal upon him, that he should* [b] *deceive the nations no more, till the thousand years should be fulfilled:* [c] *and after that he must be loosed a little season.*

[a] And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords, that the purpose might not be changed concerning Daniel, Dan. vi. 17.
[b] See on John viii. ver. 44. clause 5.
[c] See ver. 7, 8.

VER. 4.

Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτοὺς, καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ, καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τῷ θηρίῳ, οὔτε τῇ εἰκόνι αὐτοῦ· καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον αὐτῶν, καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ Χριστοῦ χίλια ἔτη·

[a] *And I saw thrones, and they sat upon them, and judgment was given unto them:* [b] *and* I saw *the souls of them that were beheaded* [c] *for the witness of Jesus, and for the word of God, and* [d] *which had not worshipped the beast, neither his image, neither had received* his *mark upon their foreheads, or in their hands;* [e] *and they lived and reigned with Christ a thousand years.*

[a] See on Matt. xix. ver. 28. clause 3.

[b] And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held, chap. vi. 9.

[c] See on chap. i. ver. 9. clause 3.

[d] See chap. xiii. ver. 12—17.

[e] See on chap. v. ver. 10. clause 2.

VER. 5.

Οἱ δὲ λοιποὶ τῶν νεκρῶν οὐκ ἀνέζησαν ἕως τελεσθῇ τὰ χίλια ἔτη. Αὕτη ἡ ἀνάστασις ἡ πρώτη.

But the rest of the dead lived not again until the thousand years were finished. This is *the first resurrection.*

VER. 6.

Μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ θάνατος ὁ δεύτερος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ' αὐτοῦ χίλια ἔτη.

Blessed and holy is *he that hath part in the first resurrection: on such* [a] *the second death hath no power,* [b] *but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

[a] See on chap. ii. ver. 11. clause 2.

[b] See on 1 Pet. ii. ver. 5. clause 2.

VER. 7.

Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ·

And when the thousand years are expired, Satan shall be loosed out of his prison.

VER. 8.

Καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γὼγ καὶ τὸν Μαγὼγ, συναγαγεῖν αὐτοὺς εἰς πόλεμον, ὧν ὁ ἀριθμὸς ὡς ἡ ἄμμος τῆς θαλάσσης.

And shall go out to deceive the nations which are in the four quarters of the earth, [a] *Gog and Magog,* [b] *to gather them together to battle: the number of whom* is *as the sand of the sea.*

[a] Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, Ezek. xxxviii. 2. Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God, Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal, xxxix. 1.

[b] For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty, chap. xvi. 14.

VER. 9.

Καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλωσαν τὴν παρεμβολὴν τῶν ἁγίων, καὶ τὴν πόλιν τὴν ἠγαπημένην· καὶ κατέβη πῦρ ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ, καὶ κατέφαγεν αὐτούς·

[a] *And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.*

[a] And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes, Ezek. xxxviii. 16.

VER. 10.

Καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου τὸ θηρίον καὶ ὁ ψευδοπροφήτης· καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

[a] *And the devil that deceived them was cast into the lake of fire and brimstone,* [b] *where the beast and the false prophet* are, [c] *and shall be tormented day and night for ever and ever.*

[a] See on 2 Pet. ii. ver. 4. clause 2.

[b] See chap. xix. ver. 20. clause 4.

[c] See on Matt. iii. ver. 12. clause 5.

VER. 11.

Καὶ εἶδον θρόνον λευκὸν μέγαν, καὶ τὸν

καθήμενον ἐπ' αὐτοῦ, οὗ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός· καὶ τόπος οὐχ εὑρέθη αὐτοῖς·

[a] *And I saw a great white throne, and him that sat on it,* [b] *from whose face the earth and the heaven fled away; and there was found no place for them.*

[a] See on Matt. xxv. ver. 31. clause 3.
[b] See on Matt. v. ver. 18. clause 1.

VER. 12.

Καὶ εἶδον τοὺς νεκροὺς, μικροὺς καὶ μεγάλους ἑστῶτας ἐνώπιον τοῦ Θεοῦ, καὶ βιβλία ἠνεῴχθησαν· καὶ βιβλίον ἄλλο ἠνεῴχθη, ὅ ἐστι τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ τὰ ἔργα αὐτῶν.

[a] *And I saw the dead, small and great, stand before God;* [b] *and the books were opened: and another book was opened, which is* [c] the book *of life:* [d] *and the dead were judged out of those things which were written in the books, according to their works.*

[a] See on John v. ver. 22.
[b] I beheld till the thrones were cast down; and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened, Dan. vii. 9, 10.
[c] See on Luke x. ver. 20.
[d] See on Matt. xvi. ver. 27. clause 3.

VER. 13.

Καὶ ἔδωκεν ἡ θάλασσα τοὺς ἐν αὐτῇ νεκροὺς, καὶ ὁ θάνατος, καὶ ὁ ᾅδης ἔδωκαν τοὺς ἐν αὐτοῖς νεκρούς· καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.

[a] *And the sea gave up the dead which were in it; and death and* * *hell delivered up the dead which were in them:* [b] *and they were judged every man according to their works.*

* Or, *the grave.*

[a] See on Matt. xxii. ver. 30. clause 1.
[b] See on Matt. xvi. ver. 27. clause 3.

VER. 14.

Καὶ ὁ θάνατος καὶ ὁ ᾅδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός· οὗτός ἐστιν ὁ δεύτερος θάνατος.

And death and hell were cast into the lake of fire. [a] *This is the second death.*

[a] See on chap. ii. ver. 11. clause 2.

VER. 15.

Καὶ εἴτις οὐχ εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

[a] *And whosoever was not found written in the book of life was cast into the lake of fire.*

[a] See on Matt. xxv. ver. 41.

CHAP. XXI.—VER. 1.

Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ παρῆλθε· καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.

[a] *And I saw a new heaven and a new earth:* [b] *for the first heaven and the first earth were passed away; and there was no more sea.*

[a] See on 2 Pet. iii. ver. 13.
[b] See on Matt. v. ver. 18. clause 1.

VER. 2.

Καὶ ἐγὼ Ἰωάννης εἶδον τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καινὴν, καταβαίνουσαν ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ, ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.

And I John saw [a] *the holy city, new Jerusalem, coming down from God out of heaven, prepared as* [b] *a bride adorned for her husband.*

[a] See on Heb. xi. ver. 10.
[b] See on John iii. ver. 29.

VER. 3.

Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ, λεγούσης· Ἰδοὺ, ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς ἔσται μετ' αὐτῶν, Θεὸς αὐτῶν.

And I heard a great voice out of heaven, saying, [a] *Behold, the tabernacle of God is with men, and he will dwell with them,* [b] *and they shall be his people, and God himself shall be with them,* and be *their God.*

[a] See on John xiv. ver. 23. clause 5.
[b] See on Matt. v. ver. 9. clause 3.

VER. 4.

Καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ

ἔσται ἔτι· οὔτε πένθος, οὔτε κραυγὴ, οὔτε πόνος οὐκ ἔσται ἔτι· ὅτι τὰ πρῶτα ἀπῆλθον.

[a] *And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.*

[a] See on chap. vii. ver. 17. clause 3.

VER. 5.

Καὶ εἶπεν ὁ καθήμενος ἐπὶ τοῦ θρόνου· Ἰδοὺ, καινὰ πάντα ποιῶ. Καὶ λέγει μοί· Γράψον· ὅτι οὗτοι οἱ λόγοι ἀληθινοὶ καὶ πιστοί εἰσι.

[a] *And he that sat upon the throne said,* [b] *Behold, I make all things new.* [c] *And he said unto me, Write: for these words are true and faithful.*

[a] See on chap. iv. ver. 2. clause 3.
[b] Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them, Isa. xlii. 2.
[c] See on chap. i. ver. 11. clause 2.

VER. 6.

Καὶ εἶπέ μοι· Γέγονε. Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. Ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.

And he said unto me, [a] *It is done.* [b] *I am Alpha and Omega, the beginning and the end.* [c] *I will give unto him that is athirst of the fountain of the water of life freely.*

[a] See chap. xvi. ver. 17.
[b] See on chap. i. ver. 8.
[c] See on John iv. ver. 10. clause 3.

VER. 7.

Ὁ νικῶν κληρονομήσει πάντα, καὶ ἔσομαι αὐτῷ Θεὸς, καὶ αὐτὸς ἔσται μοι ὁ υἱός.

[a] *He that overcometh shall inherit* * *all things; and I will be his God, and he shall be my son.*

* Or, *these things.*

[a] See on Matt. x. ver. 22. clause 3.

VER. 8.

Δειλοῖς δὲ καὶ ἀπίστοις καὶ ἐβδελυγμένοις, καὶ φονεῦσι, καὶ πόρνοις καὶ φαρμακεῦσι καὶ εἰδωλολάτραις, καὶ πᾶσι τοῖς ψεύδεσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὅ ἐστι δεύτερος θάνατος.

[a] *But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.*

[a] See on Matt. xxv. ver. 41.

VER. 9.

Καὶ ἦλθε πρός με εἷς τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας τὰς γεμούσας τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων· καὶ ἐλάλησε μετ' ἐμοῦ, λέγων· Δεῦρο, δείξω σοὶ τὴν νύμφην τοῦ ἀρνίου τὴν γυναῖκα.

[a] *And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee* [b] *the bride, the Lamb's wife.*

[a] See chap. xv. ver. 1—7.
[b] See on John iii. ver. 29.

VER. 10.

Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλὸν, καὶ ἔδειξέ μοι τὴν πόλιν τὴν μεγάλην, τὴν ἁγίαν Ἱερουσαλὴμ, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ,

And he carried me away in the spirit to a great and high mountain, [a] *and shewed me that great city, the holy Jerusalem, descending out of heaven from God,*

[a] See on ver. 2.

VER. 11.

Ἔχουσαν τὴν δόξαν τοῦ Θεοῦ· καὶ ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι·

[a] *Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;*

[a] Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising, Isa. lx. 1—3.

VER. 12.

Ἔχουσάν τε τεῖχος μέγα καὶ ὑψηλὸν, ἔχουσαν πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἅ ἐστι τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσραήλ·

[a] *And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are* the names *of the twelve tribes of the children of Israel:*

[a] And the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi. And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. At the west side four thousand and five hundred, *with* their three gates: one gate of Gad, one gate of Asher, one gate of Naphtali, Isa. xlviii. 31—34.

VER. 13.

Ἀπ᾽ ἀνατολῆς, πυλῶνες τρεῖς· ἀπὸ βοῤῥᾶ, πυλῶνες τρεῖς· ἀπὸ νότου, πυλῶνες τρεῖς· ἀπὸ δυσμῶν, πυλῶνες τρεῖς.

On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

VER. 14.

Καὶ τὸ τεῖχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ ἐν αὐτοῖς ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου.

And the wall of the city had twelve foundations, [a] *and in them the names of the twelve apostles of the Lamb.*

[a] And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-*stone*, Eph. ii. 20.

VER. 15.

Καὶ ὁ λαλῶν μετ᾽ ἐμοῦ, εἶχε κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τοὺς πυλῶνας αὐτῆς, καὶ τὸ τεῖχος αὐτῆς.

[a] *And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.*

[a] See on chap. xi. ver. 1.

VER. 16.

Καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς τοσοῦτόν ἐστιν ὅσον καὶ τὸ πλάτος· καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστί.

And the city lieth foursquare, and the length is as large as the breadth, and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

VER. 17.

Καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαράκοντα τεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὅ ἐστιν ἀγγέλου.

And he measured the wall thereof, an hundred and *forty* and *four cubits,* according to *the measure of a man, that is, of the angel.*

VER. 18.

Καὶ ἦν ἡ ἐνδόμησις τοῦ τείχους αὐτῆς, ἴασπις· καὶ ἡ πόλις χρυσίον καθαρὸν, ὁμοία ὑάλῳ καθαρῷ.

And the building of the wall of it was of *jasper: and the city* was *pure gold, like unto clear glass.*

VER. 19.

Καὶ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος, ἴασπις· ὁ δεύτερος, σάπφειρος· ὁ τρίτος, χαλκηδών· ὁ τέταρτος, σμάραγδος·

[a] *And the foundations of the wall of the city* were *garnished with all manner of precious stones. The first foundation* was *jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;*

[a] O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, Isa. liv. 11, 12.

VER. 20.

Ὁ πέμπτος, σαρδόνυξ· ὁ ἕκτος, σάρδιος· ὁ ἕβδομος, χρυσόλιθος· ὁ ὄγδοος, βήρυλλος· ὁ ἔννατος, τοπάζιον· ὁ δέκατος, χρυσόπρασος· ὁ ἑνδέκατος, ὑάκινθος· ὁ δωδέκατος, ἀμέθυστος.

The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

VER. 21.

Καὶ οἱ δώδεκα πυλῶνες, δώδεκα μαργαρῖται, ἀνὰ εἷς ἕκαστος τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου· καὶ ἡ πλατεῖα τῆς πόλεως, χρυσίον καθαρὸν, ὡς ὕαλος διαφανής.

And the twelve gates were *twelve pearls; every several gate was of one pearl: and the street of the city* was *pure gold, as it were transparent glass.*

VER. 22.

Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ναὸς αὐτῆς ἐστι, καὶ τὸ ἀρνίον.

And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

VER. 23.

Καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν ἐν αὐτῇ· ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐτὴν, καὶ ὁ λύχνος αὐτῆς τὸ ἀρνίον.

[a] *And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.*

[a] See on ver. 11.

VER. 24.

Καὶ τὰ ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ τὴν τιμὴν αὐτῶν εἰς αὐτήν.

[a] *And the nations of them which are saved shall walk in the light of it:* [b] *and the kings of the earth do bring their glory and honour into it.*

[a] And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who *are* these *that* fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought, Isa. lx. 3—11. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward *is* with him, and his work before him. And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken, lx. 10—12.

[b] The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him, Psal. lxxii. 10, 11.

VER. 25.

Καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας· νὺξ γὰρ οὐκ ἔσται ἐκεῖ.

And the gates of it shall not be shut at all by day: [a] *for there shall be no night there.*

[a] And there shall be no night there;

and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever, chap. xxii. 5. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended, Isa. lx. 20. And it shall come to pass in that day, *that* the light shall not be clear, *nor* dark: But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, *that* at evening time it shall be light, Zech. xiv. 6, 7.

VER. 26.

Καὶ οἴσουσι τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν.

[a] *And they shall bring the glory and honour of the nations into it.*

[a] See on ver. 24. clause 2.

VER. 27.

Καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινοῦν, καὶ ποιοῦν βδέλυγμα, καὶ ψεῦδος· εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου.

[a] *And there shall in no wise enter into it any thing that defileth, neither* whatsoever *worketh abomination, or* maketh *a lie:* [b] *but they which are written in the Lamb's book of life.*

[a] All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; without the camp *shall* his habitation *be*, Lev. xiii. 46. I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord, Psal. ci. 8. And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*, Isa. xxxv. 8. Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean, lii. 1. For I will cleanse their blood *that* I have not cleansed: for the Lord dwelleth in Zion, Joel iii. 21. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, Matt. xiii. 41. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God, 1 Cor. vi. 9, 10. Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God, Gal. v. 19—21. Follow peace with all *men*, and holiness, without which no man shall see the Lord, Heb. xii. 14.

[b] See on Luke x. ver. 20. clause 2.

CHAP. XXII.—VER. 1.

Καὶ ἔδειξέ μοι καθαρὸν ποταμὸν ὕδατος ζωῆς, λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ, καὶ τοῦ ἀρνίου.

[a] *And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.*

[a] They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures, Psal. xxxvi. 8. *There is* a river, the streams whereof shall make glad the city of God, the holy *place* of the tabernacles of the most High, xlvi. 4. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water, Isa. xli. 18. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon *her* sides, and be dandled upon *her* knees, lxvi. 12. And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter

shall it be, Zech. xiv. 8. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water, John iv. 10. Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified,) vii. 37—39.

VER. 2.

Ἐν μέσῳ τῆς πλατείας αὐτῆς, καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐντεῦθεν, ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕνα, ἕκαστον ἀποδιδοῦν τὸν καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.

In the midst of [a] *the street of it, and on either side of the river,* [b] was there *the tree of life, which bare twelve* manner of *fruits,* and *yielded her fruit every month: and the leaves of the tree* were *for* [c] *the healing of the nations.*

[a] And the street of the city *was* pure gold, as it were transparent glass, chap. xxi. 21.

[b] See on chap. ii. ver. 7. clause 3.

[c] Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed. And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh, Ezek. xlvii. 8, 9. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall, Mal. iv. 2. The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, Luke iv. 18. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed, 1 Pet. ii. 24.

VER. 3.

Καὶ πᾶν κατανάθεμα οὐκ ἔσται ἔτι· καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται· καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ·

[a] *And there shall be no more curse:* [b] *but the throne of God and of the Lamb shall be in it; and his servants shall serve him:*

[a] And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited, Zech. xiv. 11. See also on chap. xxi. ver. 4, 5.

[b] See on chap. vii. ver. 15—17.

VER. 4.

Καὶ ὄψονται τὸ πρόσωπον αὐτοῦ· καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν

[a] *And they shall see his face;* [b] *and his name* shall be *in their foreheads.*

[a] See on Matt. v. ver. 8. clause 2.

[b] See on chap. ii. ver. 17. clause 4.

VER. 5.

Καὶ νὺξ οὐκ ἔσται ἐκεῖ· καὶ χρείαν οὐκ ἔχουσι λύχνου καὶ φωτὸς ἡλίου, ὅτι Κύριος ὁ Θεὸς φωτίζει αὐτούς· καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

[a] *And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light:* [b] *and they shall reign for ever and ever.*

[a] See on chap. xxi. ver. 25.

[b] See on Matt. xix. ver. 28. clause 3.

VER. 6.

Καὶ εἶπέ μοι· Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί· καὶ Κύριος ὁ Θεὸς τῶν ἁγίων προφητῶν ἀπέστειλε τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει.

And he said unto me, [a] *These sayings* are *faithful and true:* [b] *and the Lord God of the holy prophets* [c] *sent his angel to shew unto his servants the things which must shortly be done.*

[a] See chap. xix. 9. ; xxi. 5.
[b] See on Luke i. ver. 70.
[c] See on chap. i. ver. 1. clause 4.

VER. 7.

Ἰδοὺ, ἔρχομαι ταχύ· μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.

[a] *Behold, I come quickly :* [b] *blessed* is *he that keepeth the sayings of the prophecy of this book.*

[a] See on chap. iii. ver. 11. clause 1.
[b] See on chap. i. ver. 3.

VER. 8.

Καὶ ἐγὼ Ἰωάννης, ὁ βλέπων ταῦτα καὶ ἀκούων· καὶ ὅτε ἤκουσα καὶ ἔβλεψα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα.

And I John saw these things, and heard them. *And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.*

VER. 9.

Καὶ λέγει μοι· Ὅρα μή· σύνδουλός σου γάρ εἰμι, καὶ τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ Θεῷ προσκύνησον.

[a] *Then saith he unto me, See* thou do it *not : for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book : worship God.*

[a] See on chap. xix. ver. 10.

VER. 10.

Καὶ λέγει μοι· Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ὅτι ὁ καιρὸς ἐγγύς ἐστιν.

And he saith unto me, [a] *Seal not the sayings of the prophecy of this book :* [b] *for the time is at hand.*

[a] And the vision of the evening and the morning which was told *is* true : wherefore shut thou up the vision ; for it *shall be* for many days, Dan. viii. 26. And he said, Go thy way, Daniel : for the words *are* closed up and sealed till the time of the end, xii. 9.

[b] Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein : for the time *is* at hand, chap. i. 3.

VER. 11.

Ὁ ἀδικῶν, ἀδικησάτω ἔτι· καὶ ὁ ῥυπῶν, ῥυπωσάτω ἔτι· καὶ ὁ δίκαιος, δικαιωθήτω ἔτι· καὶ ὁ ἅγιος, ἁγιασθήτω ἔτι.

[a] *He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still :* [b] *and he that is righteous, let him be righteous still : and he that is holy, let him be holy still.*

[a] See on Matt. xxi. ver. 19.
[b] See on Matt. v. ver. 6.

VER. 12.

Καὶ ἰδοὺ, ἔρχομαι ταχύ· καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ ἔσται.

[a] *And, behold, I come quickly ;* [b] *and my reward* is *with me, to give every man according as his work shall be.*

[a] See on chap. iii. ver. 11. clause 1.
[b] See on Matt. xvi. ver. 27. clause 3.

VER. 13.

Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος.

[a] *I am Alpha and Omega, the beginning and the end, the first and the last.*

[a] See on chap. i. ver. 8. clause 1.

VER. 14.

Μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.

[a] *Blessed* are *they that do his commandments, that they may have right to* [b] *the tree of life, and may enter in* [c] *through the gates into the city.*

[a] See on Matt. vii. ver. 21. clause 3.
[b] See on chap. ii. ver. 7. clause 3.
[c] See on John x. ver. 7.

VER. 15.

Ἔξω δὲ οἱ κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι, καὶ πᾶς ὁ φιλῶν καὶ ποιῶν ψεῦδος·

[a] *For without* are *dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.*

[a] See on chap. xxi. ver. 27. clause 1.

VER. 16.

Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλη-

σίαις. Ἐγώ εἰμι ἡ ῥίζα καὶ τὸ γένος τοῦ Δαβὶδ, ὁ ἀστὴρ ὁ λαμπρὸς καὶ ὀρθρινός.

[a] *I Jesus have sent mine angel to testify unto you these things in the churches.* [b] *I am the root* [c] *and the offspring of David,* [d] and *the bright and morning star.*

[a] See on chap. i. ver. 1. clause 4.
[b] See on chap. v. ver. 5. clause 2.
[c] See on Matt. i. ver. 1. clause 2.
[d] See on Luke i. ver. 78. clause 3.

VER. 17.

Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν· Ἐλθέ· καὶ ὁ ἀκούων εἰπάτω· Ἐλθέ· καὶ ὁ διψῶν ἐλθέτω, καὶ ὁ θέλων λαμβανέτω τὸ ὕδωρ ζωῆς δωρεάν.

[a] *And the Spirit and* [b] *the bride say,* [c] *Come. And let him that heareth say, Come. And let him* [d] *that is athirst, come.* [e] *And whosoever will, let him take the water of life freely.*

[a] And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me: Of righteousness, because I go to my Father, and ye see me no more: Of judgment, because the prince of this world is judged, John xvi. 8—11.
[b] See on John iii. ver. 29.
[c] See on Matt. xxii. ver. 3. clause 1.
[d] See on Matt. v. ver. 6. clause 1.
[e] See on John iv. ver. 10. clause 3.

VER. 18.

Συμμαρτυροῦμαι γὰρ παντὶ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιτιθῇ πρὸς ταῦτα, ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν βιβλίῳ τούτῳ.

For I testify unto every man that heareth the words of the prophecy of this book, [a] *If any man shall add unto these things, God shall add unto him the plagues that are written in this book:*

[a] See on Matt. xv. ver. 9. clause 2.

VER. 19.

Καὶ ἐάν τις ἀφαιρῇ ἀπὸ τῶν λόγων βίβλου τῆς προφητείας ταύτης, ἀφαιρήσει ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ βίβλου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας, καὶ τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ.

And if any man shall take away from the words of the book of this prophecy, God shall take away his part * *out of the book of life, and out of the holy city,* and from *the things which are written in this book:*

* Or, *from the tree of life.*

VER. 20.

Λέγει ὁ μαρτυρῶν ταῦτα· ναὶ ἔρχομαι ταχύ· ἀμήν. Ναὶ ἔρχου, Κύριε Ἰησοῦ.

He which testifieth these things saith, [a] *Surely I come quickly; Amen.* [b] *Even so, come, Lord Jesus.*

[a] See on chap. iii. ver. 11. clause 1.
[b] See on 1 Thess. i. ver. 10. clause 1.

VER. 21.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.

[a] *The grace of our Lord Jesus Christ* be *with you all. Amen.*

[a] See on Rom. i. ver. 7. clause 7.

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	——	— 56 *for* Naad *read* Naas-
8	— 2	— 2 *add* Acts ii. ver. 36.
16	— 2	— 26 *dele* [c].
20	— 1	— 5 *for* ver. 20. ch. i. *read* ver. 10. ch. xviii.
33	— 1	— 33 *for* [b] *read* [c].
37	— 1	— 18 *add* Jer. li. ver. 33.
43	— 2	— 45 *add* 2 Tim. iii. 16, 17.
70	— 1	— *ult. add* Isa. xxxiv. ver. 4.
	— 2	— 8 *add* 1 Cor. vii. 31, and 2 Pet. iii. 7.
207	— 2	— 33 *for* Exod. *read* Ezek.
315	— 2	after 36 *insert* See on chap. x. ver. 38.

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107	— 1	— 54 *dele*]
111	— 1	— 25 *for* Matt. xii. *read* xiii.
253	— 1	— 21 *for* xiii. *read* xiv.
325	— 2	— 2 *add* See also on Heb. vii. 25. clause 5.
326	— 2	— 46 *for* ver. 20. *read* ver. 28.
424	— 2	— 24 *add* See also on Rom. ii. ver. 11.
496	— 2	— 8 *for* Rom. ii. *read* Rom. i.
538	— 2	— 48 *for* Rom. ii. 3. *read* ver. 2, 3.
539	— 1	— 8 *for* Matt. x. etc. *read* Luke xxi. 19.
555	— 2	— 17 *insert* [c] *before* which is outward.
558	— 2	— 24 *for* clause 2 *read* clause 3.
600	— 1	— 26 *for* chap. iv., &c. *read* ver. 19. cl. 3. and John viii. 34.
621	— 1	— 49 *for* John xx. *read* John x.
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668	— 1	— 44 *for* Acts xviii. &c. *read* 1 Cor. xvi. ver. 10.

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200	— 2	— 47 *for* [a] *read* [d].
261	— 2	*dele lines* 24—28.
292	— 2	*dele lines* 12—17.
290	— 1	line 43 *insert* [b] *before* let us go on.
		— 44 *for* [b] *read* [c].
		— 45 *for* [c] and [d] *read* [d] and [e].
		— 46 *for* [e] read [f].